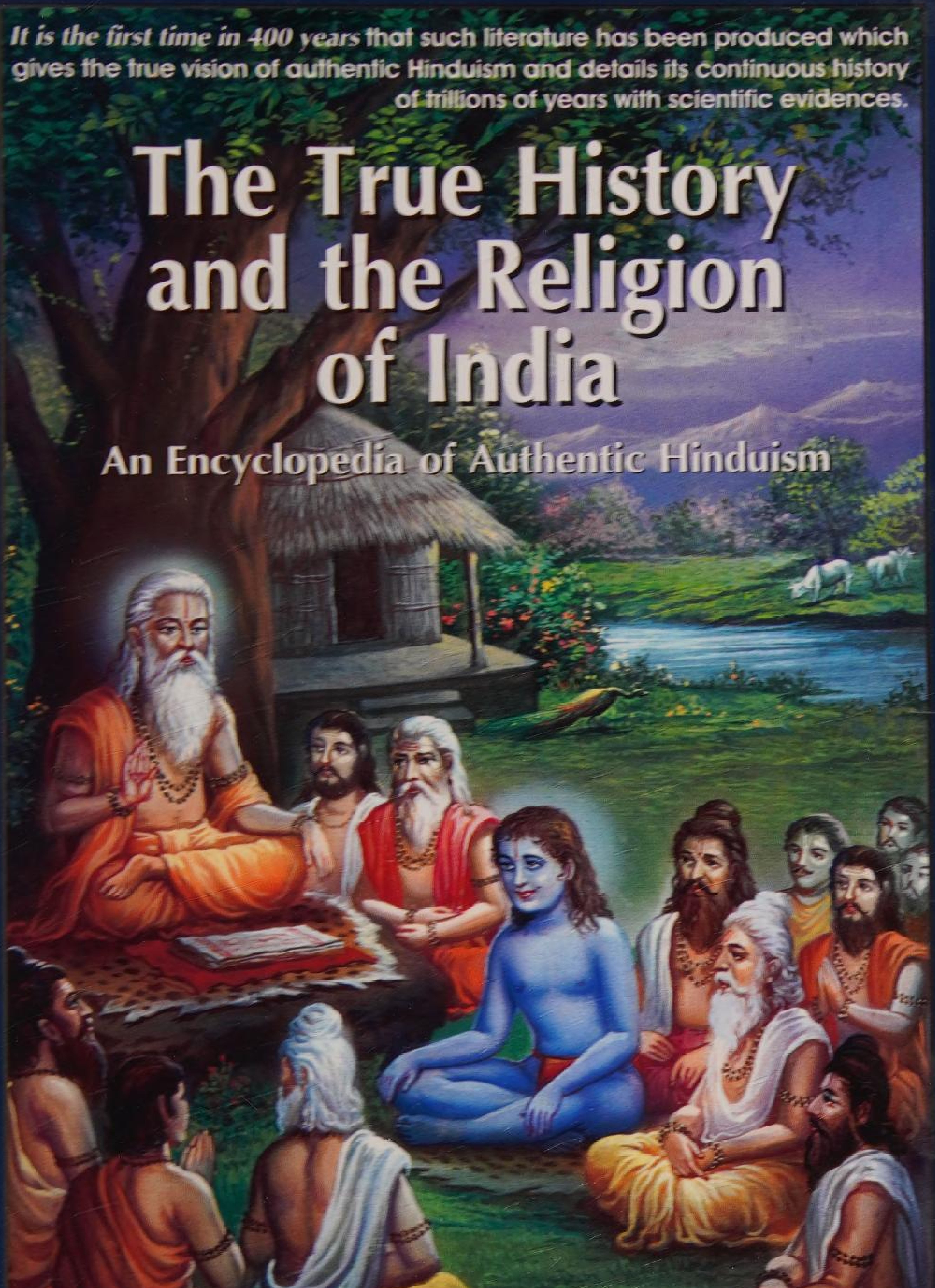
It is the first time in 400 years that such literature has been produced which gives the true vision of authentic Hinduism and details its continuous history of trillions of years with scientific evidences.

The True History and the Religion of India

An Encyclopedia of Authentic Hinduism



His Divinity, Dharm Chakrvarti,

Swami Prakashanand Saraswati

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IT

Publisher's Note

- **"The True History and the Religion of India" reveals the Divine authenticity of Hinduism and dispels the cloud of ignorance that has prevailed for centuries.**
- **How did this incredible work come into being?**

It so happened that once a visiting professor gave some material on Hinduism to His Divinity Swami Prakashanand Saraswati (see p. 807) when he was in Barsana Dham, USA. He casually glanced through it and was surprised to see that every aspect of Hinduism was being reproached. He called one of his devotees (a professor in New Delhi) who sent a number of books which are prescribed for post graduate study in Hinduism. They were all published by renowned publishers and written by the renowned scholars and professors of the universities of India.

Shree Swamiji says, "I read those books and I was in tears. I couldn't believe my eyes that Bhartiya culture was being so badly derogated and misrepresented by the Indian scholars." He was shocked to find what was still being taught in the schools and colleges of India even after more than 55 years of Independence. He further explored and discovered that the libraries of India and the whole world are flooded with such derogatory writings of western and Indian scholars. Originally these derogatory books were the outcome of English diplomacy that tried to degrade Hindu culture by all means according to their well planned scheme. In this way an enormous amount of such books were written during those days. Later on the same trend was adopted by the Hindu writers. (It is all described in this book.)

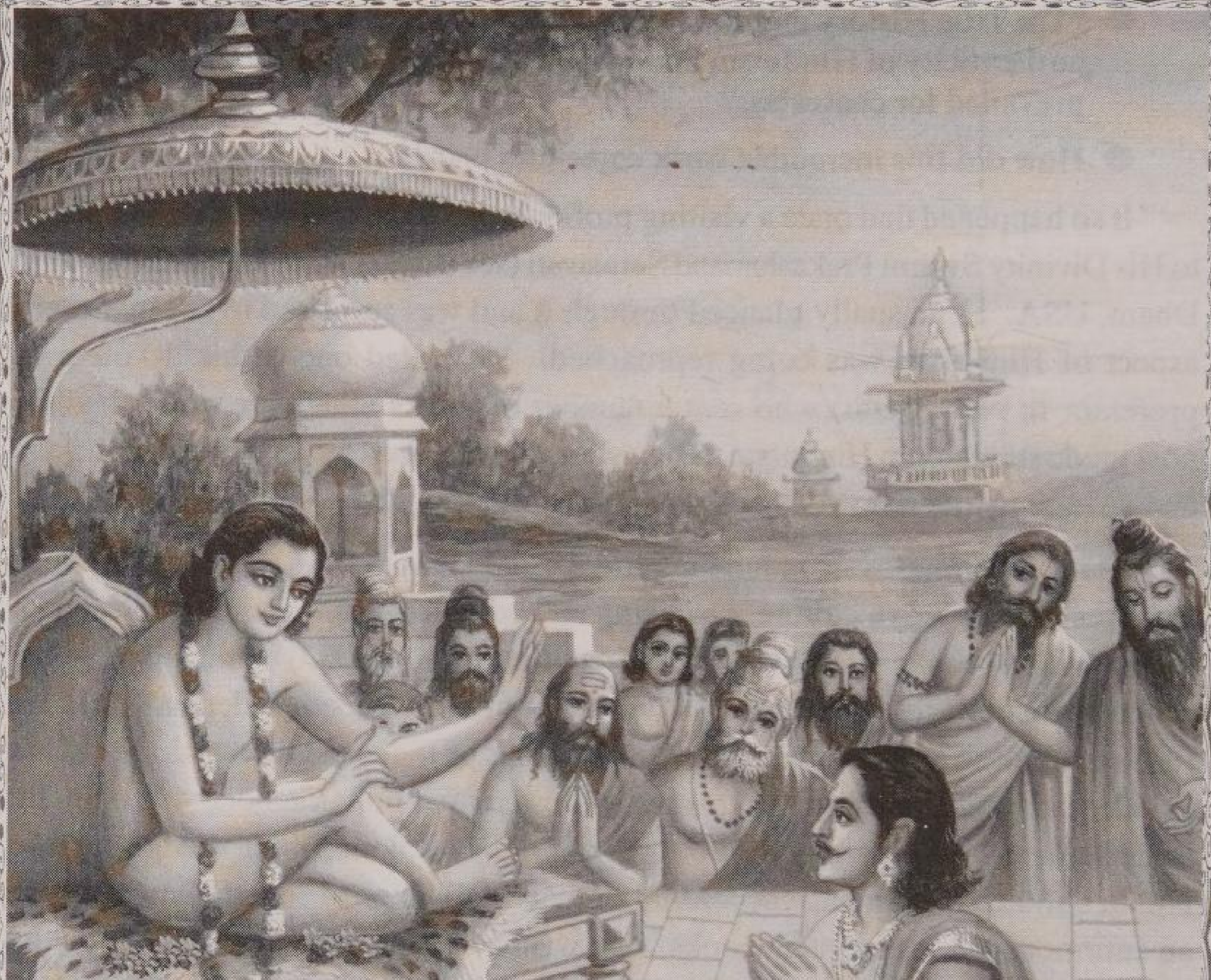
Shree Swamiji's whole life is dedicated to spread the universal teachings of his beloved Master, *Bhakti-yog-rasavatar*, Jagadguru Shree Kripaluji Maharaj, the supreme *acharya* of this age (see p. 638). He thought to do something to save India's Vedic heritage and re-establish its Divine glory. It was a monumental task to research on such a wide subject, but, it was truly a miracle that with the Grace of his beloved Master this encyclopedic work was completed in a year's time.

It reveals that Hinduism is a Divine manifestation. It is not only the religion of a country, but it is the universal religion showing the true path to God for the entire world. **"The True History and the Religion of India"** is ***an encyclopedia of authentic Hinduism*** that gives complete information about: Hindu (Bhartiya) scriptures, the Divinity of Sages and Saints, science of creation and the Divine history of Bharatvarsh in contrast to the history, languages and civilizations of the western world with profound historical, scriptural, logical, scientific and documentary evidences.

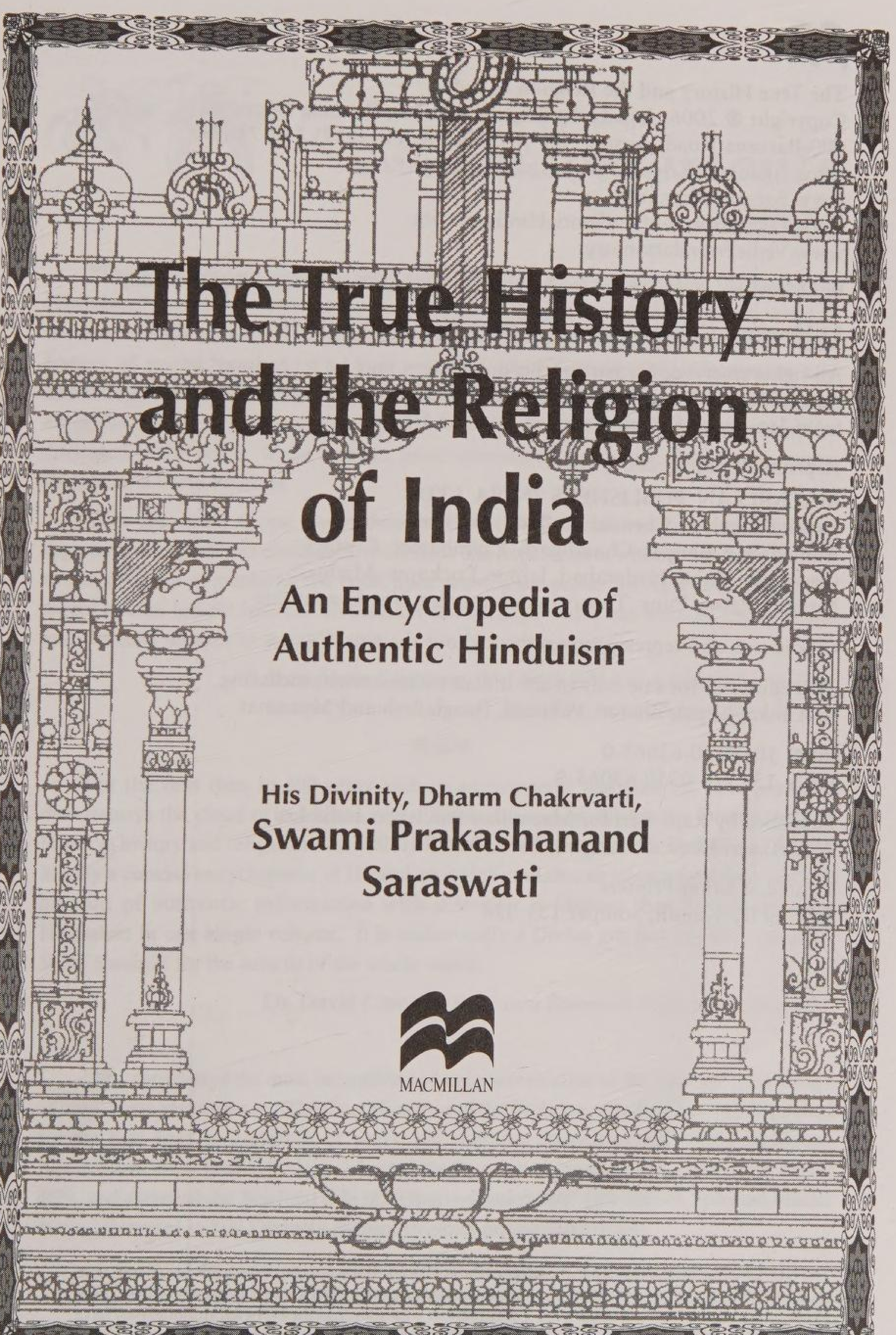
Now, the book is in your hand. Understand the greatness of Hinduism and take pride in being a part of **re-establishing authentic Hinduism** for the benefit of mankind.

* * *

This book is written with the intension of guiding a true seeker of God's love with the true path of God realization which is prime aim of Hinduism.



Our historical Saint Paramhans Shukdeo reciting the Bhagwatam to King Parikçhit. This event happened in 3072 BC and is documented in the Bhagwatam itself.



The True History and the Religion of India

An Encyclopedia of Authentic Hinduism

His Divinity, Dharm Chakrvarti,
Swami Prakashanand Saraswati

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400 Barsana Road, Austin, TX 78737 USA, Ph. (512) 288-7180
www.jagadguruKripaluParishat.org (www.JKP.org)
www.BarsanaDham.org
www.EncyclopediaofAuthenticHinduism.org
www.VedicFoundation.org

Published by arrangement with Rangeeli Mahal Pratishthan, Kishori Kunj

81 Hemkunt Colony, Greater Kailash-I, New Delhi 110048

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Reprinted in India 2007, 2010
MACMILLAN PUBLISHERS INDIA LTD
Delhi Bangalore Chennai Kolkata Mumbai
Ahmedabad Bhopal Chandigarh Coimbatore Cuttack
Guwahati Hubli Hyderabad Jaipur Lucknow Madurai
Nagpur Patna Pune Thiruvananthapuram Visakhapatnam

Companies and representatives throughout the world

This edition is for sale only in the Indian sub-continent including
Sri Lanka, Nepal, Bhutan, Pakistan, Bangladesh and Myanmar

ISBN 10: 0230-63065-0
ISBN 13: 978-0230-63065-9

Published by Rajiv Beri for Macmillan Publishers India Ltd
2/10 Ansari Road, Daryaganj, New Delhi 110 002

Printed at Sanat Printers
312 EPIP, Kundli, Sonipat 131 028

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Endorsements

"The True History and the Religion of India, An Encyclopedia of Authentic Hinduism," Graciously authored by His Divinity Swami Prakashanand Saraswati is one of the most comprehensive books on human civilization. **It is an authoritative view of the history of world thought. The book provides the most valuable information and knowledge on the Vedas, the Upnishads, the Gita, the Bhagwatam, the Puranas and all of the Hindu religion and thought.** It also gives a comprehensive idea of time as envisaged in the Vedas. It can lead to a good understanding of Hindu history, philosophy, religion and Vedic sciences.

With the world facing tremendous problems of violence, conflict, environmental degradation and extreme discontent, frustration and hopelessness without any real solutions to the problems of mankind, **the book does provide** the proverbial light at the end of the tunnel and an insight into our civilization and heritage which can become **the ultimate and the only answer to today's crises.**

Shree Veera Raghavan, *(Ex) Regional Advisor, Social Development, United Nations; Director, Bharatiya Vidya Bhavan, New Delhi.*

* * *

For the first time in 400 years such an encyclopedic literature has been produced that destroys the cloud of confusion about Hinduism and establishes the Divine glory of Bhartiya history and religion in the world. **"The True History and the Religion of India" is truly a concise encyclopedia of Hinduism which contains an unimaginably enormous amount of authentic information with scientific evidences that brings the total Hinduism in one single volume.** It is undoubtedly a Divine gift that has been given by Shree Swamiji for the benefit of the whole world.

Dr. David Campos, *Professor, Roosevelt University, Chicago.*

* * *

In recognition of the most incredible and unique revelation of the authentic knowledge of our Divine scriptures in "The True History and the Religion of India," that has happened for the first time in hundreds of years, the supreme council of the **World Religious Parliament, New Delhi,** India, celebrated the joyous occasion in Ficci Auditorium on 11/4/99, and awarded the Spiritual title of **"Dharm Chakrvarti"** (**धर्म चक्रवर्ति**, Spiritual Master of the Universe) to **His Divinity Swami Prakashanand Saraswati.**

* * *

"The True History and the Religion of India," by His Divinity Swami Prakashanand Saraswati is written in a very comprehensive manner and imparts the true knowledge of

God and depicts the true history of Hinduism. It is a religious exposition of Hindutva. **It rewrites the authentic history of Hinduism from the days of our ancient Sages and Saints throughout the present age.** The book reveals the true knowledge of our Vedas, Upnishads, Puranas, Gita and the Bhagwatam.

I congratulate the International Society of Divine Love and Shree Swamiji, for bringing out this wonderful Encyclopedia on Hinduism and wish that this book should reach every corner of the world.

Shree Vishnu Hari Dalmia, *President, Vishwa Hindu*
Parishad, New Delhi.

* * *

पूज्य स्वामी प्रकाशानंद जी ने भारत के यथार्थ धर्म एवं इतिहास के बारे में विश्व कोष का सृजन कर हिन्दू धर्म एवं सभ्यता के नवनीत के रूप में इस शताब्दी को उपहार दिया है एवं विश्व के जिज्ञासु समाज को उपकृत किया है। **यह ग्रंथ सत्य एवं असत्य के महाभारत का धर्मास्त्र सिद्ध होगा। इस पुस्तक को देखे, पढ़े बिना यह कल्पना कर पाना भी सहज नहीं है कि एक ग्रंथ में अनंत ग्रंथों की ज्ञान सम्पदा को संग्रहीत कर पाने का एक अकल्पनीय कार्य किस प्रकार संभव हो पाया होगा। यह ज्ञान जगत का एक चमत्कार ही कहा जाएगा।**

इस ग्रंथ में भारतीय इतिहास, उपनिषदों और पुराणों के संबंध में सम्यक विवेचन के साथ भारत वर्ष की महानता को दर्शाया गया है। सबसे बड़ी बात यह है कि इस पुस्तक की रचना के पीछे दृष्टि वैदिक ऋषि की ही रही है। इतिहास लेखन की हमारी अपनी एक परंपरा और समझ है। स्वामी प्रकाशानंद सरस्वती जी ने नई सहस्राब्दी के चिन्तकों केअनुरूप भाषा एवं शैली में सनातन सत्य की अटूट निरंतरता की आधुनिकतम अभिव्यक्ति प्रदान की है।

एक विशाल श्रृंखला है इस पुस्तक में निरूपित विषयों की।...उन्नीस हजार लाख वर्षों से भारतीय सभ्यता का अनवरत चला आ रहा प्रवाह सनातन धर्म के रूप में जिस श्रेष्ठतम मार्ग को प्रशस्त करता आया है उसका दर्पण है यह ग्रंथ। इस सृजन केलिए पूज्य स्वामी प्रकाशानंद सरस्वती जी हार्दिक साधुवाद के पात्र हैं। **इसका प्रचार प्रसार जितना होगा उतना ही अधिक विश्व का कल्याण होगा।**

श्री तरुण विजय, *सम्पादक, पाञ्चजन्य राष्ट्रीय साप्ताहिक, नई दिल्ली।*

The Divine truth revealed in "The True History and the Religion of India" is so amazing that it would prove to be the infallible arrow of this age to destroy the non-truthful and misleading comments about Hinduism... Without studying this book it is impossible to imagine, that how the unlimited knowledges of Bhartiya scriptures and world books were incorporated into one single volume? It is amazing; and is *truly an incredible miracle of the genius world.* (Translated from Hindi)

Shree Tarun Vijay, *Editor, Panchjanya, New Delhi.*

* * *

भारतीय जनमानस को अपने इतिहास से काटने का अंगरेजों ने कितना बड़ा षडयंत्र किया था, अभी तक यह बहुत कम प्रकाश में आया है।...सत्य को स्थापित करने के इस महान कार्य को आरंभ किया है अमेरिका में "इंटरनेशनल सोसायटी ऑफ डिवाइन लव" तथा "बरसाना धाम" के संस्थापक स्वामी प्रकाशानंद जी ने। उन्होने अपनी पुस्तक, "द ट्रू *हिस्ट्री एंड रिलीजन ऑफ इंडिया,*" को एक प्रकार से धर्म और इतिहास का संक्षिप्त विश्व कोष ही बना डाला।

इस पुस्तक में स्वामी जी ने यह स्पष्ट किया है कि अपने शासनकाल में अंगरेजों ने जिस तरह भारतीय धर्म और संस्कृति को नष्ट-भ्रष्ट करने का प्रयास किया, यह अचंभित करता है। अंगरेजों के इन प्रकाशनों का हिंदू लेखकों पर भी इतना अधिक प्रभाव पड़ा कि वे स्वयं उसी विचार, प्रभाव और प्रवाह में बहकर सोचने-लिखने लगे। भारतीय जीवन में दो धाराएं एकदम स्पष्ट दिखाई देती हैं। यहां एक और इतिहास है, दूसरी और धर्म और आध्यात्मिकता। कई आधुनिक विद्वान् दोनों का ठीक से गुंफन नहीं कर पाते। किंतु स्वामी जी ने यह कार्य बड़ी ही कुशलता के साथ किया है।

स्वामी जी ने एकदम नवीन विषयों की और ध्यान आकृष्ट किया। इसका एक अत्यंत महत्वपूर्ण उदाहरण है आदि शंकराचार्य विषयक शोध। **स्वामी जी ने भगवान कृष्ण की लीला पूर्ण होने की तिथि से भारतीय इतिहास का जो कालक्रम दिया है, उसने इतिहास के जिज्ञासुओं के लिए नवीन क्षेत्र और क्षितिज खोल दिए हैं। महाभारतकालोत्तर इतिहास पर और सिंधु घाटी में पनपी सभ्यता तथा दोनों में अंतरसंबध पर भी स्वामी जी ने बड़ी क्रांतिकारी गवेषणाएं की हैं।** यह पुरातत्व की खुदाई में निकले मिट्टी केठीकरों केआधार पर की गई कल्पनाएं या न्यूमिस्मैटिक्स केनाम पर मिले कुछ सक्कों पर आधारित आर्थिक इतिहास की कपोल्कल्पना नहीं, अपितु भारत की महान परंपरा, जो कि लिखित रूप में पौराणिक आख्यानों के माध्यम से हम तक हमारे पूर्वजों की थाती के रूप में आई है, उस पर आधारित सत्यपरक शोध है। इस शोध के पीछे भाषा, विज्ञान, व्याकरण और उपनिषद जैसे दिव्य और वैज्ञानिक ग्रंथों का आधार है। **वास्तविक हिंदू-धर्म और उसके इतिहास पर लिखा गया यह ज्ञानकोष वास्तव में अद्वितीय है।** इसमें धर्म और भारतीय इतिहास की दिव्यता और अलौकिकता की दृष्टि से मीमांसा की गई है।

श्री भानुप्रताप शुक्ल, *लेखक तथा पत्रकार, नई दिल्ली।*

This amazing encyclopedic book, revealing the authentic history and the religion of Bharatvarsh, *is truly unique and unparalleled.* (Translated from Hindi)

Shree Bhanu Pratap Shukl, *author and journalist,*
New Delhi.

* * *

I was amazed to come in contact with the strength of study made by Swamiji. I consider this book as a source of India's strength for generations to come.

The description of the Upnishads overwhelms us with Swamiji's deep insight into the scriptures. His description of Vedas, Upvedas, Vedangas, Darshan Shastras, will uplift the spirit of any Indian who is striving for the independence from foreign domination that strangled India's character. Swamiji's time calculations should be viewed in the light of the ancient Indian concept of a world that extends much beyond the one that is perceived by our senses.

We are very thankful to Swamiji for invigorating our country to face the degenerations that were heaped upon us through the foreign rule.

Shree Himendra Thakur, *Editor "India United,"*
Salem, Massachusetts.

* * *

सरस्वतीति विरव्यातैः राधाकृष्णवशङ्गतैः। वेद-वेदान्तनिष्णातैः प्रकाशानन्दस्वामिभिः॥
श्रद्धया रचितो ग्रन्थो ह्यपूर्वः परिलक्ष्यते। मयायं पठितो ग्रन्थो धिया सौभाग्यमस्ति मे॥
यथा मीनावतारस्थः हरिर्वेदान् समुद्धरत्। तथा स्वामिपदैर्नूनमितिहासः समुद्धृतः॥
इतिहासं सखे! धर्मं सत्यं ज्ञातुं यदिच्छसि। विश्वकोशसमो ग्रन्थस्त्वयोपास्यस्तथा ह्ययम्॥
वेद-वेदान्तवैशिष्ट्यं पुराण-ज्योतिरेव च। द्रष्टुमेकत्र ग्रन्थेऽस्मिन् शक्नुवन्त्येव पाठकाः॥
तमो हन्ति यथा सूर्यः प्रभाते दिव्यरश्मिभिः। इतिहास-तमो ध्वस्तं तथेदं स्वामि-वर्चसा॥
रासेश्वरी-रसज्ञानां स्वामिनाम्महती मतिः। भूयो भूयोऽनुगृह्णातु पाठकान् ग्रन्थमाध्यमात्॥
इयमेव मनीषा मे सदिच्छा चापि वर्तते। गृहे गृहेऽस्तु ग्रन्थोऽयं दीपवद् ध्वान्तनाश्कः॥

डा. ओम प्रकाश पाण्डे, *प्रोफेसर, यूनिवर्सिटी आफ पेरिस।*

Just like Lord Vishnu, in His *matsyavatar* rescued and re-revealed the Vedas from the *patal*, likewise His Divinity Swami Prakashanand Saraswati, who is a great Devotee of Shree Raseshwari Radha Rani and well versed in Bhartiya scriptures, has revealed and produced the real history of India. **Dear friend! If you want to know the real truth of all the Bhartiya scriptures at one place, read this adorable encyclopedic book that presents the immaculate reality of Sanatan Dharm.** As the morning sun removes the darkness of the night, like this Swamiji has removed the darkness of the misconceptions by producing the authentic history of India. **This is my deep desire that, this book, like a glowing lamp, may remove the darkness of ignorance from every mind.** *(from the Sanskrit text)*

Dr. Om Prakash Pandey, *Visiting professor of Sanskrit (from Lucknow University), Sorbonne Nouvelle University of Paris.*

⁂

This epoch-making book **"The True History and the Religion of India" is designed for sincere research scholars and the seekers of God's love.** In its eight well-structured chapters, Swamiji has presented the sanctity of our religious and philosophical literature. Pujyapad Swamiji has provided a very authentic and panoramic view of the theme of all of our scriptures. One who intends to know all about Sanatan Dharm in a nutshell is advised to study chapter 4 (Part II) with rapt attention. **His presentation of the western theories is amazingly logical and abundantly admirable.** He has allowed the western theories to speak for themselves.

Shree Vachaspati Upadhyaya, *Vice Chancellor, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth, New Delhi.*

⁂

In our opinion this is *the first book* that has put together vast information about the history of India, Sanskrit language, Vedas and Upnishads, the planetary system and the development of human civilization. The author clearly shows the mastery and understanding of the ancient Hindu scriptures and explains how a number of Saints and Sages brought them to light and how they established various disciplines of the Hindu religion. This book is an exquisite treatise that brings together diverse historical, religious and spiritual aspects of India in the form of a single book and compares it with other religions of the world.

Dr. Vijay Kuchroo, *Professor, Harvard University, Cambridge.*

⁂

The facts brought to light in this book about creation and languages will lead to new research in the fields of anthropology and astronomy and will lead (both Indians and non-Indians) to search for **new directions for research in the fields of physical sciences based on the Hindu scriptural statements.** ***Such a pioneering work was long awaited.***

Dr. Deendayal Khandelwal, *Chairman, Hindu University of America, Orlando.*

⁂

I think highly of this book and will like it to be more widely read. **Neither the Orientalists of the past had, nor hundreds of present writers who populate Departments**

of Asian Studies have the means or the incentive to search for the truth. All Hindu and ancient Indian literature is in Sanskrit. How many modern day Orientalists have a spiritual bent of mind and how many of them can read Sanskrit even at a superficial level?

Swami Prakashanand Saraswati is best qualified to write this history not only because he has researched the material deeply, but also because he is fully immersed in both, Sanskrit and spirituality. **Shree Swamiji has rendered a great service to all intellectual and academic communities by providing original and authentic truths about India's ancient past and its Hindu religion.** It is an encyclopedic book, full of Sanskrit quotes, that gives a true story of India from its very ancient beginning.

It is a large book full of detailed facts over such a long history that it is impossible to do justice to its content in a review. ***It is a highly educative book.*** **Because of its truthful perspective, it is destined to have great influence, even in the Departments of Asian Studies.** It deserves to, and will be widely read.

Dr. Romesh Diwan, *Professor, Rensselaer Institute, Troy, NY; Consultant to the United Nations (UNCTAD), New York.*

⁂

The primary message to mankind in this book is, that the religion of Bharatvarsh (India) is the direct descension of the Grace of God which is manifested in the form of our Divine scriptures.

Each and every chapter in the book is written in such a simple and palatable style with appropriate modern-day examples that anyone with little knowledge of Sanskrit and English can understand what Hinduism is in the true sense. **I am personally blessed by Swamiji to be able to have a copy of this masterpiece of literature on Hinduism.** I have educated myself very much from reading this book. Swamiji has knowledge like an ocean, and mine is even a trillion times smaller that a drop of water. Because of this, I enjoy reading this book which is full of riches on Hinduism. I am confident that others will feel the same way, provided they go through this Encyclopedia of Authentic Hinduism with an open mind and with the idea of learning and educating themselves about this religion that we call Hinduism.

It is therefore highly recommended for every temple library, religious institute, college and university library and every household that wishes to educate, preserve and lead a blissful life following Hinduism.

Dr. Sen Pathak, *Professor, University of Texas, Houston.*

⁂

There is a large section of chapter 4 of Part I devoted to the evolution theory, Einstein, quantum mechanics, Big Bang, etc. In my opinion, **by covering all these subjects in a single volume, Swamiji has made a unique contribution to the literature on religion and science from a new perspective.**

I strongly recommend that *research scholars* should make an in-depth study of what new things Swamiji has said.

Dr. Satya P. Agarwal, *Visiting Professor, University of California, Berkeley; UN, chief advisor on Human Resources.*

This book is a monumental work that offers a comprehensive view of various aspects of Hinduism including its rich history, philosophy, sacred writings, and, in particular, its unique approach to God realization – ***bhakti*** **or the divine love of personal form of God.** The book is an excellent source for those who would like to have a broad overview of the religion of India.

The book offers an excellent discussion of numerous aspects of Hinduism. **This is undoubtedly the most comprehensive book on Hinduism.** In addition to discussing the religion of India, the book makes a key contribution in identifying the confusing and misleading views of a number of historians, philosophers, and writers of the past several centuries.

Dr. Viktor Prasanna, *Professor, University of Southern California, Los Angeles.*

* * *

His Divinity Swami Prakashanand Saraswati offers a compelling argument in his scholarly work "The True History and the Religion of India" that how, in fact, the history of India has been distorted. **Shree Swamiji's research-based observations in this regard are eye opening.** Swamiji has also examined other civilizations extensively in this context.

This Encyclopedia of Authentic Hinduism is a blessing from Shree Swamiji for all those open-minded intellectuals who are willing to pursue the truth.

Shree Piyush Agarwal, *Ed.D., (Retd.) Superintendent of Schools, New Jersey.*

* * *

Pujya Shri Swami Prakashanand Saraswati has written a monumental book ***whose impact will be felt around the world for centuries to come.***

This book is a rich source of authentic information about India drawn from many sources and thus forms a scientific (to use a modern term) basis for reconstructing Indian history. **The references are numerous, and the quotes from Indian scriptures make this a reference book of immense value.** Every Indian and every person interested in Indian history and literature should read this book. **A billion thanks (on behalf of so many Indians) to Pujya Shri Swamiji who has dedicated his time to bring out this monumental work of importance to us all.**

Dr. T.M. Srinivasan, *Professor, Arizona State University, Phoenix, AZ.*

* * *

In this unique treatise of 800 pages, Shree Swami Prakashanand Saraswati has produced such a scholarly work that puts to shame many indologists of international fame.

To sum up, **by writing this monumental book, Swami Prakashanand Saraswati has produced a** ***brahmand*** **of knowledge** that not only eliminates the distortions that were created by the Western and Westernized scholars, but brings together the main elements of 4 Vedas, 4 Upvedas, 6 Vedangas, 4 Sutras, 6 Darshan Shastras, 11 Prime Upnishads, 18 Puranas, Ramayan, Mahabharat, Gita and Bhagwatam. **This gigantic task has been performed with highest standards of logical investigation, displaying a high degree of scholarly competence in Indian and Western history, religion, philosophy and scientific theories.**

Dr. L.P. Singh, *Professor Emeritus, Concordia University, Montreal, Canada.*

* * *

This is an encyclopedic book which traces the history of various civilizations and countries in relation to the history of India. The religion of the Indian civilization, the Sanatan Dharm (the eternal order) is discussed in extenso. **The book is a mine of information.**

Dr. E.C.S. Sudarshan, *Professor, University of Texas, Austin.*

* * *

"The True History and the Religion of India" is not just the title of the book, but it truly is an authentic book on the history and religion of India. Swami Prakashanandji Maharaj has truly and thoroughly lived to the title of the book. To do that, **Shree Swamiji has worked as a researcher, a historian, a scientist, a religious person, a spiritual master and a true patriot of India. It is tremendously creditable for a *sanyasi* to research in so many varied fields.**

It is rare to find and read religion and history together, that too in a very scientific way, and proven by research and experimentation. Swamiji has done extensive and tremendous work in doing so. **Swamiji has gone far beyond the Vedic knowledge and spirituality in writing about the modern science, and history of the world and universe.** He has quoted scientists and philosophers of the world in this book. **"The True History and the Religion of India" is not just for Indians, it is for the people of the world.**

Shree Hari Bindal, *PE, (Ex)National Director, International Hindi Association, Washington, D.C.*

* * *

***There was an imperative need for an authentic compendium on Hinduism* and this publication truly presents the truth from all of our Divine Scriptures:** the Vedas, Upnishads, Gita and Shrimad Bhagwatam etc.

Swami Prakashanand Saraswatiji deserves to be congratulated for compiling such a gigantic work in this concise encyclopedia for use of research scholars and all those interested seekers of God's love. **This wonderful publication will benefit one and all.**

Your efforts are indeed commendable, Swamiji. Congratulations once again. May Lord Almighty shower His choicest of blessings on you to enable you to serve humanity by spreading the message of the devotional aspects of God realization and love of Radha Krishn (divine-love-consciousness) for many more years.

Pt. Surendre Tewarie, *President, Netherlands Sanatan Dharm Vidwat Parishad, Holland.*

* * *

I am much pleased to receive a copy of "The True History and the Religion of India." **This work encyclopaedic in nature will be of great use for historians, research scholars and those who desire to know about the true history, religion and culture of Bharatvarsh.**

Jagadguru Shankaracharya Shree Jayendra Saraswati Swamigal, *Kanchi Kamkoti Peetham, Tamilnadu, India.*

* * *

Jagadguru Shankaracharya of *Dwarika Sharda Peeth* and *Jyothishpeeth*, Swami Swaroopanand Saraswati has expressed his hearty appreciation for the monumental work by His Divinity Swami Prakashanand Saraswati "The True History and the Religion of India" which is an authentic book on Hinduism.

* * *

This book reveals the glory of Divine love of Supreme God, Shree Krishn, and Shree Radha Rani. It describes the simplest universal path of God realization which was revealed by the Supreme God, Krishn Himself.

It gives a complete information about Hindu religion, scriptures, history and their divinity in a concise style. Seekers of God's love will certainly benefit from this great publication. Congratulations to Shree Swamiji for such a stupendous work to publish this great book for which we are all grateful.

Jagadguru Ramanujacharya, Sudarshanacharya Maharaj, *Faridabad, India.*

* * *

"The True History and the Religion of India" provides all the information at one place for the seekers of God's love. A lot of study, research and unstinted efforts have gone into compilation of this concise Encyclopedia, which is **the imperative need of the day**. While living in this materialistic world, we are helplessly seeing the fast decline in moral, social, ethical, family and religious values; this book will help in arresting this declining trend.

Shree Nanak Chand Sharma, *President, World Academy of Ayurveda, New Delhi.*

* * *

There are so many religious institutions and scholars in India but none of them have so far highlighted the actual truth in its originality. Shree Swamiji has made a great contribution through this book, for which we are all grateful.

Shree Shiv Kumar Sharma, *Advocate, Supreme Court, New Delhi.*

* * *

Shree Swamiji has done extensive research in original documents in writing this unique book. **His religious and spiritual knowledge and experience has given him the unflinching conviction about the wealth of knowledge stored in Hindu scriptures.**

Swamiji has done a great service to global Indian community by writing this concise book. Its reading will boost the spirit of those who love their country, religion and culture, and enlighten those who are searching for the truth. ***The time has come that the scientific knowledges of the Upnishads in relation to the Creation should be considered as a guideline for further researches in cosmology.*** I strongly recommend everyone interested in 'India' to read this excellent book.

Dr. Mahesh J. Mehta, *Vice president, Research and Development, Koch Systems, Boston, Massachusetts.*

* * *

(Comments of top scientists of the world)

This book represents a monumental amount of work requiring serious study to fully comprehend and appreciate the sacred message and its implications. **His Divinity Swami Prakashanand Saraswati has done a superb job in bringing all the salient aspects of Hinduism in one book. In such an endeavor, it is almost impossible to be comprehensive, concise and precise at the same time...** Shree Swamiji indeed deserves gratitudes from all humanity for showing to the world the wisdom of the Hindu scriptures. **His Divinity has elaborated in details the precise chronology of the epoch event (the origination of this *brahmand*); and I am awed at the comprehensiveness of his research and understanding. Indeed Krishn Dwaipayan should be smiling that his holy message is being promulgated.**

Dr. Krishna M. Koliwad, *Physicist, Manager, Avionics System & Technology Division, JPL (NASA), Los Angeles.*

* * *

"The True History and the Religion of India" is a comprehensive exposition of the basis of Hinduism. **This book has made an admirable start in incorporating the ideas from Hindu scriptures to expand on the recent scientific findings.** They are very thought provoking. However, **because of the seriousness of the subject matter and the depth of each topic covered, this book should be read as a text.**

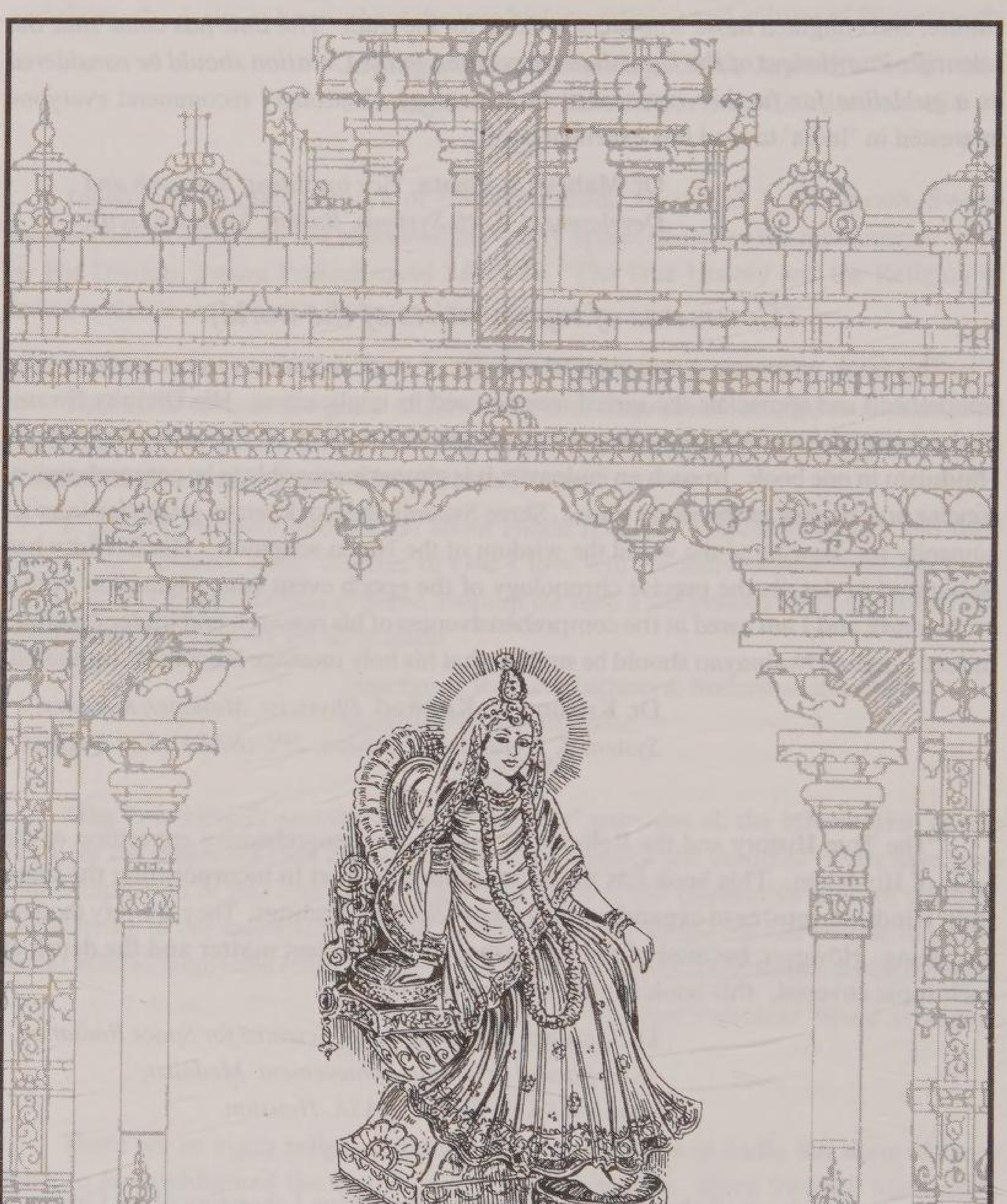
Dr. Gautam Badhwar, *Chief Scientist for Space Radiation,*
'Exceptional Scientific Achievement' Medalist,
Johnson Space Center, NASA, Houston.

* * *

In my experience of about 30 years at the Jet Propulsion Laboratory of the California Institute of Technology **I had not yet read such a clear, smooth and brief description on the theories of evolution, origin of the universe, and the general theory of relativity. It is amazing to realize that Swamiji has such a depth of knowledge of the subjects in which people spend their entire career. His conclusions about the inadequacies of these theories are based on logical arguments that are very convincing.** This book is a must for reading by those who are wanting to be enlightened about life, its role, and how it should be lived.

Dr. Santosh Kumar Srivastava, *Fellow of the American Physical Society, Principal Scientist, JPL California Institute of Technology (NASA), Los Angeles.*

* * *



तस्या अपाररससारविलासमूर्त्तेरानन्दकन्दपरमाद्भुतसौम्यलक्ष्म्याः ।
ब्रह्मादिदुर्गमगतेर्वृषभानुजायाः कैङ्कर्यमेव मम जन्मनिजन्मनि स्यात् ॥
(रा.सु.नि.)

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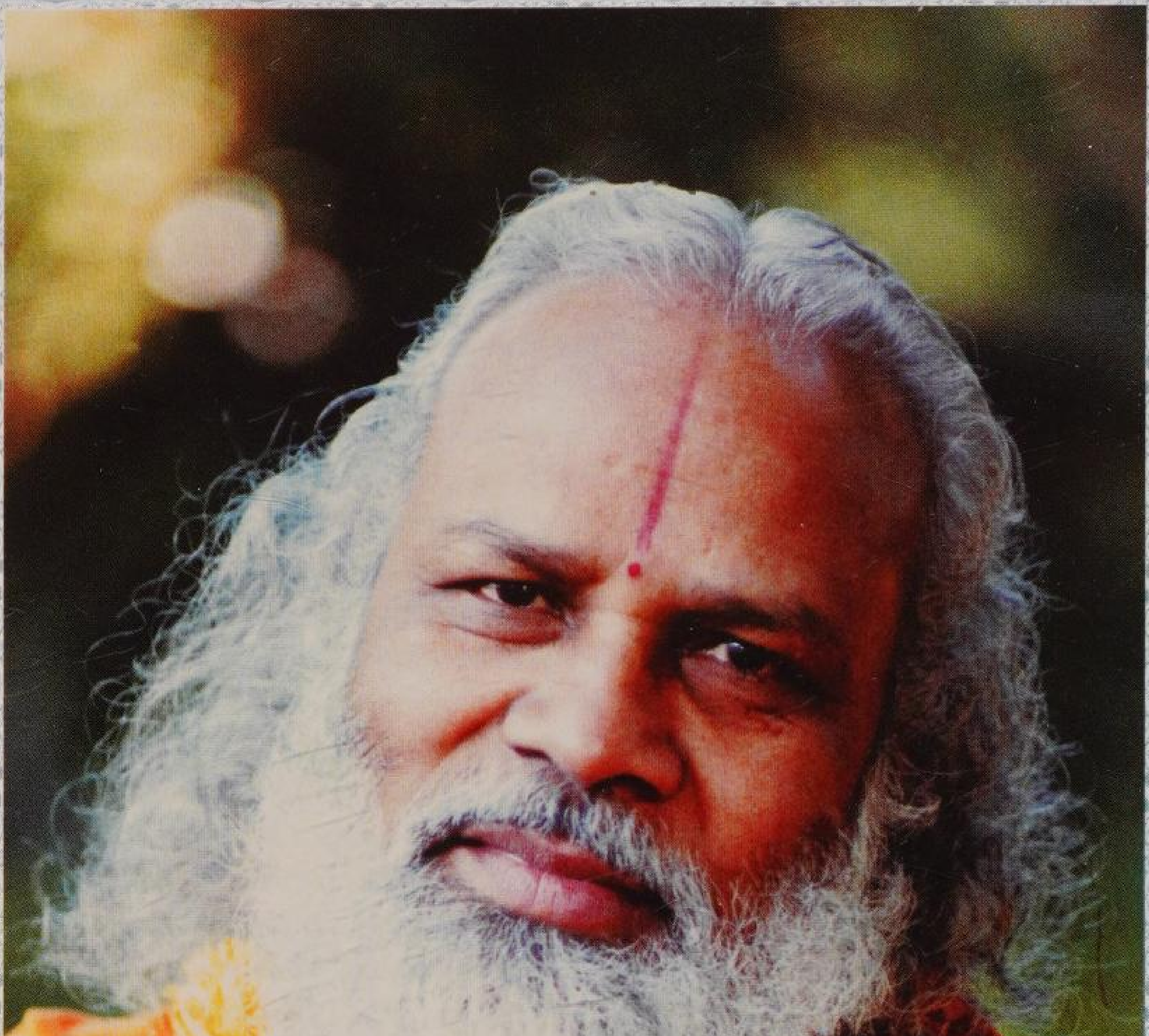

His Divinity Swami Prakashanand Saraswati

Introduction

The religion of Bharatvarsh is the direct descension of the Grace of God which is manifested in the form of our Divine scriptures. They reveal the total philosophy of each and every aspect of God and the creation of this universe, and, at the same time, they also reveal the process of God realization with all the necessary informations, whatever a devotee may need during his devotional period. It is all done by the eternal Sages and Saints whose Gracious deeds and the events of their life form the major part of our Divine history. Thus, **the history and the religion of Bharatvarsh** are not like the history and the religion of the western world which contains the accounts and the ideologies of the material beings; this is the description of the Divine personalities, Divine acts of our Sages and Saints, Divine descensions, and the knowledge of the Divine approach to God that enables a soul to receive God realization.

Our scriptures describe about: (a) The omnipresence of all the forms of one single God; His Divine abodes, virtues, absoluteness, Blissfulness and omniscience; and His unlimited Graciousness that reveals His glory, greatness, kindness and Divine love to the souls, making them equally Blissful as Himself. (b) The origin, evolution and the creation of this universe which is apparently the manifestation of an endless, eternal and lifeless energy called the *maya* that works with the help of God and involves unlimited number of infinitesimal souls which remain under its bondage. (c) The quality, nature, behavior and the eternal existence of unlimited number of souls along with the cause, nature and the strength of their worldly attachments which keeps them under the bondage of *maya.* (d) The procedure, practice, drawbacks and the helping factors which are related to the attainment of the Grace of God that reveals His Divine knowledge, Divine vision and Divine love, and which makes a *maya*-inflicted soul absolutely Blissful forever; and (e) our scriptures also reveal the various sciences (Sanskrit grammar and language, astrology, sociology, defense and medicine etc.) for the good of the people of the world in general. All of these philosophies with their intricate details are described in an absolutely coordinated manner.

It is, thus, very obvious and anyone could understand this fact that the above mentioned knowledges are way beyond the limits of human intelligence; so they must have been produced by God Himself; **and the fact is that they *are* produced by God Himself.**

It is an axiom that everything that is produced by God is eternal, because God is eternal. Thus, the knowledge of God and the knowledge of the path to God are both eternal, and **the scriptures containing those knowledges along with the Sanskrit language are also eternal.** The eternal existences are the Divine powers of God, so all of our scriptures like the Vedas, Upnishads, Puranas etc., are also the Divine powers, residing in the abode of God in their Divine personal form.

To hold, to retain, to reproduce and to protect such a great Divine knowledge of our scriptures, the Divine personalities are needed. So, the creator of our *brahmand* (planetary system with all the celestial abodes), Brahma, with the Grace of God, produces such Divine personalities called Sages and Rishis who do this job. These Divine personalities are the eternal associates of God who live in His Divine abode and who descend on the earth planet to maintain and to protect the Divine knowledge for the good of the souls of this world.

Apart from that, supreme God Bhagwan Ram and Krishn* also descend (*avatar*)** on the earth planet to reveal the glory of Divine love.

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*'Krishn' is the correct pronunciation and spelling. Adding and pronouncing 'a' after Krishn makes it कृष्णा (Krishna) in Hindi and Sanskrit language, and then it means 'Radha' not 'Krishn.' Whoever started this, was totally unaware of the Sanskrit language, and other writers blindly followed it since hundreds of years without even confirming its correctness. Thus, it became a tradition to add 'a' after certain nouns. Similarly, there are many other words which are incorrectly spelled and pronounced like: Rama for Ram, Arjuna for Arjun, yoga for *yog* and jnana for *gyan* etc. We use correct spelling in our writings.

**When the supreme God makes Himself appear and stay in the world for sometime, it is called the *avatar* of God. The equivalent word for '*avatar*' in English is 'descension.' But a totally wrong word 'incarnation' has been used for *avatar* by all the writers and the scholars of India for the last hundreds of years. The word 'incarnation' signifies a material body of flesh and blood. So, technically, philosophically and factually, a material being *incarnates* in the world; but God *descends* in His absolute supreme Divine form on the earth planet. The philosophy of *avatar* (descensions of God) is described in detail in "The Divine Vision of Radha Krishn."

From time to time many more eternal Saints descend whom we call *Jagadgurus, acharyas* and the *bhakt* and the *rasik* Saints, who directly help the souls build their faith in God and proceed on the path to God realization. **This is the general configuration and the Divine system of the establishment of Bhartiya religion called Sanatan Dharm or Hinduism.** (This topic is detailed in the *first chapter* of Part One of this book.)

This is the age of materialism called *kaliyug* that started 5,101 years ago (3102 BC). The effects of *kaliyug* are to despise the Divine truth and to elevate the anti-God elements in the name of God. Its effects were clearly visible since the last 2,500 years when Jagadguru Shankaracharya descended in India. But in the last 200 years such despisations were much greater when the English regime tried to destroy the culture and the religion of India by all means, and, during that time, they deliberately produced such derogatory literatures in huge quantities that confused and misguided the whole world.

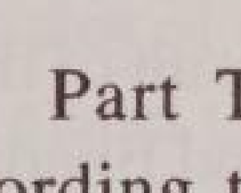
Trying to impose the worldliness of their own culture upon the Hindu faith, they introduced such fictitious theories and disparaging dogmas that produced a derogatory and demeaning view of Hinduism. **These publications affected the minds of Hindu writers to such an extent that they also began to think and write on the same lines.** As a result of that, the reputed organizations like Ramakrishna Mission (p. 381) and Bhartiya Vidya Bhavan (p. 391), and world known learned scholars like Sarvepalli Radhakrishnan (p. 357) etc., produced such books that were the replicas of the same trend that was promoted by Sir William Jones, the associates of the Asiatic Society of Bengal, Max Müller (who was a highly paid employee of East India Company), and many more.

Thus, **to establish the eternity and the Divineness of Sanskrit language**, the scriptures (Vedas, Upnishads and the Puranas etc.), Bhartiya religion, and our Sages and Saints who produced all the scriptures, it was essential to give *a comparative view of the western culture, literature, religion and civilization,* so that the reader could right away understand the whole truth. Accordingly, in the *second chapter* we have discussed about the origin and the development of the western writing systems, languages, civilizations, religions, religious practices, religious books and mythologies along with the history of the West from the 4th millennium BC and up to the 20th century AD.

The *third chapter* discloses the hidden documentary evidences and reveals the secrets of the diplomatic schemes of the British as to how they abused the Hindu religion and how they mutilated and destroyed the history books of India. It was important to disclose these facts so that a true lover of Hinduism should understand the negative aspects of all such publications, and, discarding them forever, he should resort to the authentic Divine teachings of Bhartiya religion.

With the development of cosmic sciences and the evolution theories, the intellectuals have begun to think that the creation theory of the Upnishads and the Puranas may be just a casual write up. We should know that our **scriptures are the manifestations of the same Divine power which has created this universe and so they bear the true principles of the creation and the evolution science.** Thus, the descriptions of the *fourth chapter* delineate our scriptural sciences and specify the initial drawbacks of the modern sciences. The fourth chapter also describes **the history of Bharatvarsh since the creation of our *brahmand* 155.52 trillion years ago, the unbroken continuity of Bhartiya civilization since 1,900 million years**, and details the authentic chronology with definite evidences from 3228 BC to 1947 AD.

Part Two of this book describes the creation of *brahmand* according to the Bhagwatam, the Divineness of the stories and the references of the Puranas, the theme of all of our main scriptures, philosophies of our *Jagadgurus* and *acharyas* and a brief account of the Divine personalities and the prime religions of India. In the end it gives a complete review of Sanatan Dharm and describes the simplest universal path of God realization which was revealed by supreme God Krishn Himself. **In this way, in an encyclopedic style, this book gives complete information about Hindu (Bhartiya) religion, scriptures, history, and their Divinity. It is, in fact, the Grace of my soul beloved Master Jagadguru Shree Kripaluji Maharaj that this monumental work came into being.** *Jai Shree Radhey.*



May the Grace of Jagadguru Shree Kripaluji Maharaj,
the supreme *acharya* of this age,
be felt by the whole world,
Swami Prakashanand Saraswati

Guru Poornima
1999

A brief synopsis of the main topics of this book and a guide to the readers.

A guide to the readers.

The accounts of this book reveal the complete history, philosophy, knowledge of our eternal Divine scriptures and the Divinity of Bhartiya religion in a precise manner; thus, **it is an encyclopedia of authentic Hinduism produced for the first time in 400 years**. Bhartiya history, philosophy and the knowledge of God and God realization are the various aspects of one single Divinity, and thus, they are all intertwined together. You cannot claim to know one aspect without knowing the others, and that needs proper training, learning and a careful understanding of all the facts that are related to Hinduism.

As it describes all the aspects of Hinduism in a precise and concentrated manner, this book has to be studied seriously, not like a regular reading material, because its every word and every sentence has its value. Just like a lawyer, while studying a law book, if he skips even 2% of its sections, his knowledge remains incomplete and he cannot fully understand the law until he studies the entire book. Similarly, to understand Hinduism, you have to study and learn all of its features: social, cultural, historical and the Divine. Only then you can have the correct understanding of Hinduism that was introduced and established by Brahma through the Vedas and the Puranas, and was further augmented by the descensions of supreme God, Bhagwan Ram and Krishn.

I have talked to a number of well known and renowned scholars of India and have seen their writings. Some of them still follow the trend of the western writers, but some of them, who accept the correct historic dates of Mahabharat war, Chandragupt Maurya and Shankaracharya etc., when they write about the actual religion of Bharatvarsh they fail to give the correct Divine view of Bhartiya scriptures, history and Sanatan Dharm, and their writings give an incorrect image of Hinduism. The reason, as told by them, is that all the reading material and the informations which they collect from the libraries or other literary sources about Hinduism, are all, in one way or the other, tinged with the thoughts of the western writers; and thus (especially through the English books) it is not possible to obtain the correct information about the true Divine aspects of Bhartiya religion and scriptures which are the soul of Hinduism. It is a fact that in the world almost all the academic literature in English about Hinduism, even by Hindu writers, bears the western influence, and that, none of these books represent the correct view of total authentic Hinduism.

Considering this lack, this encyclopedic literature has been produced that embraces all the aspects of Hindu religion. Although the Divine knowledge contained in the Bhartiya scriptures and the history as described in the Puranas is very extensive, yet **all the issues of all the scriptures and the Puranas (in an easily understandable style) have been precisely described and concisely incorporated in this book with scriptural, logical and scientific evidences.** For example: The total theme of the Upnishads is described in five pages (pp. 83-87) with 16 quotations and 27 Upnishadic terms in such a way that anyone could easily understand it. The gist of the total theme of the most talked about scripture, the Brahm Sutra, is comprehensively described in three pages (pp. 563-565) with its most important quotations; and the complete procedure of the creation of the universe, which is the most puzzling factor for modern scientists, is precisely, systematically and scientifically described on pages 445-446, 513 and 514.

Thus it is a very condensed writing, and as such, a reader has to study it (from the beginning to the end) very carefully if he really desires to understand the real truth of Hinduism. The idea of putting everything together into one volume was to keep the total Hinduism at one place so that a scholar or an aspirant of God's love shouldn't have to search other books to obtain his desired information, and he could obtain his complete desired knowledge from one single source which would be very convenient for him. It is a common weakness of the human mind that many times, in the overconfidence of its knowingness, it misses the important point. So, the main points in this book have been bolded or italicized for emphasis and remembrance, and the important Hindi and Sanskrit words (and some English words) have been explained in the glossary.

Now we will give you **a brief synopsis of the main topics of this book** so that you can have an understanding about the importance and the authenticity of Bhartiya* religion, culture and history, and you may have a glimpse of the enormity of the informations that have been systematically incorporated in it.

The Divinity of Hindu scriptures, history and religion, and the mythologies of the world.

(Chapter 1 of Part I)

The Vedas, Upnishads and the Puranas. Bhartiya scriptures are the Divine powers eternally residing in the Divine abode of God. With the will of God they are introduced in the *mayic* world through Brahma who transfers this knowledge to the Rishis (Sages). Later on those Rishis reproduce them in the form of scriptures. The latest reproduction of those scriptures was through Bhagwan Ved Vyas (one of the 24 descensions of God) before *kaliyug,* 3102 BC, and their very first manifestation was trillions of years ago when our *brahmand* along with the planetary system was originally created by Brahma.

Sages and Saints. There are unlimited Divine personalities living in the Divine abodes of God Vishnu, Ram and Krishn. They are of two kinds: (a) *Maya*-inflicted souls who became God realized through devotion and God's Grace, and (b) the eternally Divine souls or eternal Saints who were never under the effects of *maya.* Such eternal Saints, with the will of Brahma, descend on the earth planet, conceive the Vedas and the Upnishads etc., and, in due course of time, produce them in the form of written scriptures. They are called the Rishis. Apart from them there are many more eternal Saints who descend in this *brahmand* (like Manu, Ambarish, Dhruv, Mandhata, Bhagirath, Raghu etc.) and establish various disciplines of Hindu *dharm.* Also, there are certain Divine powers like Goddess Ganga, Yamuna, Narmada etc., Who also reveal Their Divinity on the land of Bharatvarsh in metaphysical form as the Divine

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***'Bhartiya' and 'Hindu' terms are synonymous. But when an emphasis is needed to represent the spirituality of India we normally use the terms Bhartiya and Bharatvarsh. Bharatvarsh (and its short term Bharat) is the original Sanskrit term for India; and, that which is related to Bharatvarsh is called Bhartiya.**

rivers which become a devotional resource for the devotees of God. Descensions of the supreme God also happen in Bharatvarsh and thousands of such eternal Saints descend who establish various aspects of *bhakti* that becomes a guideline for the common people to proceed towards God. The longevity of all of these Sages and Saints is beyond estimation.

The Divine history. In this way, all the Puranas are filled with the stories, events and the accounts of the lives of all of those Divine personalities that glorify the history of Bharatvarsh and establish the Divine greatness of Hindu religion. **Thus, in general, all the scriptures relate to the devotional aspect of a personal form of God and this theme has been directly or indirectly incorporated in all the Darshan Shastras, all the Upnishads and all the Hindu scriptures.** A small section of certain Puranas also tell about the kingships of *kaliyug* (from 3139 BC to 83 BC), but the rest of the descriptions of the Puranas are mainly related to the Divine personalities. The main body of these Vedas, Upnishads and the Puranas remain the same on all of the earth planets of this universe, wherever there is human civilization, because they are the eternal Divine powers of God.

These facts have been witnessed, documented and authenticated by hundreds of great Saints (like the *Jagadgurus* and others) who appeared in the last 5,000 years in India; and the Vedas and the Upnishads themselves reveal their own eternity along with the other scriptures as well as the Sanskrit grammar also.

Mythologies of the world. One more thing you should know that certain stories of the Puranas and the Bhagwatam which travelled through the trade routes to the West in the earlier days were adopted into the religious mythological imaginations of those countries. Thus, the religious myths of the Greeks, Romans, Europeans and Assyrians etc. were all based on the broken stories of the Hindu scriptures that reached those countries by word of mouth.

One thing must be clearly understood that the concept of god/God in the western religions is based either on the imagination of certain *spirit* gods of *nature* (like: god of fire, god of thunder etc.), or one single *spirit* god (God) of the entire nature. Thus, in both ways, it is only on the mythological level and so it is purely *mayic*. It never relates to the Divinity of the omnipresent supreme God. Thus, in no way could there be any comparison of the western religions (which are based on mythologies) with the Hindu Vedic religion which is eternal, universal and is directly revealed by the supreme God.

The eternity of the Sanskrit language and its grammar.

(Described on pp. 89-93, 234-243)

It is the language of the Divine abodes. The Divine abodes are inhabited with unlimited Saints who are always drowned in the felicity of the Bliss of their beloved God. The language of these abodes is Sanskrit. So all the prime scriptures (Vedas and Puranas etc.) are in Sanskrit language, and this is also the language of the celestial abodes. The Sanskrit grammar is produced on the earth planet by the eternal Sages along with the Vedas and Puranas.

Perfection. Being the Divine language it is perfect by its own nature. Any number of desired words could be created through its root words (**धातु**) and the prefix and suffix system as detailed in the Ashtadhyayi of Panini, and, furthermore, 90 forms of each verb and 21 forms of each noun or pronoun could be formed that could be used in any situation. Thus, there is an extremely extensive scope for creating the desired Sanskrit vocabulary.

The perfection of the pronunciation (of the consonants and the vowels) and the uniqueness of the grammar that stays the same in all the ages (from the very beginning of human civilization and up till today) are such features which themselves prove that Sanskrit is not manmade; it is a Divine gift to the people of this world. For example: *te pravishanti* (ते प्रविशन्ति), which means 'they enter.' This phrase is from the Ishopnishad of Yajurved. The same inflection of the verb is being used in all the Sanskrit scriptures from the very beginning (trillions of years ago) and up till today. Isn't it amazing? Moreover, Sanskrit language has never had any dialect, and in every age and in every corner of this *brahmand* (and the earth planet) it always remains the same.

Styles of representation. There are three styles of Sanskrit language: Vedic, Upnishadic, and of the Puranas. These are the styles of linguistic representations. They are not improvements as many intellectuals think. So, in all the ages, they remain the same, even if they have been reproduced 5,000 years ago or a billion years ago.

Whereas the other writing systems of the world started from the primitive signs (related to certain sounds) like the Phoenician signs, and from there, moving through a rigid course of development and crossing a number of stages, they took the shape of a proper language. Still, even today, not a single language of the world delivers the exact pronunciation of its alphabet, and its dictionary, which has borrowed words from several other languages, is still being modified and new words are being added to it.

Understanding the Divine greatness of Bhartiya (Sanskrit) language, scriptures and religion.

(Chapters 2 and 3)

To understand the liveliness of a bright daylight you have to observe and compare it with the spookiness of a fully dark night. Only then you can really appreciate the greatness of daylight. To conceive the charming beauty of a meadow with fully blossoming perfumed flowers you have to see and compare it with a piece of land with wild and ugly thorny bushes. Only then you can appreciate and acknowledge the elegance of the blossoming beauty.

Similarly, ***to understand the Divine greatness of the Sanskrit language***, you have to know the origination and the shortcomings of the western languages; and ***to understand the Divinity of eternal Bhartiya scriptures and religion***, you have to know about the class, quality and the nature of the religious literature and the religions of the West.

Thus, **chapter two** gives the history of the origination and the development of all the major languages and also their writing systems (Egyptian, Akkadian, Hebrew, Aramaic, Armenian, Hittite, Greek, Latin, Germanic, Slavic, Romance and Iranian languages). It details the history of Greek, Roman and western civilization and their religions from the very beginning and up to the 20th century AD. It also tells the history of the British Isles and gives a summary of their classical literature. Going through these descriptions one can easily conceive the difference between western language, literature and religion which was the product of the material minds, and Bhartiya language (Sanskrit), literature (the scriptures) and religion (Sanatan Dharm) which is eternally Divine by its very nature.

Many scholars who believe that they are the patriots of Bharatvarsh, still fail to recognize the Divine aspect of Hindu religion that was revealed and established by the eternal Sages and Saints, glorified by the supreme descensions of Bhagwan Ram and Krishn and which is always protected by the Divine descension Ved Vyas. The views of those scholars and writers do bear the tinge of western orientalists who tried to defy and defame the Divineness of Hindu religion. The reason is the enormity of such material in the bookshops and the libraries that repeatedly convey the same derogatory views about Hinduism. People read those books and, subconsciously, such ideas become ingrained in their minds.

The reader's mind becomes accustomed to reading such statements and, as a reflex reaction (of the psychological law of 'conditioned reflex'), he may begin to think that these views may be right, especially when he reads similar statements from the prominent Hindu scholars like S. Radhakrishnan, etc. Thus, ***to comprehend the Divine authenticity of Hindu religion***, the reader has to understand the extent and the style of the implementation of the craftiness of those people whose cunning diplomatic schemes have produced such literature and have created such a situation.

So, **chapter three** discloses such secret evidences (related to the English people) that have never been brought into the light by any of the previous researchers and scholars. For example: the secret suggestion of Sir William Jones to Warren Hastings in 1784 that tells how to confidentially fabricate a false Sanskrit scripture and betray the Hindus (p. 245); the well planned mutilation of the prime Sanskrit dictionary "Vachaspatyam" through Pandit Taranath of Calcutta (this dictionary is still being used in the Sanskrit colleges of India); fabrications in the Bhavishya Puran; the disappearance of Narayana Sastry's research manuscripts of 20 years' of hard work; and so on.

It also reveals and details about the organized plannings and workings of the British to destroy Hindu culture and religion, mutilate the history, fabricate the historic dates and to totally demean and misrepresent the theme of Bhartiya scriptures with the help of Max Müller, the people of the 'Asiatic Researches,' and many others.

The effect of such adverse propagation against the Hindu religion and scriptures on the minds of the Hindu scholars has gone so deep that even now such derogatory books are being written and published by Hindu scholars. Thus, to make people understand, the diplomatic misdoings of the Britishers of those days have been repeatedly explained, so that a Bhartiya should learn to firmly discard those derogatory views and understand the eternal Divine greatness of Bhartiya religion and the scriptures.

The most popular theories of the world and the total history of Bharatvarsh.

(Chapter 4)

During the period of Chaitanya Mahaprabhu the people of India believed in the Divinity of the Vedas and the Puranas and had greater regard for the Sages and Saints whose Divine acts glorify the accounts of Bhartiya scriptures. Although the theory of creation of the universe and the details of the formation of our *brahmand* (which includes our sun and the planetary system along with all the celestial abodes) are fully described in the Bhagwatam and in other Puranas, the modern theories related to the creation and the existence of the universe (as introduced by the scientists of the 20th century) have created a big rift between the creation philosophy of our scriptures and the new concepts of the modern science.

This situation has created a big confusion in the literary world; and the people, leaning more towards the theories of the modern sciences, have begun to think dubiously about the correctness of the descriptions of the Puranas.

A Bhartiya must know that our scriptures were produced by God Himself Who is the creator of the entire universe, and they were introduced in the world by Brahma who is the creator of this very *brahmand.* Thus, they are the absolute truth and there could never be a mistake in their philosophy. **Whatever theoretical discrepancies are found between Bhartiya scriptures and the modern science, they are only in the theories of the worldly scientists because they are the products of material minds.**

However, these differences were never reconciled by anyone in the past, and so the difference of opinion between the faithful followers of the Hindu religion and the degree-holder intellectuals has remained. Thus, considering the graveness of this situation and the imperative necessity to dispel this confusion, and to restore the authentic greatness of the scriptural statements, all the important theories of the modern science are scientifically reviewed and scrutinized, their faults pointed out, and, according to the established facts of the physical science, all the aspects of the creation theory of the Upnishads and the Puranas are explained in chapter 4.

The universe, our planetary system and the human civilization. There were mainly twelve phases in the creation of this universe. It was created uncountable years ago. Our planetary system (along with all the celestial abodes) was originally created by Brahma 155.52 trillion years ago. As this is a very long time for a sun to survive, our sun goes into a state of phase transition every 4.32 billion years and then revives to its normality. Its latest revival was 1,972 million years ago. Taking into account all these factors it is obvious that human civilization, for the very first time, started trillions of years ago.

The creation of the universe and the formation of a planetary system where human civilization exists is not a coincidental evolution of *mayic* energy (the prime cosmic power), because an 'energy' itself has no 'mind' of its own to proceed smoothly and to regulate and control all of its functions. Moreover, *mayic* energy is a lifeless aspect, so, on its own, how could it originally start its own evolution? Thus, it is clear that the Divine power of God is behind the creation of the universe and our existing world.

Modern theories. When Albert Einstein introduced his theory of General Relativity with complex equations in 1916 there was a big intellectual excitement among the physicists as it gave a totally different view of gravity as compared to the Newtonian theory. Einstein mentioned about black holes (which have extremely long life) and told about the deflection of light rays. First, he thought of a static universe and postulated an antigravity force (cosmological constant) in the universe, but when Edwin Hubble proclaimed in 1929 that the universe is not static, it is expanding, Einstein dropped his postulation of the cosmological constant.

Later on, the expanding universe theory was accommodated by the hypothetical Big Bang theory of George Gamow, which he introduced in 1948. But in 1965 it was discovered that a very uniform 2.7 K microwave background radiation exists in the universe which was not possible to exist according to the postulation of the Big Bang theory. Thus, a new theory called the 'inflationary theory' was introduced by Alan Guth in 1980, which said that within 10^{-32} (ten trillion-trillion-millionth) of a second an extremely minute energy (which is beyond the limits of human imagination) abruptly exploded and inflated on its own to about 100,000 light years' diameter size of the universe, and then slowed down. Isn't it a bizarre speculation? However, the final version of his theory "The Inflationary Universe" was published as late as 1997.

Edwin Hubble announced in 1940 that the universe was two billion years old. Immediately he realized his mistake, worked hard, and came up with a figure of over 15 billion years, but he forgot to account for the age of the black holes which are also a part of the universe. There is also a theory of evolution of the living beings on the earth planet which hypothesizes that fishes became reptiles, small dinosaurs became birds, shrews became monkeys, and monkeys became human beings.

All of the above mentioned theories have been discussed in this chapter. You should know that these theories are the hypotheses of the material minds of the scientists who were bereft of the philosophy of creation as described in the Hindu scriptures. Thus, even after working hard on their postulated theories, they never arrived at the right conclusions. Thus, the faults and the shortcomings of these theories are revealed in this chapter and the correct philosophy is elucidated.

The history of Bharatvarsh. The history of Bharatvarsh goes back to when the earth planet and our *brahmand* was originally created and all the scriptures were produced, and that was 155.52 trillion years ago. Since then, in the Puranas, the Divine history of the eternal Sages and Saints, the descensions of the supreme God, *bhakt* Saints and many others, are all period-wise described. The periods are named as: *parardh, kalp, manvantar* and *yug*. *Parardh* is half of the life of Brahma, which he has already lived, and *kalp* is a day of Brahma which is of 4,320 million years. A fourteenth part of a day of Brahma is called a *manvantar* and *satyug, tretayug, dwaparyug* and *kaliyug* are the four *yugas*. Exact calculations of all the periods are described.

The current day of Brahma started 1,972 million years ago, and since that period the civilization of Bharatvarsh, especially the Ganges valley civilization, has remained unbroken up till today and it has all been described in the Puranas. How it all happened, is unfolded and detailed in this chapter with complete scriptural, logical, historical and scientific evidences.

As regards the history of *kaliyug,* we have not given details about the English and the Muslim rulers of India and the rule of Rajpoots in this book because there is no dispute in the dates of their history. It is all well known and is already being taught in the schools and colleges. But we have fully elaborated all the issues and the dates with profound evidences where the disputes have been deliberately created by the British and their western and Indian followers. Thus, the detailed accounts confirming the actual dates of the Mahabharat war, beginning of *kaliyug*, dynasties of Magadh, Gautam Buddh, Chandragupt Maurya, Ashokvardhan, Jagadguru Shankaracharya, Vikramaditya and Shalivahan, and also the detail of the kings of the dynasties of Hastinapur from Yudhishthir to Vikramaditya, are all systematically described with full calculations, and definite evidences; and, in this way, a complete chronology of the authentic history of Bharatvarsh is drawn from its very beginning (155.52 trillion years ago) and up to the 20th century.

The history of our *brahmand* as described in the Bhagwatam.

(Chapter 1 of Part II)

The Bhagwatam represents the total knowledge of all the Bhartiya scriptures (including all the Darshan Shastras), reveals the sweetest form of God and shows the path of pure *bhakti* which is the soul of Sanatan Dharm. Being the supreme scripture, it is honored by all the Saints. It is called the *maha puran* and *paramhans sanhita* which means that *it is such a great scripture which is not only for the devotees of God but it is a treasure for even God realized Saints.* That's why Vallabhacharya proclaimed it to be the final authority among all other scriptures, Chaitanya Mahaprabhu said that it represents the true form of God and His devotion, Jeev Goswami expounded its theme in four of his Sandarbhs (Tattva Sandarbh, Bhagwat Sandarbh, Paramatm Sandarbh and Shree Krishn Sandarbh), and all the descended *rasik* Saints sang the glory of the glorious Krishn *leelas* of the Bhagwatam in their writings. As regards the history aspect, the Bhagwatam (between the third and eighth canto) gives a detailed description of the creation of the universe and tells all the major historical events of our *brahmand* since its origination. The creation theory is also described in the Taittariya Upnishad.

Accordingly, in chapter one, we have scientifically revealed the actual procedure of all the twelve phases of the creation of the universe along with the formation of our *brahmand* and have described the general history of Bharatvarsh of the existing *kalp* which confirms the continuity of Bhartiya civilization for at least 1,900 million years (leaving out some time for the formation of the ozone layer and the development of a suitable atmosphere for living).

The *brahmand*, in which our earth planet exists, consists of seven main celestial abodes. It also has *tamsi* abodes of the demons, generally called the *patal lok*. The celestial abode, *bhu lok*, which contains the earth planet, has a very specific configuration. It has seven divisions called the *dweeps* in which the first and smallest one, called Jamboo Dweep, has nine sections and they are called the *varshas*. Out of them the earth planet is one of the *varshas* called 'Bharat-varsh' which is in the material space. The rest of the *bhu lok* is all celestial.

The scriptural records of Bharatvarsh are so profound that even a common oblatory verse that is used in everyday rituals tells the exact location of India (Aryavart) in this *brahmand* and the correct period of time which has elapsed since the birth of this *brahmand* (i.e. 155.5219719616 trillion years). Giving the details of the calculations of the *manvantars* and the *yugas* and explaining the science of the classification of the four *yugas* and the differences in the *sattvic* consciousness of the people of the four *yugas*, this chapter tells the history of this *kalp* and gives the names of the important personalities of Surya Vansh and Chandra Vansh up to the Mahabharat war.

The Divine acts as described in the Puranas.

(Chapter 2)

When people read the extraordinary stories of the Puranas, such as: Shukdeo was twelve years old when born, or some Sage had hundreds of sons, or Sage Durvasa cursed someone in anger, or Brahma produced the Sages simply by his will; an intellectual curiosity crawls into the mind of the reader as to what does it all mean. If he is fully religious minded he takes it as the Divine act, and if he is not he doesn't know what to think about it and feels a bit skeptical.

Thus, **chapter two explains the theology of all such unusual accounts that have bothered the intellectuals for a long time.**

Two things are most important to understand: (1) The happenings described in the Puranas relate to the whole *brahmand* and not only to the earth planet, and (2) they are the Divine acts of the Divine personalities who are above *mayic* defilements, and thus their actions are beyond the material reasonings. You should know that all the scriptures are eternally Divine and they are protected by the Divine personality Ved Vyas, so their authenticity is always intact. (Ved Vyas is still on this earth planet, absorbed in *samadhi.*) Thus, instead of trying to analyze the significance of those events intellectually, one should try to understand the *Divineness* of those events, and should try to grasp the underlying message of *bhakti to God* which is imbued in them everywhere.

A material mind is accustomed to comprehending the happenings of the material plane only, but the events, accounts and the happenings described in the Puranas and the Upnishads relate to **two kinds of space (material and celestial) and three kinds of dimensions (material, celestial and the Divine)** and, on the top of that, all those events are categorized into seven kinds. Thus, they could only be fully conceived by the Divine mind of a Divine personality, or they could be faithfully understood as being the Divine acts by the devotional mind of a devotee. However, chapter two explains and details the Divine theology of those events and the happenings for general understanding.

What are the Bhartiya scriptures and what is the theme of Sanatan Dharm?

(Chapters 3 and 4)

The Scriptures.* Scriptures are the Divine knowledges that eternally stay in God. They are produced with the Divine will for the mankind, to show them the path of God realization. They are of three categories: (1) Originally produced by Brahma in the very beginning of human civilization and conceived by the Sages who were in the *brahmand* at that time, (2) produced much later afterwards, and (3) produced by a number of descended Divine personalities in the last 5,000 years. They are:

(1) The four Vedas: Rigved, Yajurved, Samved and Atharvaved; Brahman, Aranyak and the Upnishads; the four Upvedas; the Vedangas: Vyakaran (Sanskrit grammar), Jyotish, Nirukt, Shikçha, Çhand and the four *kalp* sutras (Shraut Sutra, Grihya Sutra, Dharm Sutra and Shulb Sutra); Anukramanika; and the eighteen Puranas: Brahm Puran, Padm Puran, Vishnu Puran, Vayu Puran (or Shiv Puran), Bhagwat Maha Puran, Narad Puran, Markandeya Puran, Agni Puran, Bhavishya Puran, Brahm Vaivart Puran, Ling Puran, Varah Puran, Skand Puran, Vaman Puran, Kurm Puran, Matsya Puran, Garud Puran and Brahmand Puran.

(2) The Gita; Mahabharat; Ramayan; 18 Smritis (of which Manu Smriti, Yagyavalkya Smriti and Parashar Smriti are important); and the six Darshan Shastras: Poorv Mimansa by Sage Jaimini, Nyay by Sage Gautam, Vaisheshik by Sage Kanad, Sankhya by Bhagwan Kapil, Yog Darshan by Sage Patanjali and Uttar Mimansa (Brahm Sutra) by Bhagwan Ved Vyas.

(3) The Divine works containing the philosophy and the teachings of: Jagadguru Nimbarkacharya, Jagadguru Shankaracharya, Jagadguru Ramanujacharya, Jagadguru Madhvacharya, Shree Chaitanya Mahaprabhu, Vallabhacharya, Jagadguru Shree Kripaluji Maharaj, Roop Goswami, Sanatan Goswami, Jeev Goswami, Swami Haridas, Hit Harivansh, Goswami Tulsidas and Madhusudan Saraswati etc.

A summarized version of complete teachings, philosophies and descriptions of all of the above mentioned scriptures (of all the three

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*The essence of all the scriptures and the *authentic path of God realization*, as revealed in the writings of **Jagadguru Shree Kripaluji Maharaj**, is briefly described on p. 687.

categories) with significant quotations, along with the general philosophy of the 11 important Upnishads, is given in chapter 3. It also describes the period of the Sages and Saints who produced these scriptures and reveals their Divine significance. The Jain and Buddh religions and their philosophies are discussed. **A brief life history of the important Divine personalities of the past 5,000 years is also given in this chapter.** Thus, it amazingly holds the most valuable total information of all the Hindu scriptures at one place along with the brief accounts of the notable Divine personalities since the beginning of *kaliyug.*

The Sanatan Dharm. Described in **chapter 4**, the topic of Sanatan Dharm reveals *the true form of Hindu religion*, which, in fact, is the eternal path of God realization that has been introduced, produced and protected by God Himself. It is a universal religion for the souls of the whole world and also the entire *brahmand.* 'Sanatan' means 'eternal,' thus, Sanatan Dharm means the eternal Hindu religion.

It is only the 'Grace' of God that reveals His Divine vision and love, and His 'Grace' is received through humble and loving total submission to Him with a desire to receive His Grace, vision or selfless Divine love. This kind of loving submission is called *bhakti* in Sanskrit. Thus, only *bhakti* is the means of God realization. Other forms of practices like, rituals, good deeds, study of Vedant, *yog* and austerity, if done precisely as prescribed, increase the *sattvic* qualities in the mind of the doer (which is called heart purification); but they do not lead to God realization unless *bhakti* is added to them.

The aim of human life is to attain God realization while doing good in the world; the means of God realization is *bhakti* and God's Grace; and God, Who is omnipresent in His eternal Divine personal form, is all-kind, all-loving, all-Gracious and all-beautiful. Out of His extreme loving kindness to all the souls, He instantly reveals Himself to anyone whenever a person wholeheartedly surrenders to Him in total love and dedication. This is Sanatan Dharm which is imbued with the charming sweetness of the loving magnificence of *bhakti.* Thus, this theme of 'God realization through *bhakti'* has been the focusing point of all the scriptures.

The Vedic *sanhita* and **Poorv Mimansa** teach about the futility of the celestial luxuries, **Nyay** and **Vaisheshik** explain the mundaneness of worldly happiness, **Sankhya** and **Yog** teach to totally renounce the world and purify your heart through the practice of *samadhi*, **Uttar Mimansa** (Brahm Sutra) and the **Upnishads** tell the souls to renounce the world and surrender to God to receive His Divine Bliss, **Puranas** emphatically advocate *bhakti* to a personal form of God, **Gita** reveals the greatness of the supreme form of God, Krishn, and the **Bhagwatam** combines and consolidates the themes of all the scriptures (**सर्ववेदान्तसारं हि। भा.** 12/13/15), discloses the purest form of *bhakti* and explains about the most loving form of God. All of these scriptures form the body of Sanatan Dharm and they are aimed to lead to God realization through *bhakti.*

The description of all the topics referred to above is detailed in chapter 4. It also establishes the fact that all the religions of India (which relate to the historical Divine personalities) are based on the common ground of the devotion (*bhakti*) to God, and thus, they are all one.

Divinity is the soul of Sanatan (Hindu) Dharm and *bhakti* is the essence of Sanatan (Hindu) Dharm which represents God with all of His Divine virtues. This chapter also gives the gist of the teachings of the important historical Saints, tells about the consequences of various paths and practices, gives the clues to the recognition of a true devotee of God, and explains the effects of the spiritual transgressions. Furthermore, it tells about the 24 descensions of God, out of which the descensions of Bhagwan Ram and Krishn are most important Whose Divine appearance glorified the entire *brahmand.* They descended in Their eternal Divine form with thousands and thousands of eternal Saints of Their Divine abode and established the supremacy of selfless *bhakti*. Their Divine acts (the *leelas*) have become the invaluable means of remembrance for the devotees of the world. This is Sanatan Dharm, the eternal and Divine Hindu religion, which also includes the Divine history of Bharatvarsh.

In this way this book is designed to provide the authentic information of all the aspects of the Hindu religion, enlighten the path of a true seeker of God's love and give an insight into the true history of Bharatvarsh that contains the accounts of the lives of such Divine personalities of India who Graced the entire earth planet with their Divine presence.

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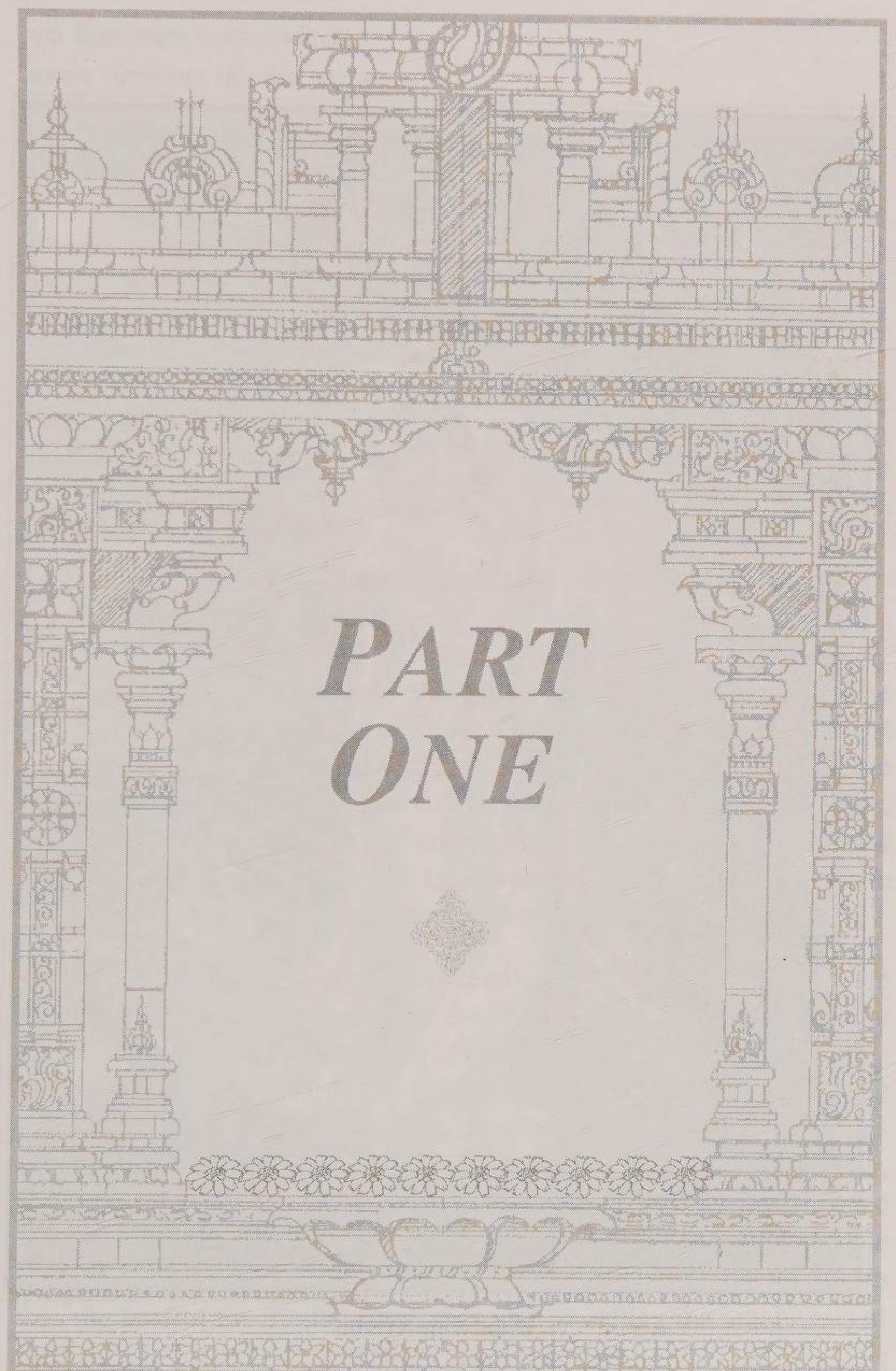
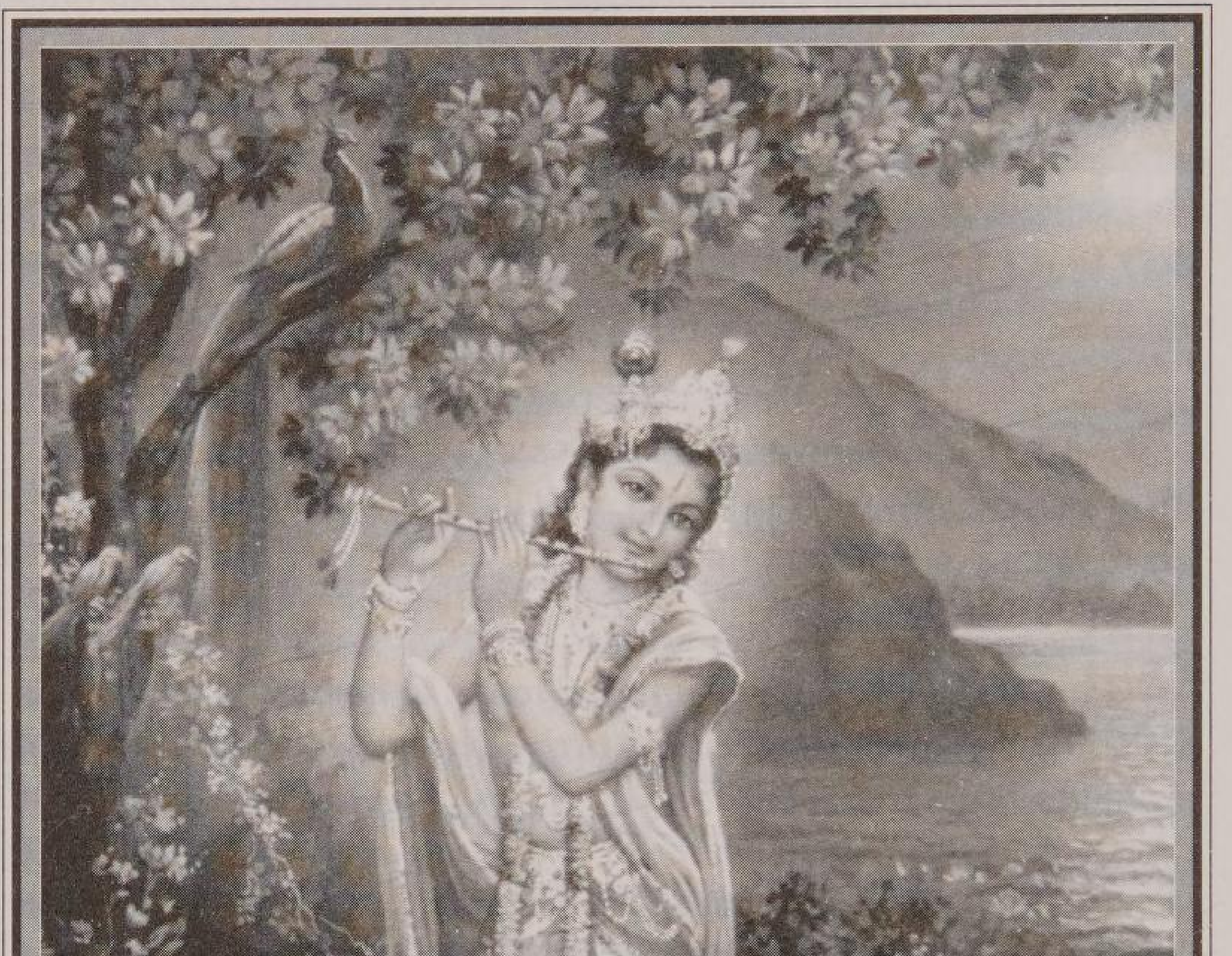


PART ONE



Bhagwan Krishn

नमो विज्ञानरूपाय परमानन्दरूपिणे ।
कृष्णाय गोपीनाथाय गोविन्दाय नमो नमः ॥
(गो.पू.)

Chapter 1

The origin of Indian history*, and the Upnishads and Puranas.

(1) The Divineness of Bhartiya history and the definition of Bharatvarsh.

The history of Bharatvarsh (which is now called India) is the description of the timeless glory of the Divine dignitaries who not only Graced the soils of India with their presence and Divine intelligence, but they also showed and revealed the true path of peace, happiness and the Divine enlightenment for the souls of the world that still is the guideline for the true lovers of God who desire to taste the sweetness of His Divine love in an intimate style.

According to the scriptural description of the *brahmand* the entire earth planet is called Bharatvarsh (detail on p. 517), but particularly the area of the continent that lies south of the Himalayas is called Bharatvarsh. It is also called Aryavart. The inhabitants of Aryavart are called the Aryans as referred to in the Rigved. Thus, the words Bhartiya or Aryans were both used for the inhabitants of Bharatvarsh or Aryavart, however, the words Bhartiya and Bharatvarsh were more popular. Persians used to call 'Hindu' for the Sindhu river, which was a localized version of the word Sindhu. When Muslims invaded Bharatvarsh from the west (which was the land of the Sindhu river) they started calling the inhabitants of

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***The detailed chronology and the history of Bharatvarsh is given in chapter 4 (part I) and chapter 1 (part II); and the concentrated essence of all the Bhartiya scriptures is given in chapters 2, 3 and 4 (part II).**

Bharatvarsh 'the Hindus.' Accordingly, the country of the Hindus was called Hindustan by them which means the place (स्थान *sthan*) of the Hindus (हिन्दू Hindu). For speaking convenience the colloquial form of the word *'sthan'* became *'stan'* and in this way the word Hindustan (Hindu + stan) came into being. The Greeks used to call 'Indu' for 'Hindu,' because there is no letter 'h' in the Greek alphabet.

When English people came, for their convenience, they altered the names of quite a few places and also some of the rivers. They called 'Indus' for the Sindhu river and, accordingly, 'India' for Hindustan or Bharatvarsh. Thus, the words **Hindu** and **India** became popular. ⁂

(2) The unbroken continuity of Indian civilization and its history.

The history of a country is not only the history of its ruling people, but it also includes the history of its eminent spiritual personalities and their philosophies, without which the history of that country is incomplete. As regards the history of India, it is an entirely different situation because India (Bharatvarsh) is such a place on the earth planet which is not much affected by the natural calamities and disasters like the ice age and the prolonged spine chilling, icy cold storms and blizzards that happen in America and the European countries at the beginning and at the recessing period of these ice ages. Thus, the history of the uninterrupted survival of the civilization of India (although it may be localized in a small area of the country) goes back to an unbelievable period of time which could easily be said to be the very beginning of the human civilization on the earth planet, whereas the history of the other countries of the world is the history of only 6,000 to 8,000 years.

Even today there are no physical means that could hold or represent the information of the Indian history in its original form without any flaw, fault, change or damage for such a long period of time. It is beyond human power. At the same time, it is also very important that, for the knowledge and the encouragement of the existing generation, the glories of the past must be known to them. To solve this problem the Divine power helps. The kind, merciful and Gracious God, Who is omnipresent in the world and Who has evolved this universe for the good of the mankind, from time to time, sends His eternal Saints on the earth planet who maintain this knowledge with their Divine power and reproduce it on the earth planet in the form of the existing methods of maintaining the records in that period. That's how the unbroken continuity of the original records of the history is made possible to be available in every generation of the human civilization. These revelations also contain the knowledge of God, God realization, and its related philosophy and literature.

Definite principles of the functioning of this world and common nature of the human beings.

It should be noted that the functioning of the world is based upon certain fixed principles that prevail everywhere. For instance: Every human being has only five senses and two legs and two arms. You cannot find a three-legged man trotting down the street. Moreover, the physical necessities of people are the same and their emotional bent is very similar. Their desire for obtaining perfect happiness, companionship and knowledge is the same and their unwillingness to die has no exception. Furthermore, their emotional features of jealousy, greed, anger, attachment to kin and a liking for the worldly things with a desire to be distinguished among others are also common.

At the same time, the short-lived pleasurability of the visual world is always filled with a new hope in every situation. In the world, every great experience is followed by minor or major dissatisfaction and every disappointment opens a new road to continue your living. It is the general predominating character of this creation that is seen everywhere in the world where everyone is trying his best to get the best out of it.

In such a world of common features and nature, the human beings striving for perfection need a perfect and common guideline to follow the true path of real happiness. One more thing, among all of the above mentioned similarities, there is one diversity that the people of the world, although desiring for perfect happiness, have varying limits of their intellectual receptivity and understanding which makes them think differently in terms of deciding the aim of their life and choosing the mode of their actions that could be categorized as good or bad according to the social rules of the community. Thus, detailed information and proper guidelines are needed to suit all kinds of people and to fulfill their desired goal of life.

Some people want only worldly happiness in a maximum limit; some people want to be absolutely free and liberated from all the pains of the world; some people want the Bliss of God; and some people want only personal Divine love of God.

It is God Himself Who reveals all the related knowledge for the good of the souls through His eternal Saints on the land of Bharatvarsh because the Divine subject is beyond human intellect. Incapability of the material science.

One thing you must know is that anything that relates to God or even which is beyond this visual world is beyond the limits of the material mind because physical perception (through the material senses) is the only means through which the human mind receives any information which it retains and interprets according to its own imaginations, and physical perceptions are related to the physical world only. Thus, human mind cannot probe into the subtle aspects of this creation, and the knowledge of God is totally out of the question unless God Himself helps; and He does, because He is the form of Grace and kindness. It is only He Who introduces all the knowledges. Mysteries of creation, the form and path to God, and the ideal form of the social structure with its relative sciences, are all revealed by God Himself on the earth planet.

The incapability of human mind to conceive the subtle aspects of this universe is well known from this fact that even today, at the height of the development of physical science and technology, the energies that interfere with the movement of the particles are still unidentified. The 'mind' itself is an unobserved energy in the physical science because its existence cannot be measured by scientific methods. Only brain activities can be observed, not the mind. Physical science is totally unable to detect the fields of attachment or the details of the contents or the quality of the thoughts of the mind. The most common example of the safe survival of a person in a serious car accident where the next person sitting in the car gets badly fractured and dies, is known to all. Which intelligent energy saved the first person by the split second accuracy of maneuvering the impact of the accident, is unknown to physicists. Like this, there are hundreds of issues that cannot be understood by mere intellect.

As regards the knowledge of God, an intelligent and unbiased person, by observing the well-controlled existence of the immense universe and following his inner conscience which is striving for perfect happiness, could guess the existence of '*some supreme power*' which could be termed as God who controls the universe and who may make a soul fully happy if discovered. That's all a human mind could discover on its own, and not beyond that. **Thus, we see that all the prominent philosophers of the world, like, Socrates, Plato, Aristotle and Kant* etc., only indulged in the intellectual speculation of the rational 'good' and 'bad' and the psychological aspects of the mind.** Some of them like Leibniz conjectured a very confusing theory sure enough to make one fully cynical, and some others like Kant worded their theory in such a complex style that was not fully intelligible to an ordinary person, but they all remained only on the intellectual level. Although Socrates stressed on worshipping the one who is the supreme Ruler (God) instead of worshipping many gods, however, none of them could define the proper form, nature and virtues of God or the positive procedure of finding God. **It is because the knowledge of God is received only through His Grace not by any amount of intellectual application.**

It is thus only God Who could reveal His knowledge, and He does reveal. But the question is where does He reveal and how does He reveal?

It is explained earlier that location-wise Bharatvarsh (India) is the most suitable and stable place on the earth planet where the Divine knowledge could be revealed as it is unaffected by the ice ages and other natural calamities. As regards the second question, "How does God reveal the knowledge?" It is very logical to understand that when the human mind is incapable of retaining His knowledge, it could only be the Saints of His Divine abode who descend on the earth planet and through them God establishes and reveals His knowledge, and that knowledge contains everything that a human being needs to know. **It includes the Divine history, the process of creation of the universe, religion and the path to God.**

A brief history of creation, and the Puranas.

Everything goes on systematically. With the will of God this universe comes into being which was in its absolutely subtle state, residing dormant in God. Prior to the dormant state it was in its evolved form as it is today;

***See Appendix I for their philosophies.**

and this system of creation of the universe and then its dissolution into its dormant energy form has been perpetually going on since eternity. It's illogical to think that this world would have popped up like the imagination of the most illogical *Big Bang* theory, and that some day it might retreat and finish. Everything, whatever we observe today, is perpetually ever-existing.

Now when the cosmos is created, souls need to be produced which are also eternal and unlimited in number. At that time God creates unlimited number of chief celestial god named Brahma, and, at the same time, unlimited 'spacial space pockets' are created in the universe which are occupied by one Brahma who then creates an earth planet and the celestial worlds of gods and goddesses. All of this creation of one Brahma is called one *brahmand.* There are an amazing number of *brahmandas* along with an earth planet in every galaxy. Right before the creation of the earth planet the cycles of 'time' are also formed (which is the evolution of the 'time' energy) to induce the progressiveness of the events and help maintain the total history of the earth planet for trillions of years.

There are three cycles of time: (a) The smallest one is called *chaturyugi* and it is of 4.32 million years, (b) the second bigger one is called *manvantar* and it is of (4.32x1,000) ÷ 14 million years, and (c) the third one is of 4,320 million years. This is called *kalp*, which is one day of Brahma. Brahma lives for 100 years x 360 days and nights of his life, which comes to 311.04 trillion years. His present age is the 1st day of the 51st year, which is 155.521972 trillion years (detail on pp. 451-453).

In the Puranas the events of the remote past, like the early years of Brahma, are very briefly described; the events of the present day of Brahma are described in detail; and the events of the last part of this cycle, the age of *kali,* are further detailed. In this way we have a continuous history of the important events of Bharatvarsh (India) since the creation of the earth planet and up till today.

Bhartiya civilization after the destruction of the Mahabharat war, and the Harappan culture.

The Mahabharat war (3139 BC) had shattered the economy and abolished many localized civilizations of India. There were thousands of kings and millions of people who died in that war. That much loss of population in those days was a big thing, and, as a consequence of the war, big patches of uninhabited land lay stretched across the subcontinent. There were no common roads in those days to join two distant states of India, and thus, the communication between them was bleak. In that situation, the people, living in different locations of India, developed their own culture and their own communicating language which had classical or locally spoken Sanskrit background and the image of original Bhartiya civilization.

Time went on and gradually Brahmi script and Pali language developed in India. Pali language was liberally used to write the tenets of Buddhism. The prime Vedic civilization of Bharatvarsh would have been concentrated in Mathura, Allahabad and Varanasi areas which were always the center of Bhartiya culture and scriptural education.

People living around the Indus valley gradually developed their civilization. It was later on called the Harappan culture or Harappan civilization and was considered to exist around 2700-2500 BC. But it appears that that civilization was totally out of touch with the mainstream of Bhartiya culture, that's why their linguistic and literary developments remained in a very primitive shape. The inscriptions of Harappan civilization are found on seals and tablets in the form of signs which very much resemble Phoenician and Semitic signs that were developed around 1500 to 1000 BC and which became the prototype for the development of all the writing systems of the western world.

But, on the other hand, we have the historical record, documented in the Bhagwatam itself (भा. मा. 6/94, 95, 96) that in 3072 BC, 2872 BC and 2842 BC, three public programs of the recitation of the Bhagwatam and the discourses on Krishn *leelas* had happened in which Saints and the devotees participated.

We have thus two entirely different views about the civilization of India in almost the same period of time. To understand this situation I will give you an example: Suppose someone, who has never been to India and has only heard about it becomes curious and desires to see India. He and his younger brother in two helicopters approach India and prepare to land. One person lands near Bhabha Research Center

(Bombay), interviews some people and talks to the research scientists of the Center and departs for his homeland. The other person loses the track and ends up landing in a jungle clearing where the tribal natives (called the *adivasis*) come to see the helicopter which is like a celestial machine for them. The person, baffled with the findings and unable to understand the tribal language, comes back home, disgusted and disappointed, where he finds his brother excitedly talking about all the good things of India. Both brothers tell their stories and both find it hard to believe each other. But both are facts, and both situations simultaneously exist.

Thus, during the period of the Harappan culture, in some areas of the Ganges valley, India did have its advanced civilization and the scholars of Sanskrit language because the discourses on the Bhagwatam were in Sanskrit language; and you should know that India is never bereft of such Sages and Saints who hold the knowledge of all the scriptures in their Divine mind.

When the historians write the history of India, even if they are sincere in their efforts, still they try to patch up the Harappan culture with Vedic culture and, in a worldly manner, they try to determine the advancement of the Sanskrit language which is eternally perfect. Such a notion is absolutely wrong. They think that they are trying to be logical in their historical research, but they forget this fact that one cannot determine the history of Bharatvarsh on meager archaeological findings of coins, toys and pots. Whereas the general history of Bharatvarsh is already written in its scriptures and the Puranas whose texts and the philosophical descriptions are the outcome of the Gracious and benevolent minds of eternal Saints.

When we say history, we don't mean the history of triumphs and disasters of worldly kings and the ruling powers. We mean the history of the Divine dignitaries of Bharatvarsh whose teachings and the events of their lives are the encouraging factors for the aspirant souls looking for God's Grace. It is thus the history of Sages, Rishis, Saints, Divine personalities, holy kings who ruled the land of Bharatvarsh and also the descensions of the supreme God that happened on the land of Bharatvarsh. **It is all described in the Puranas. There are 17 main Puranas, 18 subsidiary Puranas and one Mahapuran (supreme Puran), the Bhagwatam.**

* * *

(3) How do the stories of the Puranas maintain their eternity?

The Puranas contain the history of the creation of the universe, the history of *manvantar,* the descensions of the supreme God, the history of the eternal Sages (Rishis) and Saints* who descend in Bharatvarsh, the happenings of celestial abodes, the acts of the Grace of God giving His vision or knowledge to the devotees, the pastimes of Bhagwan Ram and Krishn and many other such events, teachings and instances that are related to the above topics. These stories are mostly repetitive in the Puranas, however, every Puran specifically describes a particular form of God, just like Vishnu Puran tells more about God Vishnu along with the other forms of God. Puranas also describe the stories of kings like Ambarish, Dhruv, Sagar family and Pandavas etc. But all of these kings were Divine personalities.

They also describe the family life of Sages, Rishis and other Saints like the story of Narad etc. These stories are educative. They teach about the true nature of this world, the force of the worldly attractions, the futility of worldly pleasures and they also teach about the kind and the Gracious nature of God as to how He has Graced and saved His devotees and given them His vision and eternal happiness. **The main**

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*In the Sanskrit scriptures Rishi and *acharya* words are very commonly used for the eternal Divine personalities. **Eternal Divine personalities** or **eternal Saints** are those eternally Divine souls who were never under the bondage of *maya.* They are eternally Divine, and they always reside in the Divine abode of their beloved God. Thus, in all the abodes (Vaikunth, Saket, Dwarika, Golok and Divine Vrindaban) unlimited eternal Divine personalities or eternal Saints (नित्य सिद्ध महापुरुष) reside. Some of them (with the will of God) descend on the earth planet to establish *dharm.*

Those Divine personalities who had conceived the *richas* (verses) of the Vedas in their Divine mind, and also those who were produced by Brahma before the beginning of human civilization (like: Narad, Atri, Angira etc.) are all called the **Rishis** whom we say **'Sages'** in our writings. ***Acharyas*** are those descended Divine personalities who establish the Divine greatness of Sanatan Dharm and *bhakti* in the world and detail the philosophy of God realization just like the *Jagadgurus* and also Hit Harivansh, Roop Goswami and Jeev Goswami etc. Other Divine personalities like Manu, Dhruv and Ambarish etc. may be called the eternal Saints or the Saints.

'Saint' or 'Divine personality' has almost the same meaning, but the term Divine personality could also be used for the Divine form of God. Apart from the eternal Saints, there are also such Saints (साधन सिद्ध महापुरुष) who, from the status of an ordinary soul, become God realized through devotion and the Grace of God. They are also unlimited in number and reside in those Divine abodes.

thing is that almost all of the main personalities that are described in the Puranas are Divine. The stories of the act of confusion (like Goddess Parvati getting confused while seeing the worldly-like actions of Bhagwan Ram during the descension period when His wife Sita was abducted by the demon, Ravan); or the act of extremely deep worldly attachment like that of King Aj (one of the ancestors of Bhagwan Ram); or any such similar acts of greed, anger or jealousy etc., are all simulations by those Divine personalities to introduce and establish a lesson for the devotees of God, so that a person should understand the deceptive nature and the strength of the worldly attachments and worldly attractions, and that he should also understand the Divineness of God's actions during His descension period no matter what they are.

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The Puranas and the affiliated descriptions.

The Puranas have two kinds of descriptions: (a) The main body of the Puranas that forms the major part of it, and (b) the variations and the timely descriptions of the Puranas that are either the fill-up stories that enhance the effect of the description or they are the events of the existing history.

(a) The main body of the Puranas and the eternal Sages and Saints.

It consists of the events that always repeatedly happen every time the universe is formed along with the happenings of one *brahmand* that happen in the same way in all the unlimited *brahmandas* of this universe.

The process of the creation and evolution of this universe is the same every time the universe comes into being. This process is briefly described in the Upnishads and its full description to its minutest detail is in the Puranas. The description of a *brahmand* that contains all the celestial abodes along with the *Brahm lok* of Brahma, the earth planet with its planetary system and the subsidiary Divine abodes of Vishnu, Shiv and Durga goes into great detail along with the detailed description of prominent gods and goddesses.

A *brahmand* with its earth planet, the sun and the other planets may vary in size as compared to other *brahmandas* of this galaxy, but its structural formation always remains the same. There is an example of the Brahmas of bigger and bigger *brahmandas* of this galaxy in the Chaitanya Charitamrit when Krishn summoned them to come to Dwarika. The size of a *brahmand* depends upon the number of souls occupying that *brahmand* because the sole purpose of the entire creation is to give a chance to the souls to understand the importance of human life and to proceed towards the realization of God.

Apart from the topic of creation there are two more fields of description which always remain the same. One is the descensions of God (*avatar*) in this *brahmand* (which are mainly twenty-four); and the other one is the description of the activities of Sages, Saints and the other Divine personalities that fill a considerable part of the Puranas. The stories of the descensions of God always remain the same, and they happen quite a few times in a *kalp* (a day of Brahma). The existing day of Brahma started 1,972 million years ago. Earlier there were six *manvantars*, this is the seventh running *manvantar.* Ram's and Krishn's descension have happened in this particular *manvantar*. They are described in the Bhagwatam, the Gita and the Ramayan. "**कदाचिद्द्वापरस्यान्ते...**" (भा. मा.1/29) "**संभवामि युगे युगे ॥**" (गीता 4/8) "**हरि अनन्त हरि कथा अनन्ता ।**" (रा.) In every descension the *leelas* of Krishn and also of Bhagwan Ram are repeated in the same way, like: appearing in Mathura, spending early childhood in Gokul, then doing *raas*, going to Mathura, killing the demon Kans, going to Dwarika and then in the end giving His teachings to Uddhao. Also, in Ram's descension: appearing in Ayodhya, wedding Sita and consoling Parashuram, going to jungles for 14 years, killing the demon Ravan, coming back to Ayodhya and then reigning for thousands of years. The Ramayan tells that, not only that, but in every *brahmand* wherever Bhagwan Ram had descended the same *leela* was happening "**अगनित भुवन फिरेउँ मैं राम न देखा आन ॥**". Saint Kakbhusundi, with the Grace of Bhagwan Ram, visualized a number of *brahmandas* and everywhere he saw the childhood *leelas* of Ram "**देखेउँ बाल बिनोद अपारा ॥**" (रा.). In this way the activities of all the descensions of God are always repeated in the same way.

For a common person, the descriptions of the life, actions and teachings of the Sages, Saints and the Divine personalities that are described in the Puranas appear to be like a onetime happening, but the fact is that they are also repetitive. Take it from the very beginning.

With the will of God, on the very first day, Brahma produced a number of Rishis from his mind who were called the *mantra drishta Rishis* of the Vedas. It means that those Rishis (in their Divine mind) observed the particular *mantras* of the Vedas, retained them in their heart, and then produced them in the world.

Brahma also produced ten Sages like Narad etc. Then he produced some more Sages and then he produced Swayambhuv Manu and Shatroopa from whom human civilization started. **These are all eternal Sages and Saints who live in the eternal Divine abode of God Vishnu and appear on the earth planet in Bharatvarsh every time and in every *brahmand* in the same way.**

From Manu and Shatroopa the family succession starts with their two sons and three daughters. In a day of Brahma there are fourteen Manus whose family succession contains kings, emperors and the families of Sages etc. All of them are Divine personalities whose accounts reveal the greatness of *bhakti* (devotion to a personal form of God), the Graciousness and the kindness of God, shortcomings of the material happiness, the consequence of worldly attachments, and the value and importance of human life. Thus, their accounts are educative that assist a devotee to improve his dedication and devotion to God. The accounts of these Divine personalities are repeated in every *kalp* of Brahma (and most of them are repeated in every *manvantar*). For example: the life history of *bhakt* Saints, kings and other Divine personalities, like, Bhakt Dhruv, Bhakt Prahlad, King Ambarish, King Bharat who was reborn as Jadbharat, King Rahugan, Harish Chandra, Bhagirath, Yayati, Uddhao and Sudama etc. They represent the greatness of *bhakti* and are related to the Graciousness and the happenings of the appearance of God on the earth planet.

Now we know that most of the events and the accounts of the Puranas are the regular happenings that glorify every day of Brahma, and all of the Sages, Rishis and the Divine personalities are the eternal Saints who descend in Bharatvarsh to help establish and maintain the Divine dignity of all the Divine forms of God. Thus, all the Puranas are eternal.

(b) Variations and the timely descriptions of the Puranas.

These variations are of two kinds. (1) There are certain stories and descriptions which slightly differ from *manvantar* to *manvantar* in the Puranas and this difference makes the Puranas up-to-date while keeping the eternity of their main body. They are mainly the style and the wordings of certain descriptions, and certain parts of the dynasties of the kings. For example: The spiritual teachings of Bhakt Prahlad to his class fellows, the conversation between God Vishnu and Bhakt Dhruv when he received His vision, the teachings of *bhakti* to Deohooti by Kapil, the prayer of Brahma and Indra etc. to supreme God Krishn, and many such occasions where teaching, dialogue or a prayer is involved, the exact wordings of the descriptions may slightly differ when the Puranas are reproduced at the beginning of every *manvantar.* **But the original theme of the topic and the characteristics of the description remain the same.**

There may also be a difference that Lakçhman may be the elder brother of Bhagwan Ram in some descension, or Baldev may be the younger brother of Krishn, or Radha Rani may appear after the appearance of Krishn, or the exact location of the *raas leela* may change a little (like sometimes it may happen near Chandra Sarovar in Govardhan). However, the main *leelas* of Bhagwan Ram and Bhagwan Krishn are always repeated in the same way without any change.

(2) The dynasties described in the Puranas are of two kinds. The first kind of dynasties are the dynasties of the existing Manu's family that also includes Surya dynasty and Chandra dynasty in which Bhagwan Ram and Krishn appeared. It is described in short. Only certain important personalities are mentioned, not all of them, because it contains the Divine history of more than 100 million years. The second kind of dynasties are the future predictions of the dynasties of *kaliyug* (because the Puranas were reproduced by Ved Vyas just before the beginning of *kaliyug*). These dynasties are described in detail with their periods of reign, and they are the general history of the kings ruling the land of India. **Their history is not repetitive. They represent the succession of the kings who were destined to come according to the effect of the collective *karmas* of the souls of this particular earth planet.** Detailed descriptions of these dynasties and kings are given in the Bhavishya Puran, which means the

Puran of future predictions. Some other Puranas including the Bhagwatam also relate these accounts.

Now we know that the main body of the Puranas containing the accounts of Sages, Rishis, Saints, Divine personalities and the descensions of the supreme God in this *brahmand* and in Bharatvarsh (India) is the eternally designed original pattern of the Divine history that is repeated in every *kalp* (a day of Brahma). In this way, the eternity of the Puranas is eternally established and they have their own Divine significance of being a Divine power.

The Puran as a book is in a material form. But it represents the 'Divinity' of the Divine knowledge that is contained in it; and the 'particular body' of the Divine knowledge that is contained in it is eternal. It is a Divine axiom that all the eternal Divine existences have a Divine personal form. **Thus, all the Puranas also have a personal Divine form in Vaikunth, the Divine abode of Maha Vishnu. With the same form they reside in the abode of Brahma in this *brahmand*, and in the form of *'Divine knowledge represented in a book form'* they remain on the earth planet.**

In these Puranas the variations of accounts, as described above, relate to the particular *manvantar* when they have been reproduced. Thus, these Puranas, of which the Bhagwatam is the supreme Puran (महा पुराण), represent the history and account of the Divine dignitaries who established the knowledge of God on the earth planet along with the general history of India starting from the Mahabharat war and up to the Gupt dynasty (83 BC).

Secret of Sages and Rishis taking rebirth and their longevity.

The longevity of these Sages and Rishis sometimes puzzle the intellectuals. For instance: A very famous Sage, Durvasa, is described to be during the life of King Ambarish who was in the third generation of Vaivaswat Manu. The period of Vaivaswat Manu started 120 million years ago. Again, only 5,200 years ago Sage Durvasa is described to be existing during the descension period of Krishn. Also, the life of one Manu is about 308 million years. For some time he lives in India and for the rest of the period he lives in the celestial part of *bhu lok* (see pages 516-517). You must know that they are Divine personalities, and thus, they are beyond the restrictions and the bondage of *maya* (the cosmic power).

Now understand the secret of the rebirth of the Rishis. Take the example of Sage Narad. He is called *manas putra* (मानस पुत्र), the son who was produced from the mind of Brahma at the very beginning on the very first day of his life. But again he is described as the son of a maid who served the Sages of the forest where he grew up and received the knowledge of God, fully dedicated himself to God and received His vision. Both these accounts are in the Bhagwatam: Narad as the first appeared Sage, and Narad as a reborn devotee of God. There is also another account of Narad in the Upnishad (Kalisantarnopnishad) where he goes to God Vishnu in His abode and receives the holy *mantra* of Hare Ram. Even Goddess Lakçhmi reappeared in the ocean churning event;* and eternal Ganesh was born from Goddess Parvati after Her marriage to God Shiv, whereas Parvati Herself is the eternal consort of God Shiv.

There are many such instances in the Puranas where Sages and Rishis are described to have appeared in the very beginning and again they took birth in some family later on. Such references puzzle the dry intellectuals and they begin to call it a myth or imagination without even trying to understand the reality. **You must know that these personalities are eternally Divine and are beyond the bondages of *maya*. With the will of God they appear in the world** and again, to establish certain Divine truth through their teachings and behavior, they also take birth. You must know that their every move is educative, and because they are beyond the material shortcomings, faults, defilements and the impurities, they remain in their own Divine nature in every situation. Their stories form the major section of the Puranas.

There are two more fields which puzzle the western minds and faithless intellectuals. We can solve them here. They are the names of the places and the rivers in the Puranas, and certain Divine forms of God and Goddess.

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*The **ocean churning event** called *samudra manthan* (समुद्र मंथन) was a celestial happening when in the *çheer sagar* (the celestial ocean of milk of God Vishnu) the Sumeru Hill was brought and floated and held with the Divine power; and then the ocean was churned using the celestial serpent Vasuki as a rope around the hill. The churning act was conducted by pulling the serpent-rope on one side by the gods and on the other side by the demons. Ten important things came out as a result of churning: the celestial cow, **Kamdhenu**, the celestial horse, **Uchchaishrava**, the celestial elephant, **Airavrat**, a celestial wish tree, **Kalpvrikçh**, and the celestial goddess-entertainers called the **apsaras**. These four things were taken by god-king Indra. **Moon** also came out. **Kaustubh jewel** (of ruby color) and **Goddess Lakçhmi** came and were taken by God Vishnu. Then **Dhanvantari** came with a jug of **nectar** which was distributed to the celestial gods. (भा. 8/8)

The eternity of the holy rivers and places, and the peculiarity of certain Divine forms of God.

The intellectuals give an argument that the Puranas mention the rivers and the places of India so they must have been written by the people of India at different times. The other thing that boggles their mind is the oddity of certain forms of God and Goddess like Ganesh with an elephant head and a tiny mouse as His carrier; Goddess Durga with eight arms; God Vishnu with four arms and lying on a serpent bed in the ocean of milk; and the creator Brahma with four faces which would create difficulty for him to lie down on a bed.

As regards the rivers like Ganga, Saraswati, Saryu and Jamuna, and the names of the holy places like Prayag (Allahabad), Kashi (Varanasi) Dwarika and Vrindaban, also some hills like Kamadgiri, Govardhan and Himalaya etc., you must know that **these names were not given by the local residents of India. They were given by the Sages of India whose names appear in the Puranas.**

All of these are the Divine powers or the Divine existences. Their *adhibhautik* form (आधिभौतिक) is represented here in this world in the form of river, a holy place or a hill. *Adhibhautik* means the material form. Ganga and Saraswati are the Goddesses in the Vaikunth abode of Bhagwan Maha Vishnu. Jamuna is the Goddess queen of Krishn in Dwarika abode. Dwarika, Golok and Vrindaban are the Divine abodes* of Bhagwan Krishn, and Saket is the Divine abode of Bhagwan Ram where Saryu river and Kamadgiri exist. Kashi and Prayag are called the *tirth* (तीर्थ); they live in Vaikunth abode in their Divine personal forms. Govardhan hill also exists in Golok.

Thus we see that the holy rivers or places that come in the Puranas eternally exist as the Divine personalities, or the Divine existences in the Divine abode of the supreme God. Their representation in the form of rivers or places on the land of India is a kind of *holy manifestation of the Divinity on the material plane* for the devotional benefit of the devotees of God, just like the Vedas and the Puranas are in a book form in the material world and they are in their Divine form in the Divine world.

***Eternally existing in their Divine dimension there are Divine abodes of Vishnu, Ram and Krishn where God realized souls reside along with other eternal Divine personalities. This theory is detailed in the second part of this book.**

Another question that relates to the oddity of certain forms of God gives an excuse for the critics and the intellectuals to consider them as a mythological imagination of the ancient people of India. In this reference one thing must be understood that God has a Divine form and that Divine form has its own characteristics which are beyond material logic and material ways of thinking. Human body is made of earthly elements. So, (a) **its beauty** depends upon the color of the complexion and the desirable outline of the features, and (b) **its charm** depends upon the age of the person and the degree of liking for him in the eyes of the viewer. If they don't match the ideas of the viewer, the beautifulness may turn into ugliness, just like a huge hairy black mole on the tip of the nose of a pretty young girl may make her look ugly, or a broken front tooth with another one pushing and protruding from under the lip may make a handsome boy look awful. Thus, human beauty and charm is conditional and limited.

The Divine body of God is eternally 'Divine'(दिव्य) and the Divineness itself is limitless Bliss and beauty. The beauty and Bliss of God is not dependent upon the formation of His body or the mood of the Saint viewing it. Always, and in every situation, the Divine body of God imparts unlimited Bliss and is limitlessly beautiful. Thus, it makes no difference if Ganesh has an elephant-like head and has a mouse as His carrier, or Vishnu has four arms and He sleeps on a serpent bed, or Goddess Durga has eight arms and rides on a fierce looking lion. The serpent, the mouse and the lion are all part of Their Divine personality and are beyond all kinds of material blemishes. So, Ganesh is equally Blissful as Durga or Vishnu or Shiv, and God Vishnu may remain in the same lying pose for unlimited number of years without being bored because He Himself is the form of unlimited Bliss.

It is thus out of the question if some critic argues as to why does God Vishnu have a blue complexion or why has He four arms, because **whatever form He has, He is just Bliss, and a soul needs only Bliss.** Moreover, the forms of Vishnu, Shiv, Durga or Ganesh etc., are eternal. That's the way they are as we know today through Bhartiya scriptures. The Puranas describe the Divine greatness and works of all the forms of God with their respective interrelationship and the qualitative richness of Their Divine Blissfulness. The most loving form is of Bhagwan Ram and Krishn Who have two arms like you. You can choose any form of worship you like.

Now we know that all the forms of God are Divine, and thus, They are ever-Blissful and all-beautiful by Their own nature. All the Puranas and hundreds of other scriptures describe the form of Krishn, Ram, Shiv and Vishnu etc. in the same way because They are all eternal forms.

(4) Revelation of the Vedas, Upnishads and the Sanskrit grammar.

It is explained earlier that God Himself reveals the true knowledge about Himself, the creation of this universe, the rules and the functioning of this creation and the path of His realization, because all these topics are beyond human intellect.

After the creation of this particular *brahmand* we are in, Brahma first produced a number of Sages and Rishis on this earth planet and gave them all the knowledge of the Vedas and the Upnishads along with its grammar which he had directly received from God Himself. This happened on the first day when Brahma created this *brahmand.* The Rishis, with their Divine eyes, perceived the *mantras* of the Vedas (because all the *mantras* of the Vedas are the Divine powers) and then conceived them in their Divine mind. Thus, those Rishis were called 'the perceiver' (मंत्रदृष्टा *mantra drishta*) of the Vedas. The knowledge of the Vedas was being transferred from Rishis to Rishis verbally for quite some time. Those Rishis were Divine personalities so they were capable of retaining the Divine knowledge of the Vedas in their Divine mind simply by listening to it only once. Thus, the Vedas were also called *shruti* (श्रुति), which means 'to have retained in the Divine mind simply by listening.'

Human generation started after Swayambhuv Manu and Shatroopa. For some time, the lineage of the Vedic knowledge continued through the Rishis. But when mundane population increased, it is most logical to assert that the Vedas were produced in a readable book form along with its grammar for the convenience of the people. Since then, to maintain its originality and to restore its dropouts due to the prolonged period of time or the dissolution of civilization at the end of a *manvantar* (called *manvantar pralaya*), descended Divine personalities reproduce the Vedas, the Upnishads, the grammar and the Puranas from time to time in their original form. **The latest reproduction of the Vedas,**

Upnishads, grammar, and all the Puranas along with other affiliates of the Vedas was about 5,000 years ago by Bhagwan Ved Vyas.

The Vedas have three sections: (1) *mantra* or *sanhita* (**मंत्र, संहिता**), (2) *brahman* (**ब्राह्मण**) and (3) *aranyak* (**आरण्यक**). *Mantras* are the invocative sentences related to the propitiation of the celestial gods to be used in the fire ceremonies (*yagya*) or for general prayer. There are also some parts in the *mantra* section that relate to supreme God (like the Purush Sookt of the Rigved (10/90) and the Ishopnishad, the 40th chapter of the Yajurved). ***Brahman*** section describes the details of the actual performance of the *yagyas*. Some part of it tells about the description of the worship of various almighty forms of God. ***Aranyak*** is like the final essence and the knowledge of the Vedas. It tells about God, His devotion and His supremacy. These are called the **Upnishads**. There are four Vedas: Rigved, Yajurved, Samved and Atharvaved. All the four, in total, have 1,180 branches. Accordingly there are 1,180 branches of the *brahman* section, and there are 1,180 Upnishads also. Only some branches of *mantra* and *brahman* section are available nowadays, but there are about 200 Upnishads which are still available.

Along with all the sections of the four Vedas, the Upvedas (**उपवेद**, the subsidiary Vedas: sociology, science of defense, music and medicine), and the Vedangas (**वेदाङ्ग**, affiliates of the Vedas), which include Sanskrit grammar, dictionary and astrology, were also revealed by Brahma to the Rishis in the very beginning. They were all reproduced by Ved Vyas. He also produced the Mahabharat. He dictated and God Ganesh noted it down because it was a huge book and it needed a Divine mind to write it correctly. He also reproduced the Ramayan which was originally written by Sage Valmiki 18 million years ago, during the descension period of Bhagwan Ram.

Vedic grammar was elaborated and expanded by quite a few Sages and Rishis and there was another book, the **Nirukt**, which explained the meaning of Vedic words. Later on Sage Panini wrote his grammar called Ashtadhyayi. It has a section called ***unadi*** (**उणादि**) which explains the formation of the words of Vedic *sanhita.* Panini, from a few sounds (like *aiun rilrik* **अइउण् ऋलृक्** etc.) given by God Shiv, created the entire Sanskrit grammar. These are all Divine happenings on the material plane and are beyond the limits of material reasonings. **There is no genius in the world who could create a perfect grammar from a few sounds, and**

this feature itself is the sure evidence that Sanskrit is a Divine manifestation on the material plane.

Perfect vegetarianism* in the Vedas and Vedic *yagyas.*

The Vedic *yagyas* were pure *sattvic* deeds. The word *yagya* (**यज्ञ:**) itself means 'the pious worship' because the celestial gods and goddesses are the manifestations of the *sattvic* aspect of *maya.* Katyayan Sutra says that the materials used in the *yagyas* must be purely vegetarian (**आहवनीये मांसप्रतिषेध: ।**). But the European writers have deliberately tried to abuse the Vedic religion, which was followed by the Indian writers, saying that the Vedic religion (*yagyas*) involved animal sacrifices. We will give you some references from the Vedas themselves and from the Poorv Mimansa of Sage Jaimini, the most authentic scripture on Vedic religion.

(1) "**मा हिंस्यात् सर्वभूतानि ।**" (**ऋ.**)

(2) "**य: पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधान: ।**
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥" (**ऋ.** 10/87/16)

(3) "**मांसपाकप्रतिषेधश्च तद्वत् ।**" (**मीमांसा.** 12/2/2)

(4) "**धेनुवच्च अश्वदक्षिणा**" (**मीमांसा.** 10/3/65)

(5) "**अपि वा दानमात्रं स्याद् भक्षशब्दानभिसम्बन्धनात् ।**" (**मीमांसा.** 10/7/15)

(6) "**सुरां मत्स्यान् मधु मांसमासवं कृसरौदनम् ।**
धूर्तै: प्रवर्तितं ह्येतन्नैतद् वेदेषु कल्पितम् ॥" (**महा. शां.** 265/9)

(7) "**धाना धेनुरभवद्, वत्सोऽस्यास्तिलोऽभवत् ।**" (**अथर्व.** 18/4/32)

The Rigved says, " (1) Don't kill any being. (2) The evil person who kills or eats the meat of a horse or a cow deserves to be terminated." The Poorv Mimansa says, "(3) In the Vedic *yagya,* killing of an animal or eating meat is totally prohibited. (4) Just like the cows are given as charity in the *yagya,* horses are also given as charity. (5) Horses and cows are used only for the purpose of giving them in charity, they are never used for eating." The Mahabharat Shanti Parv says, "(6) It is only the evil-minded hypocrites who started telling that Vedic *yagyas* involve intoxicants and meat eating; it is not in the Vedas." The Atharvaved clarifies the literal confusion of Vedic words and tells that in the Vedic *sanhita* the names of the materials used for actual fire ceremony in *yagyas* are sometimes named as the name of an animal. For example: (7) 'Rice' is named as 'cow' and 'sesame' is named as 'calf.' But it is just their style of writing, it doesn't mean cow or calf; it only means rice and sesame, and the knower of the Vedic grammar and Vedic morphology knows that. Just like if someone says, "I want the meat of hazel," a knower of the English language knows that he means the nut of the hazel.

***Sattvic vegetarian food.** Grains, cereals, vegetables, dairy products, root vegetables and herbs etc., which are cooked with mild spicing, are *sattvic* vegetarian food. If the food is kept for a long time or it is cooked with lots of hot spices and oil or butter, it then becomes *rajas.*

In the Vedas the cow has been said '**अघ्न्या**' (**ऋ.** 1/164/27, 4/1/6, 5/83/8, 10/87/16), which means that cows should never be hurt or killed. See some more references on the evils of meat eating.

(1) "**देशे काले च सम्प्राप्ते मुन्यन्नं हरिदैवतम् ।**
श्रद्धया विधिवत् पात्रे न्यस्तं कामधुगक्षयम् ॥

न दद्यादामिषं श्राद्धे न चाद्याद् धर्मतत्त्ववित् ।
मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया ॥

नैतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम् ।
न्यासो दण्डस्य भूतेषु मनोवाक्कायजस्य यः ॥" (**भा.** 7/15/5,7,8)

(2) "**अखादन्ननुमोदंश्च भावदोषेण मानवः ।**
योऽनुमोदति हन्यन्तं सोऽपि दोषेण लिप्यते ॥

इज्यायज्ञश्रुतिकृतैर्यो मार्गैरबुधोऽधमः ।
हन्याज्जन्तून् मांसगृध्नुः स वै नरकभाङ्नरः ॥

आहर्ता चानुमन्ता च विशस्ता क्रयविक्रयी ।
संस्कर्ता चोपभोक्ता च खादकाः सर्व एव ते ॥" (**महा. अनु.** 115/39,43,45)

(1) The Bhagwatam says, "In the *shradh* feast pure vegetarian food, after offering to God, should be given to *brahmans*. It satisfies the *pitra* gods forever (5). It is *dharm* (even for *ṣhatriya*) that in *shradh* feast he should neither offer meat nor he himself should eat meat. Only vegetarian food must be offered because meat is obtained by killing an animal (7). This is the best *dharm* to observe for everyone that one should not hurt other beings even in his thoughts (8)."

(2) The full 115th chapter of Mahabharat, Anushasan Parv, discusses the evils of meat eating. It says, "The one who himself doesn't eat meat

but even if he gives his consent to eat meat or to kill an animal, he becomes equally sinful as them (39). **The meat eater who kills an animal in the name of Vedic *yagya* or tells that it is a requirement of the *yagya* is a sinner and he will go to hell** (43). The one who brings an animal to be killed, the one who buys the animal to be killed, the one who kills the animal, and the one who sells, buys, cooks and eats the meat are all sinners (45)." **Now we know that the Vedic *yagyas* were totally *sattvic*, and meat eating was always condemned in Bhartiya scriptures.**

Thus, the observance of the Vedic rituals and the *yagyas* which followed the giving of money, material and domestic animals (mainly cows and sometimes horses) as a charity and was embraced with the general worship to God, was a procedure to develop the *sattvic* (pious) quality of the mind of a person who had worldly desires and attachments in the world. But, for such a person who has understood the futility of the worldly enjoyments, the Upnishads showed the path of selfless devotion to God for God realization. All the Vedas and the Upnishads were produced by Bhagwan Ved Vyas.

The personality of Ved Vyas and the scriptures relating to the history, religion and the path to God.

Ved Vyas is one of the twenty-four descensions of God and every descension of God is absolute and eternal (सर्वे पूर्णाः शाश्वताश्च देहास्तस्य परात्मनः ।). However, in the practical life, most of them had a father and a mother who were Divine personalities. Accordingly, Ved Vyas was the son of Sage Parashar. He was born like a grown-up person and immediately he set out to jungles. Soon after that he started revealing the scriptures. He lived during the time of King Shantanu, the grandfather of the Pandavas. Krishn Dwaipayan (कृष्ण द्वैपायन) was his first name and Ved Vyas was the title because he revealed and systematized the *mantras* of the Vedas. He was also called Vadrayan (बादरायण) because he lived for some time in the jungles of *vadari* (बदरीवन, jungle of berries) in the Himalayas near Badrikashram. All of these names are famous in the scriptures, but for speaking convenience Ved Vyas or Bhagwan Ved Vyas is commonly used for him.

These are all Divine happenings. For your understanding you must know that Bhagwan Ved Vyas, who had conceived all of the scriptures in his Divine mind, systematically revealed them one after another. First he revealed the Vedas including all 1,180 Upnishads and the affiliates and subsidiaries, then the 17 Puranas, then 18 Uppuranas etc., then the Mahabharat and the Ramayan, and at the end the Bhagwatam which is called the *Maha* Puran (the supreme Puran). Ved Vyas taught these scriptures to his God realized disciples who retained them in their Divine mind.

The written form of the scriptures.

It is very logical to understand that these scriptures were written by hand sometime after their revelation by Ved Vyas for the study of other disciples and the devotees of God, because correctly memorizing all of them was never possible by a material mind. There are more than four hundred thousand verses in the 18 Puranas, then there are hundreds of other scriptures. So, it was absolutely impossible for a human being to memorize them. The Sanskrit grammar was already in existence because it was produced along with the Vedas. So it was handy to write them down for others to study but it was done under the supervision of a Divine personality. When a book was worn out it was again rewritten under the supervision of some other descended Divine personality, and thus the succession of the knowledge of the scriptures continued.

The material used for writing in ancient times was *bhoj patra.* It is the paper thin bark of a medium size native tree of the Himalayas. When I was in the Himalayas in the 1950's I have seen that tree. The multilayer bark of the tree is flexible and strong, and it appears that it is stuck on the branch for the purpose of peeling it out. There are almost 5 to 6 layers. The last two layers are part of the branch, but the rest of it could be easily peeled out and from 3" x 6" to 5" x 8" size could be obtained for writing purposes.

The latest verbal recitation and the description of the stories of the Bhagwatam (which was a pre-planned happening of the Divine realm) was done by Sankadik in 2842 BC, 260 years after the beginning of *kaliyug.* It is described in the Bhagwat Mahatmya 6/94, 95, 96. Around that time the Puranas and the Vedas must have been written in book form.

History, religion and the path to God.

A worldly being, drowning in the ocean of hopes and disappointments and looking for an escape from the miserable world, or desiring a state of his desired happiness, wants to know only three things: (a) Out of curiosity he wants to know the history of the past and he also wants to know if someone has really found perfect happiness in this world, (b) he wants to know what to do (in terms of following a religion) to know more about God and (c) if he believes in God he wants to know what is the true path to God.

All these three knowledges are beyond the limits of human intelligence: (a) The history of India of billions of years that includes the history of the Saints also; (b) the true religion that could specify the social and family rules and the true form of the good deeds to improve the pious quality of mankind; and (c) the path to God. **Thus, God Himself reveals all these knowledges, because it's only He Who knows them.** As explained earlier He reveals these knowledges through His eternal Rishis, Sages and other Divine personalities. These Divine revelations, in general, are called the scriptures. Specifically they are called, (a) the **Puranas** which tell the total history of India, (b) the **Vedas** (*sanhita* and *brahman*) which tell about the general religion of the human beings as how to become good and do good and they also tell how to worship celestial gods in order to obtain material luxuries, and (c) the **Upnishads** which tell about the path to God.

(5) Evidences of their Divine authenticity, and the characteristics of the myths of the world.

Evidences of the Divine authenticity of Bhartiya scriptures.

There are three kinds of evidences: documentary, circumstantial and eyewitness. In the scriptural terms they are called *shabd* (शब्द = documentary), *anuman* (अनुमान = inferential or circumstantial) and *pratyakçh* (प्रत्यक्ष = eyewitness). We have all the three kinds of evidences to authenticate the Divinity of all the scriptures along with their descriptions.

(a) We have a system. The scriptures themselves tell their origin in their writings. The Upnishads, which are the first revelations, tell that the Vedas, the Upnishads and all of the Rishis and Sages were produced by God Maha Vishnu Himself and are protected by Him. "सर्वे ऋषयः सर्वाणि छन्दांसि नारायणादेव समुत्पद्यन्ते । नारायणात्प्रवर्तन्ते ॥" (त्रि. महा.) Not only at one place but at many places it has been documented in the Upnishads. The Brihadaranyakopnishad (2/4/10) says that all the four Vedas, Upnishads, Puranas, History and other affiliates and subsidiaries of the Vedas along with their grammar were produced by God Himself. Again, in the Çhandogyopnishad (7/1/2) it is said that the History (called Itihas, which are: the Ramayan and the Mahabharat) and Puranas are like the fifth Ved. Also, regarding the period of their reproduction by Ved Vyas and the time of the war, the Mahabharat gives the precise astronomical data when the war had happened.

(b) Considering the depth, extensiveness, preciseness and perfection of such scriptural knowledges that are beyond human intellect, it can easily be inferred that it is super-material knowledge, thus it can only be Divine. The depth of the philosophy of God and God realization with its detailed descriptions, the extensiveness of the historical descriptions in the Puranas and in the Mahabharat, the preciseness of the calculations of the periods and the cycles of 'time' (for example: the beginning of the existing human civilization is 120.5331 million years; the age of the earth planet and also the existing form of the sun is 1971.9616 million years in 1998; the very beginning of this planetary system is 155.521972 trillion years), and the perfection of the Sanskrit grammar since it was introduced on the earth planet through the early Sages of India, are all such unequalled examples which naturally certify the Divine greatness of our scriptures.

(c) As regards eyewitness, every God realized *bhakt* Saint all the time witnesses the Divine glory of his beloved God and, remaining in His association, conceives the theme of all the scriptures. That's how when he writes anything it is perfectly in coordination with the tenets of the original scriptures. There are an enormous number of such examples. As far as the existence of the celestial abodes and its gods are concerned we don't need a true Saint to certify it, even an evolved *yogi* who has perfected his *samadhi* could visualize the celestial gods during the meditative part of his *samadhi.*

From the very recent to the very ancient time we have such biographies of the *rasik* Saints whose Divine association with Krishn is generously described. There were a great number of Saints in Braj in the last 500 years who wrote about their visualization of the playfulness of Krishn in the form of songs called *pad*. They are in thousands and are all printed in book form. A *rasik* Saint, Surdas, is said to have sung more than a hundred thousand songs about the playfulness of the supreme God Krishn. It means that he sang at least 15 to 25 songs every day. Out of them more than two thousand songs are still available. It was the beauty of his description that he sang them simultaneously as he visualized them. These Saints also wrote the philosophical aspects of the form and the virtues of God and the true path of God realization. **In this way they witnessed the Divinity and authenticated the Divineness of our scriptures.**

We have thus abundance of evidences of all kinds that authenticate the eternal Divineness and the greatness of our scriptures, the Vedas, the Upnishads, the Puranas, the Mahabharat and the Ramayan etc., which delineate the Divine history of Sages, Saints, Divine personalities and the descensions of the supreme God. They also describe the simple and the easy path of God realization through devotion (*bhakti*) and dedication while detailing the philosophical aspects of the Divine dimensions and the forms of God.

Divine writings cannot be analyzed in a material way.

It's a common universal rule that a layman cannot argue with the opinion of an expert although both are in the material field. Then how could a worldly being, possessed with the vehemence of his own passions and desires, try to argue with the writings of Sages and Saints whose entire life was a Divine benevolence for the souls of the world? But it is seen that in the last few centuries most of the European writers, for some of their own personal reasons, willfully tried to derogate our religion and culture to the limits of their egotism, and a number of our Hindu writers followed the same trend.

You must know that the outcome of a material mind is always imperfect no matter how much of a genius a person is. But the Divine writings of our Divine personalities are always perfect and complete. As far as the historic part of our scriptures is concerned it is just the actual happening which is described in it. But the descriptions of our Puranas, Upnishads and the other scriptures are not only the happenings of the material plane, they also include the happenings of the Divine and the celestial dimensions. This is the reason that sometimes they don't fit within the conceptual framework of a material mind.

So, one has to expand the mental vision of his understanding to comprehend the truth of those happenings. But, it happened that the subtle effects of the diplomatically pre-planned derogative writings on Hindu culture and religion by the Europeans like Sir William Jones and Max Müller etc. infected the minds of certain Hindu intellectuals to such an extent that, forgetting our Divine greatness, they also started calling our Puranas a myth which is an absolutely misleading term. It is like someone announcing that he himself is dead. If he is dead, how could he announce about his death. It could only be an expression of the instability of his mind. **You should know that all of our religious writings are Divine facts, and facts always remain facts, they cannot become myths. Using the word myth for our religious history is a serious spiritual transgression.**

Myths of the world and their characteristics.

We should now understand what a myth is. **Myth is the imaginative fiction of the minds of the ancient natives of a country who believed that there were some kind of nature gods who were involved in the creation, maintenance and destruction of the world, and in some way they also influenced the social life of the people.** Thus, they formulated imaginative stories about them and started worshipping them in their own style by offering sacrifices of such animals which they themselves used to eat.

There are thousands of mythologies. Every country in the world has a number of mythologies. Their imaginations about the shape of god also differ from country to country. For example, Greek gods are portrayed in human form, whereas the Egyptian gods are portrayed as having a human body with a human or an animal head and with a peculiar dress. There are all kinds of mythologies: cosmogony or creation myth, myth about the last judgement and death, myth of the destruction of the world, myth of human generation like of Adam and Eve, myth about the period of creation, just like the Zoroastrians of ancient Persia believed in four periods of 3,000 years (12,000 years) only, myth about the soul leaving the body after death, just like the Egyptians believed that the soul flies out from the body like a bird after death, and many more.

Characteristics: There are eight main characteristics of the myths. (1) They have no philosophy of any kind. (2) They have no exact time of the births of gods. It means they have no real history of their imagined gods. (3) They have no scientific description of any kind regarding the creation and destruction of the world, or birth of souls and their *karmas* etc. (4) The number of their gods and goddesses is flexible. It means that during various periods of time new gods and goddesses have been created and added to the mythology. (5) There is no definite place or dimension for their gods to live in. Just some vague imaginations like the Greek gods are supposed to live on Mount Olympus in Greece. (6) There is absolutely no description of the Divineness of gods. (7) Their gods and goddesses are filled with human weaknesses like lust, greed, jealously and anger etc., and (8) their gods and goddesses have never been visualized in actual life because they are just the fiction stories of primitive minds. These are the common characteristics that are found in all the mythologies of the world. These mythologies assume the shape of the religion of that country and people keep on worshipping these imaginative figures for their whole life, just like Alexander worshipped Heracles and his mother worshipped Dionysus.

The source of mythological imaginations.

If someone studies these mythologies carefully he will find that in spite of great descriptional differences there is some kind of basic similarity among them which makes one think that they might have come through some common source, and it is a fact that they did come from one common source.

All these mythologies describe about the creation of the world from the void or the sky. They also describe about the destruction of the world. They describe about the beginning of human civilization from some original couple like Adam and Eve. They also tell about gods and demons or evil spirits. Some mythologies (like that of Germanic people) tell about a huge 'world serpent' holding the earth, and about a certain distant land of happiness where good people go after death. Some mythologies tell about a certain region where all the dead people go, and so on. These are the general descriptions of the mythologies of the world. These descriptions are vague, bear no philosophical details and have no preciseness of the number of gods or goddesses or their living abodes etc., yet they have a general similarity. They also tell about the god of rain and thunder, god of fire, god of water, god of wisdom and god of arts etc.

The prime source from where these ideas originated was, of course, the stories of the Puranas of Bharatvarsh which travelled through the trade routes (map on p. 94) from word of mouth and reached the other countries in a broken form because they travelled from mouth to mouth. Then, from there, they travelled to other far-off countries of the world. As a general instinct, the primitive people also thought that certain invisible super forces might exist somewhere in the space which cause or control the natural happenings like disastrous rain, hail, strong thundering clouds, stormy wind or brush fire etc., which affected their daily life. When the stories of god of fire or god of rain and thunder etc. reached these people it supported their basic imaginations, and thus, all such stories of gods and goddesses that reached these places were incorporated in their folk tales with their added imaginations. In this way the mythologies started. They prevailed in the society for a long time. Later on, when the writing system started, they were written down in a book form. Thus, among the variations of the descriptions of the mythologies of different countries, there remains a similarity because the basic stories of creation, destruction and gods and goddesses came from one single source, India (Bharatvarsh).

Now see in our scriptures. The Upnishads describe about the creation that (आकाशाद्वायुः वायोरग्निः etc.) from the 'space' all the other elements and the earth planet etc. were created. The Bhagwatam goes into great detail with precise calculations of time and describes the entire creation theory in six chapters with its 237 verses (canto II chapter 5, canto III chapters 5, 10 and 11 and canto V chapters 16 and 20). The Bhagwatam also describes about the creator Brahma in two chapters (canto III chapters 8 and 9) and it tells about the partial destruction (*kalp pralaya*) of the earth planet when the sun glows so hot that everything is burned on the earth planet. The Puranas and the Bhagwatam describe about Swayambhuv Manu and his wife Shatroopa, the first Divine couple who started human generation. The description of gods with their celestial abodes and the abode of the demons, the Divine body of Shesh Bhagwan (the Divine serpent) who holds the earth planet, the luxuries of the celestial abodes where the doers of selfless good deeds go, and the spirit world (प्रेत लोक *pret lok*) where selfish and worldly human beings go after death, are all detailed in the Puranas. There are detailed descriptions of every prime god and goddess of the celestial abode with their name and designation like: god **Indra** is the king of gods and he is also the god of rain, lightning and thunder, **Agni dev** is god of fire, **Varun dev** is god of water, **Brihaspati** is god of wisdom, and **Vishvakarma** is god of arts and crafts and buildings, and so on.

Thus, we see that the broken and the distorted image of the stories of our Puranas that travelled from mouth to mouth to other countries became the guideline to formulate the mythologies of their country, whereas Bhartiya scriptures (Vedas, Upnishads and Puranas etc.) contained the original Divine knowledge, which was introduced to the Sages of Bharatvarsh through Brahma by the supreme God Himself and was lately reproduced by Bhagwan Ved Vyas about 5,000 years ago. They contain the total philosophy of the form, nature, virtues and the abodes of God along with the scientific explanations of all the devotional aspects of God realization. They explain the cycles of time for exact calculation of the events during the entire age of the creator Brahma which is 311.04 trillion years. They also describe the details of creation of the universe and the individual *brahmandas* with the details of celestial abodes of gods and goddesses and Vedic rituals with fire ceremonies whose sincere performance ensures the celestial enjoyment for a definite period of time. They reveal the Graciousness and the loving kindness of God and give encouraging descriptions of the history of hundreds of such Saints who received His Grace and visualized His Divine beauty simply by selflessly desiring Him with their heart and soul and then, crossing all the material bondages, they became His Divine associate forever.

Knowing all this, if a writer still calls the Puranas a myth, he is simply closed-minded. Now we will give you the general theme of the Upnishads.

(6) General theme of the Upnishads.

The main theme of the Upnishads is to surrender to God (*brahm*) and receive liberation from the bondage of *maya* (the cosmic power or the material power) and enter into the eternal state of the Divine Bliss. The Upnishads distinguish the celestial gods from the Divine forms of God.

The 33 celestial gods.

The Brihadaranyak Upnishad says that **there are mainly thirty-three gods** who are important in the celestial world in terms of the performance of Vedic rituals and the *yagyas*. Other celestial gods are affiliates to them. They are: eight Vasus, eleven Rudras, twelve Adityas (forms of sun god), god Indra and god Prajapati. "अष्टौ वसव एकादश रुद्राः द्वादशादित्यास्त एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च। त्रयस्त्रिंशाविति॥" (बृ. 3/9/2). The eight Vasus are: *agni* (god of fire), *prithivi* (goddess of the earth), *vayu* (god of the wind), *antarikçh* (god of the space), *aditya* (sun god), *dyo* (god of the luminous sky), *chandrama* (moon god) and *nakçhatra* (god of the *nakçhatras,* asterism. *Nakçhatras* are 27, called Magha, Rohini etc.) "अग्निश्च पृथिवी च वायुश्चान्तरिक्ष श्चादित्याश्च द्यौश्च चन्द्रमाश्च चैते वसवः।" (बृ. 3/9/3) These gods are associated with Vedic ceremonies only. They have no concern with God realization.

General definitions of soul, *maya* and God.

(1) Souls are unlimited in number, infinitesimal (अणु) in size, initially Divine in quality but eternally blemished by *maya*, so they are eternally bound by their *karmas* which are unlimited in quantity. They are part of the Divine power called *jeev shakti* which is affiliated to *chit shakti* of God. These are the souls that are under the bondage of *maya.* All of the souls have a chance to realize God if they follow the guidelines of selfless devotion (*bhakti*) to God. There are also unlimited number of such souls that are beyond the bondage of *maya.* They all live in the Divine abodes of their worshipped form of God as described in our scriptures.

(2) *Maya* is a single limitless and lifeless power of God. It has three qualities, *sattva* (pious), *raj* (selfish) and *tam* (evil) that represent its existence when it is evolved into the form of the universe. In the state of absolute dissolution of the universe, *maya* stays in God in an absolutely dormant form along with the souls that are under its bondage.

(3) God. Eternal, omnipresent, all-Blissful, all-Gracious, all-kind and all-loving Divine personality is God. His prime forms are: *nirakar* (formless aspect of God), Vishnu, Shiv, Durga, Ram and Krishn. *Nirakar* is established in the personal form of God, and all the personal forms of God are established in the personality of Krishn Who reveals the richest and most intimate form of the Divine Bliss, so He is called the supreme personality of God (पूर्णतम पुरुषोत्तम).

Divine forms of God, and Their abodes.

The main Divine forms of God are Maha Vishnu, Ram and Krishn Who are in general called *brahm.* The Divine dimension of Maha Vishnu also includes God Shiv and Goddess Durga. God Ram and God Krishn have Their own Divine dimension. There are some more Divine forms of God and Goddess and They are all affiliated to the above mentioned forms and dimensions. The Divine dimensions are called the Divine abodes (दिव्य लोक) and they have their proper names like the *Vaikunth abode* of Maha Vishnu, *Saket abode* of Bhagwan Ram, and *Dwarika*, *Golok* and *Vrindaban abodes* of Bhagwan Krishn. All of the forms of God and Their abodes are substantially and internally one. How are They one and, at the same time, They exist in an individualized form, is a Divine miracle. The Divine existences are beyond the limits and the logics of the time and space factors. (**This theory, in detail, has been described in “The Divine Vision of Radha Krishn.”**) However, you should know **that all the forms and the abodes of God are eternal, absolute and supreme. They are the forms of one supreme God Who represents the various aspects of His unlimited Blissful charm through these forms and reveals the closer and closer proximity of His intimate Love.**

These Divine abodes of the supreme God are eternal and omnipresent whereas the abodes of celestial gods and goddess (called *bhu, bhuv, swah, mah, jan, tap* and *satya*) are located in a limited space and are created by Brahma. Thus, there are millions of such clusters of celestial abodes (called one *brahmand*) in our galaxy. Celestial abodes (which are also called the heaven, स्वर्ग) are spot-existent and have a limited life. Thus, there is a clear distinction between celestial gods and their limited abodes and the Divine form of God and His eternally omnipresent Divine abode. ***Sanhita* part of the Vedas aims *only* to the celestial gods, and the Upnishads aim *only* to the Divine forms of God.** Thus there is no mistaking, still western writers and their followers tried to confuse this issue.

The Upnishads have their own style of describing the Divine truth. They tell about the illusive nature of the world, introduce a correct

understanding about the soul and God and they normally use the term *brahm* or a pronoun for all the forms of God.

Illusive nature of the world.

The Upnishads tell about the illusive charm and the fleeting pleasures of this world and also of the celestial abodes called the heaven. The Mundkopnishad says, "परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन" (मुं. 1/2/12). It means that the ardent ritualists observing Vedic discipline realized that the eternal (Divine) happiness cannot be found by Vedic observances. So, they renounced them and considering them as *mayic* deceptions they surrendered to God. Every person has an inherent weakness of leaning towards *mayic* attractions, and thus, he keeps on running after the mirage of illusive hope of receiving happiness through sensual gratifications or other egoistic activities of receiving name and fame in the world. His life ends, but the search for happiness never ends. Thus the Upnishads say to renounce the *hope* (निर्वेदमायात्) of receiving happiness from worldly objects and beings and wholeheartedly turn towards God.

Correct understanding of the 'self' and 'soul.'

The Upnishads give two facts: (1) The first one is that the soul does not belong to *maya* or the *mayic* world because it itself is an eternal, infinitesimal and Divine entity (ज्ञाज्ञौ द्वावजावीशनीशौ। श्वे. 1/9), and (2) the second one is that the soul has a natural and eternal relationship with God. The Upnishads describe this fact with their aphorism like तत्त्वमसि *tattvamasi* (छां. 6/8/7). It means: (a) (तत्सदृशं त्वम्) Soul (in its pure form) is substantially the same as God, like a drop of the ocean and the ocean itself. (b) (तस्य त्वम्) Soul belongs to God as it is eternally related to Him. Souls are unlimited in number.

But the truth is that the souls in the *mayic* realm are *eternally blemished* with the association of *maya* which is an eternally existing delusive power of God that appears and multiplies itself in the form of this world (अजामेकां लोहितशुक्लकृष्णां वह्वीः प्रजाः सृजमानां सरूपाः ॥ श्वे. 4/5). Thus, a person has to recognize this truth, that he is under the bondage of *maya* and so he has to renounce his ignorance by properly understanding the fact that **he does not belong to this *mayic* world, he only belongs to his Divine**

beloved God with Whom he has all kinds of sweet relationships, and after knowing that he has to love Him wholeheartedly and selflessly (उपासते पुरुषं ये ह्यकामाः । मुं. 3/2/1, जुष्टं यदा पश्यति । मुं. 3/1/2).

The terms *atma* and *brahm* in the Upnishads.

The word *atma* technically means 'the Divinity'. So, in the Upnishads, except for a few places, the word *atma* has been generally used for God, the absolute Divinity, like: आत्मा (*atma*) वारे दृष्टव्यः । (बृ. 2/4/5) आत्मा (*atma*) वा इदमेक एवाग्र आसित् । (ऐ 1/1/1). Brihadaranyak Upnishad says, "The supreme Divinity (God) should be desired by a soul to be visualized." Aitreya Upnishad says, "The supreme Divinity (God) existed before the creation of this universe."

The word *brahm* means the absolute Divinity Who is absolutely great and makes a soul great like Himself after God realization.

In the Upnishads the term *brahm* mostly refers to the personal form of God and occasionally to the impersonal (*nirakar*) aspect of God, just like the verse 7 in the Mandukyopnishad. The reason is that the *nirakar* aspect of God or *nirakar brahm* is formless and actionless and so it cannot even Grace the souls or become the creator of the universe or do any other thing of any kind. It is only the '*purush,*' the personal form of God, Who does all those things. The Upnishads describe the Gracious kindness of God awarding liberation and His abode to the souls, and the creation of the universe etc. This is the work of the personal God only, that's why there is very little description of the *nirakar* (actionless) *brahm* in them.

The most important thing is that *nirakar brahm*, being an existence of absolutely dormant virtues (अव्यक्त शक्तिक), can never even manifest its Blissfulness. It is like the subtle dormant state of the beauty of a flower that dormantly exists in its seed that has not even taken the shape of a plant. So, wherever the Upnishads talk about the Divine knowledge or Bliss (चिदानन्द) of *brahm,* they only refer to the personal form of God and not the *nirakar brahm.*

The Upnishads mostly use pronouns when referring to God, like, सः (He),ईशः (controller God), पुरुषः (personal God), and तस्य (His) etc. However, there are a number of Upnishads like Tripadvibhushit Maha Narayanopnishad, Gopal Tapiniyopnishad, Krishnopnishad etc., which directly relate to the personal form of God and they clearly indicate that *nirakar brahm* is established in the personal form of God. So, *personal form* is the main form of God (साकारं बिना केवलनिराकारत्वं...जड़त्वमापद्येत । त्रि. महा. chapter 2).

There is one more point that sometimes confuses the intellectuals. The Upnishads sometimes tell,"नारायणो भवति, ब्रह्मैव भवति" which literally means that the one who receives liberation becomes Narain or the one who receives liberation becomes *brahm.* That's true, but the Upnishad further says, "न तत्समः" (श्वे. 6/8), which means that no one could be absolutely equal to God.

This situation is clarified by the producer of the Vedas, Bhagwan Ved Vyas himself. He says in the Brahm Sutra "भोगमात्रसाम्यलिङ्गाच्च ।" (4/4/21), that the synonymity of a liberated soul does not synonymize him with the functions of God, like the creation, protection and destruction of the universe, or His absolute omnipresence etc. It only relates with the Blissful synonymity of the form of God he has attained.

It means that, upon God realization, the worshipper of the *nirakar brahm* enters the absolutely dormant state of the Divinity called *kaivalya mokçh* and stays there forever in a kind of totally passed out state, because the *nirakar brahm* itself is an actionless dormant Divinity. The worshipper of God Vishnu, upon God realization, experiences the same kind and the amount of the Divine Bliss which God Vishnu Himself experiences in His abode, and so do the worshippers of Bhagwan Ram and Krishn. **Isn't it the incomparable unlimited loving Grace of God, Who awards His limitless personal Love and Bliss to a *maya*-inflicted soul who has committed uncountable transgressions and has accumulated uncountable sins in past unlimited lifetimes? Yet, the souls are so gross-headed that, ignoring His unlimited love, Grace and kindness, they remain engrossed in their material activities and lose the golden opportunity of having a human life which is the only hope of receiving His Grace and becoming His loving one forever.**

A fallacy about Upnishadic philosophy.

The Upnishads, in fact, tell very simple facts that: (a) souls are initially Divine by nature but they are eternally under the bondage of *maya* so they are constantly suffering with the disappointments of their unfulfilled ambitions and physical imperfections, and (b) this bondage could be terminated if a soul cancels his worldly attachments and surrenders to God. Thus: (1) Understanding the Divine truth from a God realized Saint (तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ मुं. 1/2/12), (2) renouncing all the attachments of the world and doing selfless devotions to a personal form of God (उपासते पुरुषं ये ध्यकामाः ॥ मुं. 3/2/1), and then (3) entering into the Divine abode of your beloved God with His Grace (यमेवैष वृणुते तेन लभ्यः ॥ कठ. 1/2/23, परात्परं पुरुषमुपैति दिव्यम् ॥ मुं. 3/2/8), is the total procedure of God realization.

In this way **the Upnishads,** in their own style, **describe the selfless devotion to a personal form of God, to receive His Grace and to be Blissful forever.**

But certain ignorant scholars and *sanyasis* who translated the Upnishads and wrote commentaries on them completely twisted their meaning and translated the word *brahm* and all of His personal pronouns as 'formless and impersonal Divinity.' They placed *brahm* in absolute synonymity with the soul (*atma*) of a material being by wrongly translating the same phrase *"tattvamasi"* of the Upnishad which tells about the *eternal relationship* of an infinitesimal soul with the omnipresent supreme God.

They disregarded all the words, virtues and attributes that are related to the personal form of kind and Gracious God, like: (ईशः, देवम्, आत्मसंस्थम्, पुरुषम्, महान्तम्, सर्वव्यापी स मगवान्, प्रभुम्, शरणम्, धातः, प्रसादात्, सखाया, मायिनम्, वरदम्, ईड्यम्, भावग्राह्यम्, ईश्वराणां परमं सहेश्वरम्, पतिं पतीनाम्, सर्वान्तरात्मा, इत्यादि । श्वे.) "The almighty God; the supreme God; the one Who always resides in the heart; the Divine personality of God; the one Who is absolutely great; our beloved and kind God Who is omnipresent; our kind Lord; the refuge of all the souls, the holder and the protector of the universe; the Grace of Whom reveals the Divine realm; the one Who is the Divine friend of all the souls; the one Who is the Master of *maya*; the one Who is the giver of Divine Blissfulness; and the one Who is worshipped by all; that beloved God should be adored with relational affinity because He reveals Himself with *bhakti,* He is the Creator of the creator Brahma and the supreme controller of the universe, He is the Governor of all the Divine governors and Master of all the Divine Masters, and He is the Soul of all the souls." *This is all in one single Upnishad.*

Thus, they started their own 'ideology of impersonalism' by discarding the personal form of Gracious God. Not only that, they also disregarded devotion (*bhakti*) to a personal form of God and gave emphasis upon obtaining only the literal knowledge (ज्ञान) of the self (*atma*) through the study of the Vedant (Upnishads) for receiving liberation and not recognizing the strict admonitions of the Upnishads which say, "ततो भूय इव ते तमो य उ विद्यायाँ् रताः ॥" (ई.) "खण्डज्ञानेन सहसा जायते क्लेशवत्तरः ॥" (यो. शि. 1/62) that those who indulge in prideful study of the Vedant and ignore selfless and humble devotion to God enter into the extreme darkness of the *mayic* world and suffer more agony due to their little knowingness of the Divine path. This all happens due to their worldly attachments and the spiritual transgressions because, on one side they remain attached to their name, fame and material comforts, and on the other side they fakely impose an image of saintliness among their followers. This double-sided sinfulness really throws them totally away from God.

However, such a materialistic (*mayavadi*) ideology of *nirakar vad* or *advait vad* was sold like hot cakes in the world and became popular among such self-centered and self-esteeming people who wanted to console themselves with their imaginary ideas of soul and *brahm* oneness without sacrificing their physical attachments and comforts. **For hundreds of years such wrong concepts and writings about the Upnishadic phrases and statements have been misguiding millions of people, and many simple-hearted and naive seekers of truth are caught in the net of such confusions.**

Another fallacy relates to the period of their availability in the world and their Divine authenticity.

It has already been explained that the Vedas, the Upnishads and the Puranas are: (a) eternal and Divine, (b) firstly produced by the creator Brahma, (c) they are not the writings of any human being, and (d) all of them were again revealed and rewritten by Bhagwan Ved Vyas long before he revealed the Bhagwatam, which was sometime before 3072 BC.

Sanskrit language is also eternal which was firstly produced by Brahma and then it was reproduced by Ved Vyas along with the Vedas and the Upnishads.

But, the western writers and also the encyclopedias wrongfully say that the Sanskrit language started around 1500 BC and the Vedas came after that, whereas the Puranas came at a much later date sometime between 400 and 800 AD. They call Ved Vyas as only a legendary figure. Not only that, they derogate Bhartiya religion by all possible means, mutilate the history and abuse the Vedas by saying they are the poetic compositions of some foreign Aryan tribe who spoke Sanskrit and came to India from a still-unknown land around 1500 BC; and a lot more misleading statements like these.

For the last 200 years such a wrong image of Hinduism is being injected into the innocent minds of the school-going children as well as in the minds of the research scholars all over the world who study Hindu religion. Someone has to take the lead to correct these wrong statements about Bhartiya religion and history and feed the correct information into the encyclopedias of the world and save millions of innocent seekers of truth whose spiritual progress is being hampered and paralyzed because of such negative informations that confuse their mind and damage their faith.

Let us now come to the reality and see how it all started. *On the 2nd of February, 1786,* a British jurist and a great scholar of Latin and Greek languages, Sir William Jones, who had also studied Sanskrit in India, gave a stunning speech in the Asiatic Society of Calcutta (Bengal) about the amazing similarity of some Sanskrit words with that of Latin and Greek, and the audience was thrilled with his skilled oratory and the style of the interpretation of his findings. But, in the end, he strongly asserted that, *not* Sanskrit, but there must be some other unknown common language from which all those languages must have originated. He said, "A stronger affinity, both in the roots of verbs and in the forms of grammar, so strong that no philologist could examine them, all three, without believing them to have sprung from some common source, *which, perhaps no longer exists...*"

Was he correct? No. Absolutely not. Because Sanskrit is the first language of the earth planet (for more details see pp. 179-181, 302-303, 344-345). Its root system of forming a word and its detailed grammar have no comparison with any of the languages of the world, and because it is the original language, so it is very likely that some of its daily spoken words could have been adopted by the other languages which itself is the evidence that Sanskrit is the mother language of the world.

But still his linguistic conjectures and skilled speculations led the other European linguists to proceed on the same lines. **Thus, the term "Indo-European (or Proto-Indo European) language" was created, which factually never existed.** (see pp. 182-184) In this way, the attention of the whole world was withdrawn from looking into the greatness of the Sanskrit language and was drawn towards the opposite side of the truth, which was like searching for water in a mirage in a desert. ⁂

(7) A glimpse of the perfection of the Sanskrit grammar.

The Sanskrit grammar and the formation of Sanskrit words and phrases.

The Vedic grammar and the Nirukt (निरुक्त) were also revealed along with the Vedas. Due to the destruction of the major part of the Vedas and its branches and affiliates, the Vedic grammar was also destroyed in the last 5,000 years and only a portion of that is available. Panini grammar is the existing main Sanskrit grammar of today which is also a Divine gift.

Our grammar has ten tenses: one form for the *present*, three for the *past* and two for the *future*. Then we have *imperative* mood, *potential* mood, *benedictive* mood (called *asheerling*, which is used for indicating a blessing), and *conditional*. They all have three separate formations of words for the three persons (first person, second person and third person), and it further distinguishes if it's being used for one, or two, or for more than two people (called *eakvachan, dvivachan* and *bahuvachan*). **In this way there are ninety forms of one single verb.** Then there are three categories of the verbs called *atmanepadi, parasmaipadi* and *ubhaipadi.* It means if the outcome of the action is related to the doer or the other person or both. In this way one verb may have more than 90 forms.

Sanskrit words are formed of a root word called *dhatu* (धातु). For instance: *kri* (कृ) root word means 'to do,' *gam* (गम्) root word means 'to go.' **So, there are ninety forms of each of these verbs** like, *karoti, kurutah, kurvanti,* and *gachçhati, gachçhatah, gachçhanti* etc. In English language we have only a few words like: do, doing and done, or go, gone, going and went; then we have to add some more words to it to express the variations of the tense like: is, was, will, has been, had, had had, etc. But in the Sanskrit language we have ready-made single words for all kinds of uses and situations.

We will give you one example of *kri-dhatu (parasmaipadi).*

कृ= करना (परस्मैपदी) kri = to do

	एकवचन (one person)	द्विवचन (two people)	बहुवचन (more than two)	
लट्	करोति	कुरुतः	कुर्वन्ति	प्र. (first person)
	(karoti)	(kurutah)	(kurvanti)	
(Present)	करोषि	कुरुथः	कुरुथ	म. (second person)
	करोमि	कुर्वः	कुर्मः	उ. (third person)
लिट्	चकार	चक्रतुः	चक्रुः	प्र.
(Past Perfect)	चकर्थ	चक्रथुः	चक्र	म.
	चकार, चकर	चकृव	चकृम	उ.
लुट्	कर्ता	कर्तारौ	कर्तारः	प्र.
(First future)	कर्तासि	कर्तास्थः	कर्तास्थ	म.
	कर्तास्मि	कर्तास्वः	कर्तास्मः	उ.
लृट्	करिष्यति	करिष्यतः	करिष्यन्ति	प्र.
(Simple future)	करिष्यसि	करिष्यथः	करिष्यथ	म.
	करिष्यामि	करिष्यावः	करिष्यामः	उ.
लोट्	करोतु, कुरुतात्	कुरुताम्	कुर्वन्तु	प्र.
(Imperative mood)	कुरु, कुरुतात्	कुरुतम्	कुरुत	म.
	करवाणि	करवाव	करवाम	उ.
लड्	अकरोत्	अकुरुताम्	अकुर्वन्	प्र.
(Past imperfect)	अकरोः	अकुरुतम्	अकुरुत	म.

	अकरवम्	अकुर्व	अकुर्म	उ.
वि. लिं.	कुर्यात्	कुर्याताम्	कुर्युः	प्र.
(Potential mood)	कुर्याः	कुर्यातम्	कुर्यात	म.
	कुर्याम्	कुर्याव	कुर्याम	उ.
आ. लिं.	क्रियात्	क्रियास्ताम्	क्रियासुः	प्र.
(Benedictive)	क्रियाः	क्रियास्तम्	क्रियास्त	म.
	क्रियासम्	क्रियास्व	क्रियास्म	उ.
लुङ्	अकार्षीत्	अकार्ष्टाम्	अकार्षुः	प्र.
(Aorist)	अकार्षीः	अकार्ष्टम्	अकार्ष्ट	म.
	अकार्षम्	अकार्ष्व	अलार्ष्म	उ.
लृङ्	अकरिष्यत्	अकरिष्यताम्	अकरिष्यन्	प्र.
(Conditional)	अकरिष्यः	अकरिष्यतम्	अकरिष्यत	म.
	अकरिष्यम्	अकरिष्याव	अकरिष्याम	उ.

As far as **nouns and pronouns** are concerned, we have words for all the three genders and **each word has twenty-one forms** of its own which covers every situation. Take the word *he* which is *tat* (तत्) in Sanskrit. Now see a few of its forms: सः (*sah*) he, him, तौ (*tau*) both, ते (*te*) all of them. Again, तम् (*tam*) = to him, तेन (*ten*) = through him or by him, तस्मै (*tasmai*) = for him, तस्मात् (*tasmat*) = from him, तस्य (*tasya*) = his, and तस्मिन् (*tasmin*) = in him. This is called *vibhakti* विभक्ति. They are seven, and every one has three forms: for one person, for two people, and for more than two people.

तत् = वह, he (male gender)

विभक्ति (vibhakti)	एकवचन (one person)	द्विवचन (two people)	बहुवचन (more than two people)
प्रथमा	सः (sah) he, him	तौ (tau) both	ते (te) all of them
द्वितीया	तम् (tam)	तौ	तान्
तृतीया	तेन (ten)	ताभ्याम्	तैः
चतुर्थी	तस्मै (tasmai)	ताभ्याम्	तेभ्यः

पञ्चमी	तस्मात् (tasmat)	ताभ्याम्	तेभ्यः
षष्ठी	तस्य (tasya)	तयोः	तेषाम्
सप्तमी	तस्मिन् (tasmin)	तयोः	तेषु

Then we have a very elaborate and precise system of composing, phrasing, making of a sentence, joining two words and coining any number of words according to the need. We have a dictionary of the root words (धातु) and prefixes and suffixes. We have a detailed system of every aspect of the grammar. The style, kind and the science of poetry formation (छंद) is also a part of our literature. Thus, we have much more knowledge than the grammatical science of today could teach us. All the aspects of the Sanskrit grammar along with the dictionary was received as one packet from the very beginning along with the Vedas.

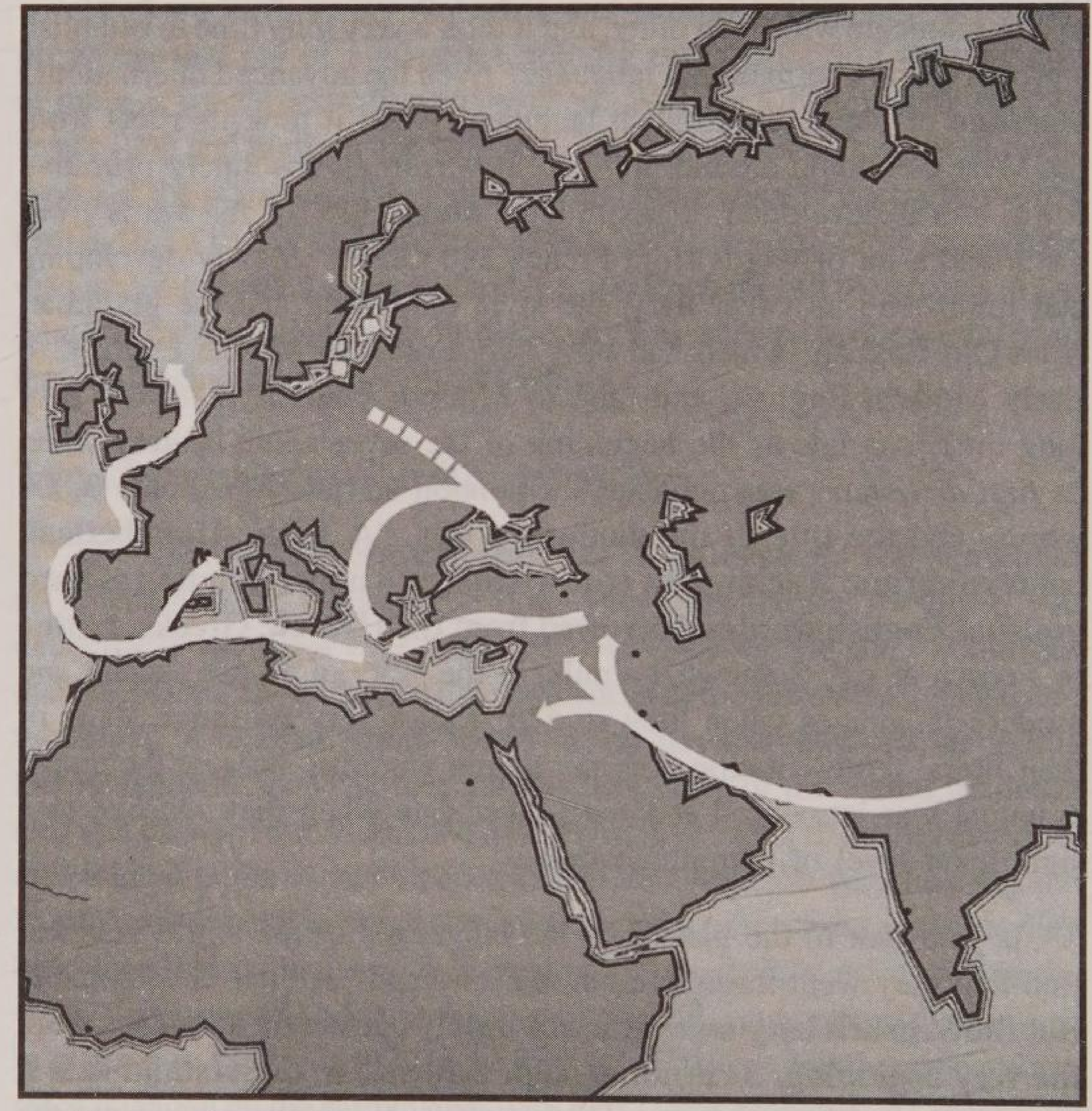
The Divineness of Sanskrit language.

The Divineness of Sanskrit language is self-evident. You don't light up a candle to see the sun; just open your eyes and see it. But if you deliberately shut your eyes then how could you see the sun. Scriptures themselves tell about the eternal Divineness of the Sanskrit language and thousands of learned Saints and *acharyas* have already proclaimed its Divine authenticity. The first introductory verse of the Panini grammar tells that it came from God Shiv. Moreover, if you look from the **historical and logical point of view**, you will find that since the very first day the linguists have learned about the existence of the Sanskrit language, they have seen it in the same perfect form. No *'sound shift,'* no change in the vowel system, and no addition was ever made in the grammar of the Sanskrit in relation to the formation of the words. It is in its totally perfect form since it landed on the earth planet with its 52 letter alphabet. As regards its vocabulary, it had abundance of words and its grammar had a capacity of creating any number of new words for a new situation or concept or thing, and the same we have up till today. **Its alphabet, vowels and the exacting nature of the pronunciation of the letters and words were all perfect and the same since the very beginning.**

There is no other example of the same kind in the world; and, in the last 5,000 years, since the Sumerians uttered the communicating words in a very limited scope and their wedge-shaped cuneiform writing came into existence, there was no such genius born who could produce a grammar as perfect as Sanskrit. Whereas all the languages of the world started from scratch with incomplete alphabet and vowels, not altogether of their own, borrowed from others to improve it, had only a few words in the beginning which were just enough for the people to communicate with each other, and it took a very long time to establish a proper literary form of that language. Even the advanced international language of today, the English language, when it took its roots from the West Germanic around 800 AD, it was in an absolutely primitive form. As it developed, it assimilated about 30% of its words from Latin and a lot of words from French and Greek. Slowly developing and improving its vocabulary, the style of writing and the grammar, from Old English (which had only two tenses) to Middle English, to Early Modern English, and then to Modern English, it took a very long time. As late as the beginning of the seventeenth century when its *first dictionary* was published in London in **1604** it had only 3,000 words, and the title of the dictionary was, **"A Table Alphabetical, conteyning and teaching the true writing and understanding of hard unusual English wordes, borrowed from the Hebrew, Greeke, Latine or French & c."** Somewhat similar is the story of all the ancient and modern languages when they started from a very primitive stage of their literal representation with no regular grammar, because the proper grammar was introduced at a much later date when they reached to a significant level of communication.

If you look to the history of the languages of the world you will find that they went through a number of stages of their development. **But the Sanskrit language* was absolutely perfect by all means from the very beginning. Is it not enough evidence to understand that it is not man-made and it is a Divine gift?** Now take a look into the history of the languages of the world and their writing systems.

***More detail on the eternal perfection and the Divinity of the Sanskrit language is on page 234.**



Source of mythological imaginations were the stories of Bhartiya Puranas that traveled through ancient trade routes to the western world (pp. 77-79).

इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥
(कठ.)

Chapter 2

History of the origin and the development of the languages of the world; and the origin and the development of Greek, Roman and western religions and civilizations from 4th millennium BC to 20th century AD.

(1) Early civilizations and the development of writing systems in the world.

The origin of primitive writing systems.

As a natural process of renovation of world civilizations, ice ages come. Blanketing most of the Southern and Northern Hemispheres of the earth planet with trillions of tons of ice for millions of years they bury and destroy all the civilizations in its area. It stretches up to the major parts of Europe including England. Its spine chilling below freezing winds shoot cold waves all over the continent which shatters the rest of the civilizations. India is not much affected by the ice ages because it is in the tropical zone and the range of the Himalayan hills protects it from the cold winds of the deep North. So its ancient civilization continues without interruption.

The last ice age receded around 10,000 years ago. It took some time to develop the normal conditions of living. The survivors of the ice age were small groups of people who were living a nomadic life. They spread all over the southern parts of Europe and the middle parts of Asia, the Gulf countries, some parts of North America, South America and Africa.

Sumerians and the first writing system in the world.

The earliest known records show the presence of some village people in the north of **Mesopotamia** (map 1, p. 98) around 7000 BC. People were also living in the Sumer region of south Mesopotamia since 5000 BC. Later on some more people came and settled in Sumer. The Sumerians developed a form of ***pictographic*** writing that used word pictures like bird, fish, ox or grain etc., around 4000 - 3500 BC. In 3000 BC, it developed into a cursive form of ***cuneiform*** style of writing which was a wedge shaped linear impression on clay tablets.

Cuneiform writing was first in pictographic type. After the 3rd millennium BC it took a conventional form of linear cuneiform drawings and was written from left to right. Akkadian, Aramaic, Persian and also other languages of the Middle East were written in cuneiform. Since the time of Christ the knowledge about the Sumerians and their language was totally forgotten and vanished from the history. It was known only after 1800 AD when the cuneiform script was deciphered. The first one was Semitic-Babylonian Akkadian language and the other was the Persian language. It was then that the correct name 'Sumerian' was given to the Sumerian language. The cuneiform writing dates between the 3rd millennium and 2nd century BC. It could be categorized as: (1) Sumerian cuneiform, (2) Babylonian cuneiform and (3) Assyrian cuneiform.

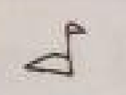
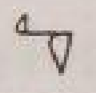
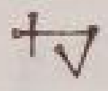
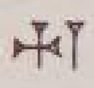
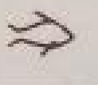
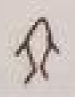
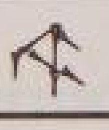
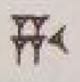
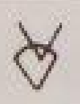
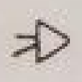
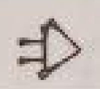
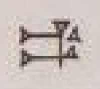
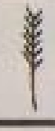
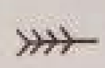
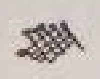
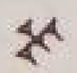
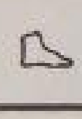
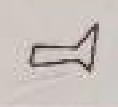
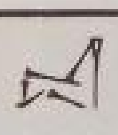
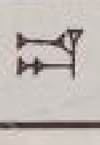
The hieroglyphics, and the language and religion of ancient Egypt.

Egyptians borrowed the idea of pictorial writing from Sumerians. Their writing, which was introduced in 3000 BC, was called hieroglyphics and was styled as pictography or ideograms. It had about 700 signs and was written mainly from right to left but occasionally from left to right or top to downward. Original hieroglyphics were developed into phonetic hieroglyphs like the characters of an alphabet. But it had no vowels so, even after deciphering the words, it was not possible to know their actual pronunciations. Around 1100 BC it was changed to a newly developed cursive style called the '*hieratic,*' and then in about 700 BC it was changed to '*demotic.*'

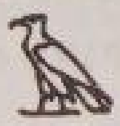
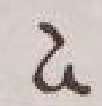
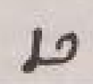
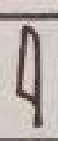
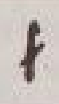
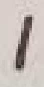
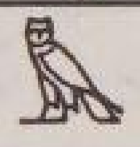
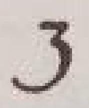
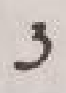
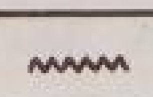
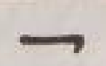
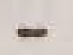
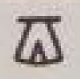
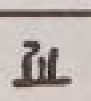
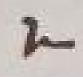
Demotic script was an improvement in the writing system of the Egyptian language. It became popular because it was easy to write and understand as compared to *hieratic*. The word *hieratic* received its name from the Greek word *hieratikos*, which means 'priestly,' because, at some time, it was the script that was used mainly for sacred texts, and the word *demotic* also came from the Greek word *demotikos*, which means 'for the people or in common use.' Hieroglyphic texts were mostly found on the walls of temples and tombs.

Egyptian 'demotic' language was replaced by Coptic around 200 AD which was written in Greek alphabet with seven letters borrowed from 'demotic.' It had six dialects, four of the north and two of the south of Egypt. Finally, around 640 AD, after the Arab invasion, Arabic language and the Arabic script was introduced in Egypt, and the Coptic language was replaced by 1200 AD.

(An example of Sumerian writing systems)

original pictograph 4000 B.C.	later pictograph 3500 B.C.	early Babylonian cuneiform 3000 B.C.	Assyrian cuneiform 2200 B.C.	derived meaning
				bird
				fish
				ox
				grain
				to stand to go

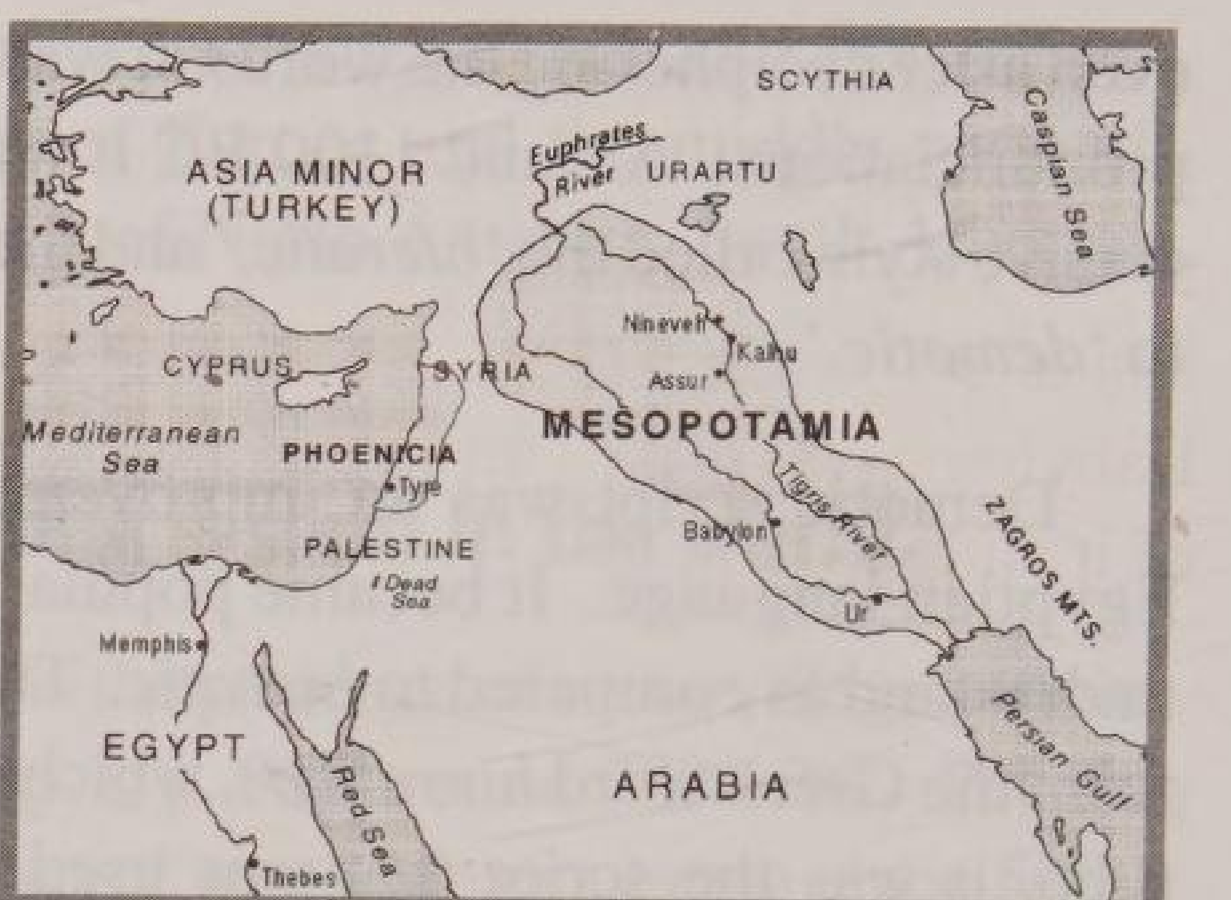
(An example of Egyptian writing systems)

Hiero-glyphic 3000 B.C.	Approximate name	Hieratic 1100 B.C.	Demotic 700 B.C.
	eagle		
	leaf		
	owl		
	water		
	stand		

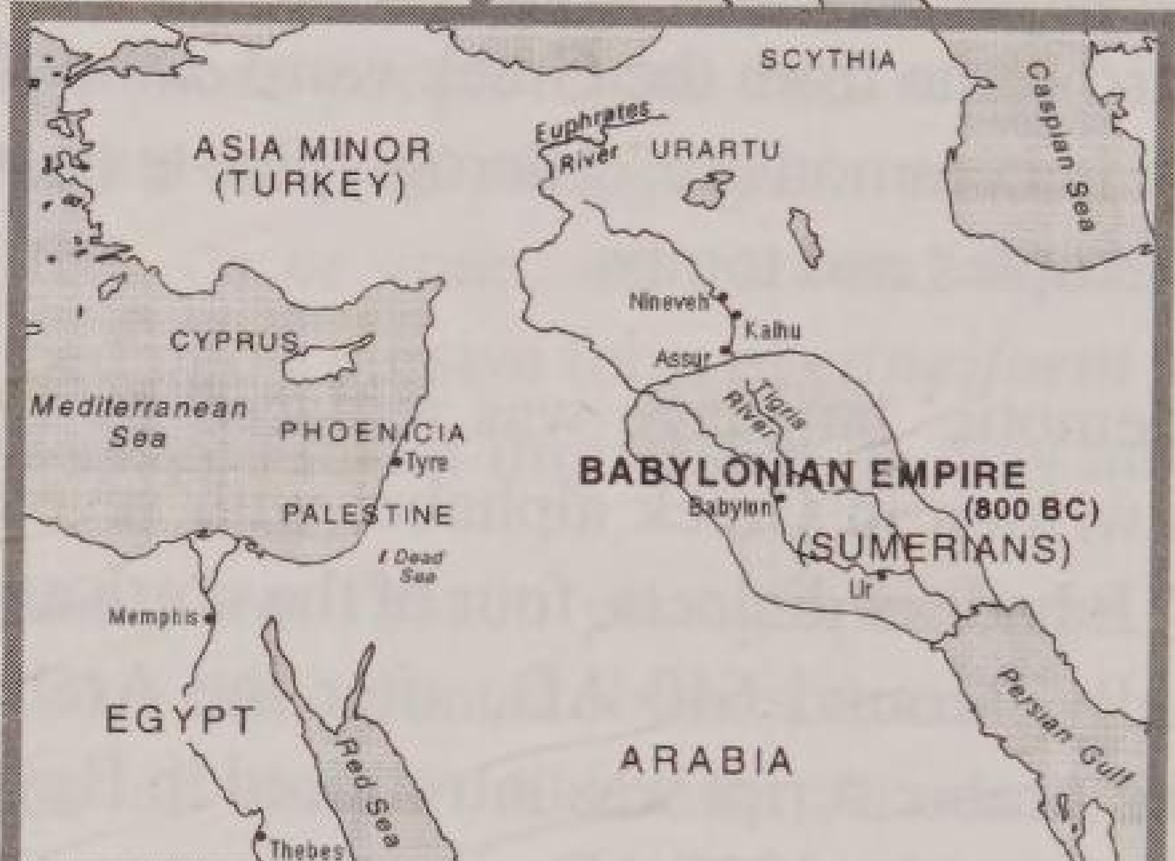
Sumerians and Babylonians.

As the Sumerian language developed and more words were added, the representation of words became more and more complicated, still it had only 16 consonants and four vowels (a, e, i and u). In general, the Sumerian civilization flourished between 3500 to 2200 BC. They made palaces and temples and established cities (the main city was Ur). Around 2200 BC the Babylonian Semites invaded Sumer and ruled up to 539 BC.

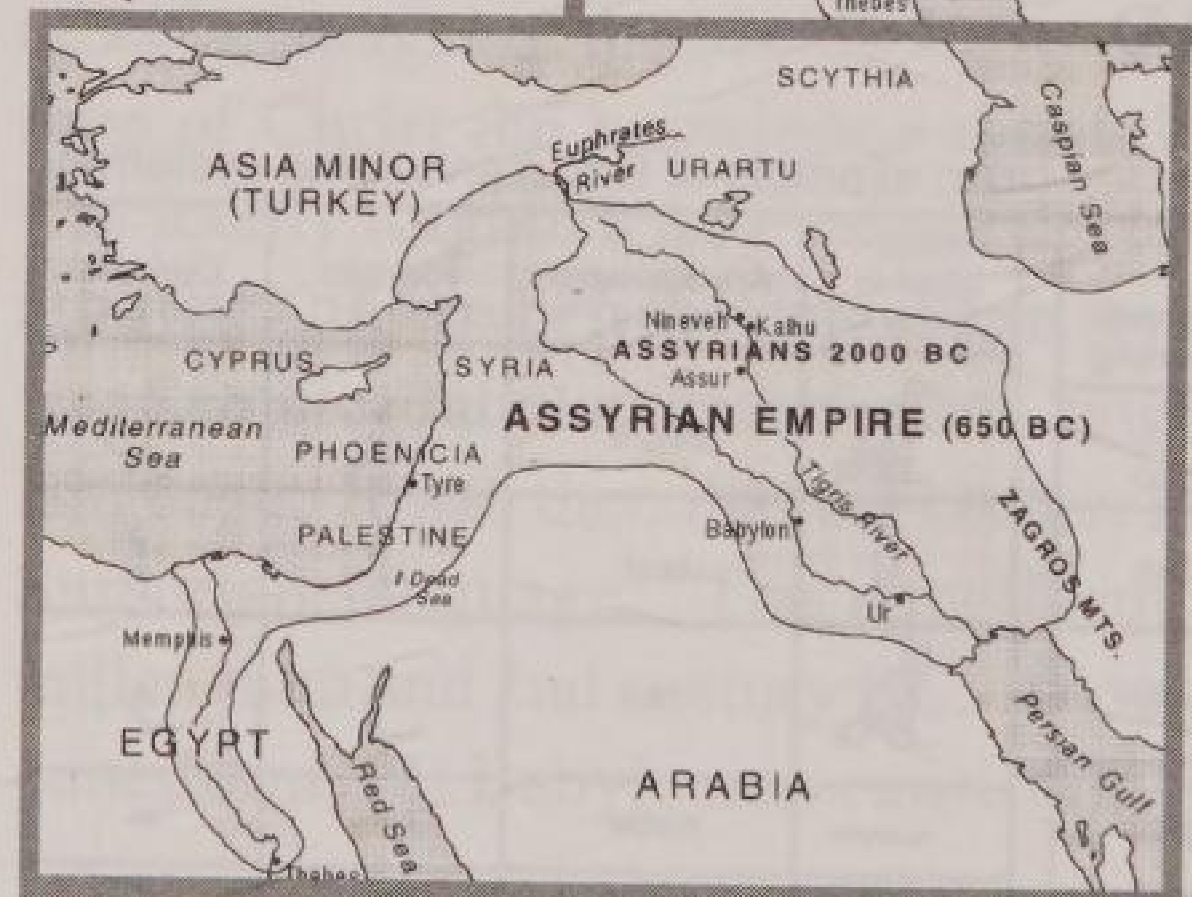
map 1

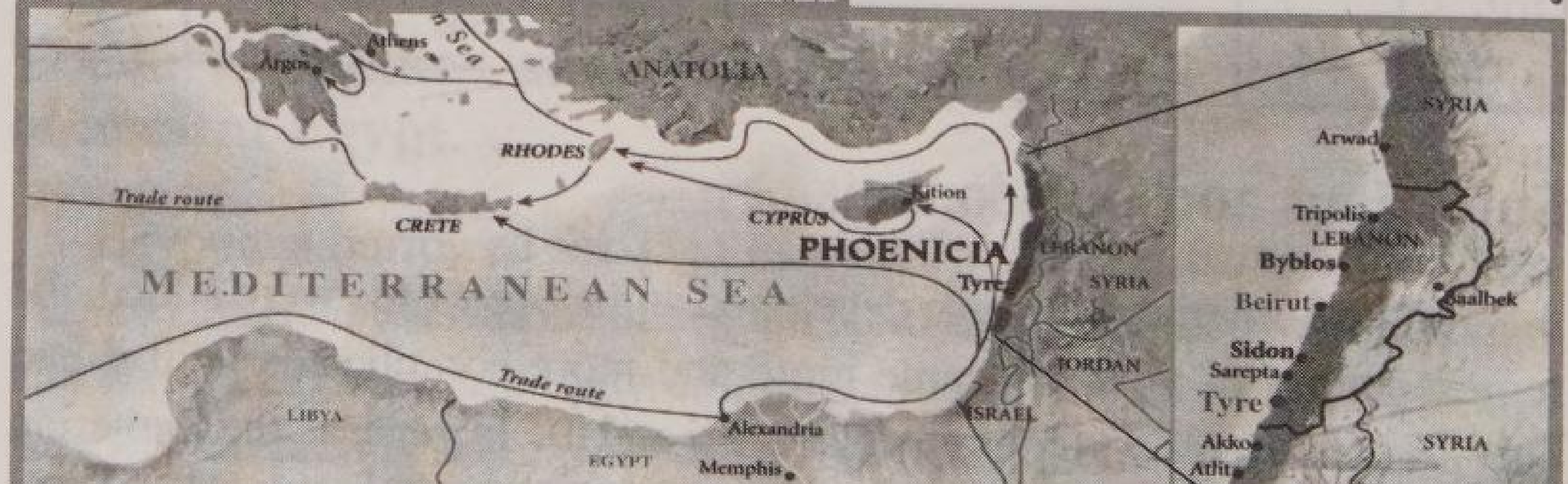

SCYTHIA
Caspian Sea
ASIA MINOR
(TURKEY)
Euphrates River
URARTU
Nineveh
Kalhu
Assur
CYPRUS
SYRIA
Mediterranean Sea
PHOENICIA
Tyre
MESOPOTAMIA
Tigris River
Babylon
Ur
ZAGROS MTS.
PALESTINE
Dead Sea
Memphis
EGYPT
Red Sea
Thebes
Persian Gulf
ARABIA

map 2


SCYTHIA
Caspian Sea
ASIA MINOR
(TURKEY)
Euphrates River
URARTU
Nineveh
Kalhu
Assur
CYPRUS
Tigris River
Mediterranean Sea
PHOENICIA
Tyre
BABYLONIAN EMPIRE
(800 BC)
Babylon
(SUMERIANS)
Ur
PALESTINE
Dead Sea
Memphis
EGYPT
Red Sea
Thebes
Persian Gulf
ARABIA

map 3


SCYTHIA
Caspian Sea
ASIA MINOR
(TURKEY)
Euphrates River
URARTU
Nineveh
Kalhu
ASSYRIANS 2000 BC
Assur
CYPRUS
SYRIA
ASSYRIAN EMPIRE (650 BC)
Mediterranean Sea
PHOENICIA
Tyre
Tigris River
Babylon
ZAGROS MTS.
PALESTINE
Dead Sea
Ur
Memphis
EGYPT
Persian Gulf
Red Sea
ARABIA
Thebes


Athens
Sea
Argos
ANATOLIA
RHODES
Trade route
Kition
CRETE
CYPRUS
PHOENICIA
LEBANON
MEDITERRANEAN SEA
Tyre
SYRIA
JORDAN
Trade route
ISRAEL
LIBYA
Alexandria
EGYPT
Memphis
SYRIA
Arwad
Tripolis
LEBANON
Byblos
Baalbek
Beirut
Sidon
Sarepta
Tyre
SYRIA
Akko
Atlit
Dor

Around 2000 BC Major ports on the Phoenician coast, Byblos, Sidon, Tyre and Beirut, emerged as independent city-states. Around 1500 BC, a phonetic alphabet of 22 consonants developed along with a distinct Phoenician language and culture. In 332 BC Alexander crushed Tyre.

Then Persians conquered the region and ruled until Alexander invaded Babylonia in 331 BC and enormously expanded his kingdom from Greece to the west of India. Alexander made Babylon the capital of his realm and died there in 323 BC. After Alexander's death Babylonia crumbled. Babylonia was one of the kingdoms of Mesopotamia situated in the south of it and its main town was Babylon.

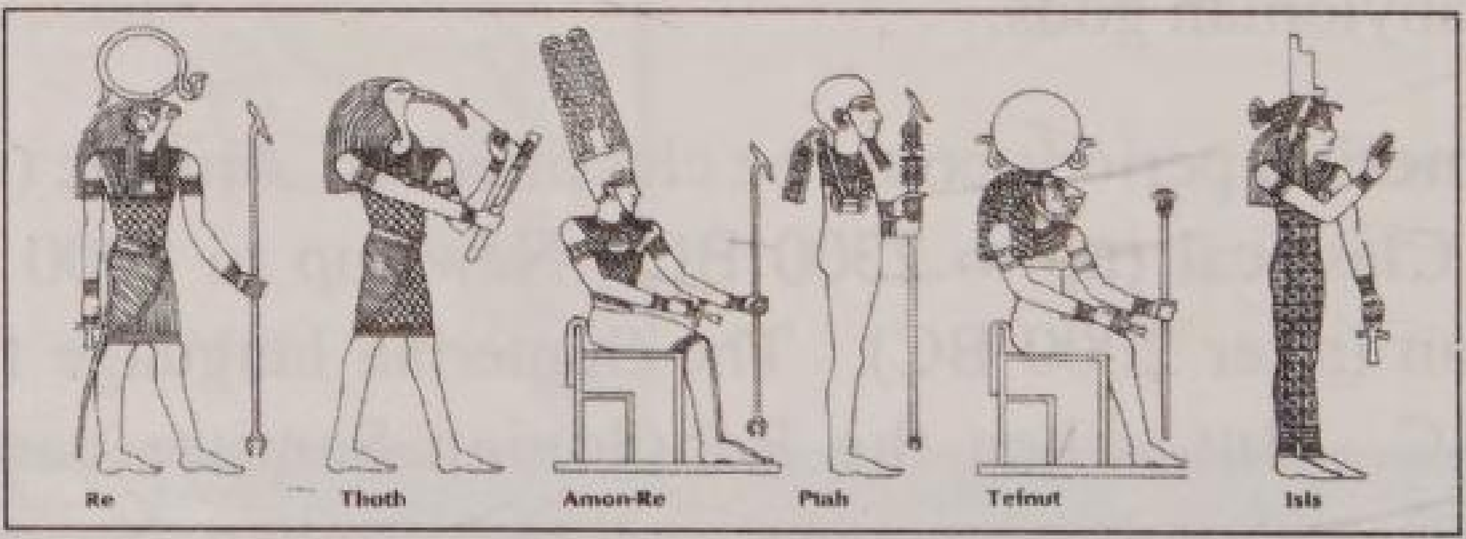
The **Babylonian kingdom** (map 2) was established around 2200 BC and ended by 323 BC. It had seen two major attacks; one by the Assyrians in 700 BC when Babylonia saw its worst days and remained disturbed up to 612 BC, and the other by the Persians in 539 BC who took the power and ruled up to 331 BC. The Babylonian kingdom expanded its empire mainly after 1750 BC, built a huge castle, developed commercial activities and traded its goods. A major change came after 612 BC when the New Babylonian Empire gradually gained control over most of the neighboring areas and achieved its greatest glory. It had a fort-like palace with eight bronze gates, and there were roads, buildings, paved avenues and the temple of their chief god Marduk who was the thunder and rain deity and the lord of heaven and earth. It had more than 250,000 people living in Babylon and nearby places. It was the wealthiest and the largest commercial center in the Middle East at that time. In those days there were hundreds of gods that were worshipped in the society. Some were Semitic gods, some were Sumerian gods and some were Babylonian gods.

Sumerian periods could be classified as: Archaic (up to 2500 BC), Old or Classical (up to 2300 BC), New (up to 2000 BC), and Post-Sumerian (after 2000 BC). The Sumerian language flourished up to 2200 BC. But, when the Babylonian Semites came to power, a Northeastern Semitic language, called Akkadian, became the common language of Assyria and Babylonia. It was thus called **Assyro-Babylonian Akkadian language**. Although it was introduced as a spoken language, the cuneiform system of writing was still being used. **Lots of cuneiform clay tablets have been found in Semite and Persian language that show that it was the common system of writing of ancient Middle East civilization**, but slowly, as other languages came into being and after the downfall of Babylonia after 323 BC, the Sumerian language and the cuneiform script died out.

Egyptian language and Egyptian gods.

Egyptian language is an extinct language that belonged to the Hamito-Semitic language family. According to the development of its writing system it could be categorized as: Old Egyptian (3000 to 2200 BC), Middle Egyptian (2200 to 1600 BC), Late Egyptian (1600 to 700 BC), Demotic (700 BC to 400 AD) and Coptic (200 AD to about 1500 AD). Coptic was the only stage of the Egyptian language that had proper vowels and gave a clear idea of their pronunciations. But, for a very long time these writings remained unintelligible until a big stone slab with three detailed inscriptions in three scripts (hieroglyphic, demotic and Greek) was found in 1799 AD near Rosetta town near the mouth of the River Nile. After many years of extensive work, in 1882, by deciphering the texts of its Greek script and accordingly finding out the position and the repeated use of some of the proper royal names that appeared in the text of the other two scripts, and also using the little knowledge of the Egyptian Coptic language whatever they had, they recognized the characters and finally deciphered the entire text because the same event was described in the Egyptian language. Later on, after lots of research, the grammar and the dictionaries of the Egyptian languages were created. **Thanks to the Rosetta stone (see p. 124) that it revealed the Egyptian culture and the history, otherwise it would have been buried under the blanket of linguistic ignorance.**

Egyptian gods



Egypt had a number of gods and goddesses. The main ones were: *Re* (male figure with a cat/bird/lion's head), the chief sun god; *Ptah* (mummified man with a shaven head); *Bast* (cat-headed woman); *Isis* (female form with horn and a vulture headdress), the queen of gods; *Mut* (female figure with a vulture head or headdress), a great divine mother.

The Assyrians.

Northern Mesopotamia (North Iraq) was called Assyria (map 3, p. 98). The ancient Assyrian people were of an unknown race, living in small villages around 5000 to 4000 BC. Its civilization was somewhat similar to ancient Babylonia but it had a better climate for agriculture. Before 3000 BC the Semite group of people came and settled over there. They were a mixture of many races, and spoke Semitic language (that is related to Hebrew or Arabic of today). The Assyrian kingdom was like a dependency of Babylonia for most of the time up to 2nd millennium BC, but very little is known about early Assyrian people. It became an independent kingdom around 1400 BC, briefly expanded its kingdom between 1200 to 1000 BC, but after 800 BC it expanded considerably, and, between 744 and 670 BC, it conquered all the states from Babylonia to Egypt. After 635 BC a civil war broke out and then Babylonians attacked in 614 BC which finally ended the Assyrian empire.

Assyrians built palaces, cities and temples with beautiful carved stone slabs that showed religious ceremonies. Assur was the main town named after their chief god Assur or Ashur. They also believed in many gods, like the god of learning, god of war, goddess of love etc., and their religion was similar to Babylonian religion. They also worshipped many gods. Assyrians, Babylonians and Sumerians, they all believed in a number of gods and in this way there were hundreds of gods being worshipped in the community. They also believed that the king is the representative of god on earth, but the Assyrian king was known as the king of kings whose territory was all the four corners of the earth, from the upper sea to the lower sea.

Early Assyrians spoke **Akkadian** language which was Northern peripheral or Northeastern Semitic language spoken between 3rd to 1st millennium BC in Mesopotamia. It had two dialects, Assyrian and Babylonian. That's why it was called 'Assyro-Babylonian' language. It was written in cuneiform script. After 700 BC the Aramaic language, which was a Northern central Semitic language, began to replace the Akkadian language, and thus, it completely died out by 1st century AD. Its cuneiform script was deciphered only after 1799 AD. The Aramaic of the late Assyrians was written in both scripts, the Aramaic script as well as the cuneiform script. Thus both scripts survived.

The Semites.

People who originally lived on the eastern side of the Mediterranean spoke a kind of language that was called Semite, thus, the Semite-speaking people were called the Semites. Hebrew and Arabic are the main descendents of the Semitic language. The Semite people lived mainly in what is now called Israel, Jordan, Syria, Lebanon (Phoenicia) and Iraq (Mesopotamia), then they moved to Arabia and North Africa. Ancient Assyrians, Babylonians, Hebrews and the Canaanites of Canaan were also Semites. Canaan was the Biblical name for the land on the East Mediterranean coastal area around the Dead Sea and the Jordan river. It was also called Palestine. Judaism and Christianity originated from there.

Before 3000 BC those people were living in the Northern part, afterwards they moved to the South. Northwestern Semites spoke mainly Hebrew and Aramaic language. (The ancient Israelites, who lived in Palestine in Biblical times and who spoke Hebrew and wrote in Hebrew, were called the Hebrews.) Southern Semites spoke Arabic. There were many dialects and a number of offshoots of Aramaic and Arabic languages.

The origin of alphabets and the languages of the world.

The Semites and Chinese introduced the prime systems of writings which were adopted by almost all the major languages of the world. Semite alphabet was adopted by Europe, the Middle East and Africa, and Chinese characters were adopted by eastern Asia.

Chinese languages came from Sino-Tibetan group of languages. **Sino-Tibetan** group could be divided into **Sinitic** (Chinese languages), **Tibetic,** and **Burmic** languages. They contain a number of languages and the dialects of East Asia. Linguists don't know when Chinese writing started but the earliest known samples of the writing are from Shang dynasty (1800-1200 BC). Originally it may have started with pictorial signs, but later on it took the shape of **logographic** style of writing where a single unit of graphic representation is a complete word or a phrase. In due course of time the development of the language introduced complex graphs, and thus, thousands of new characters were added to the language because each morpheme needed a separate character. Thus, a complete writing system involves more than 30,000 graphs which is hard to memorize; but, a few thousand important characters may suffice for general use. The old system of writing and the form and style of graphs considerably changed in time.

The origin of alphabets.

Linguists have no idea how, when and where the languages of the world began, diverged, or mixed; because they did not look towards the Sanskrit language whose vowel system was partly adopted by the Greeks and whose *apbhransh* words are still found in the languages of the world. They believe that Semites and Greeks are the main people who originated and developed the alphabetic system of writing which is used by most of the languages of the world. Semitic system had only consonants, Greeks added vowels to it. The North Semitic Phoenicians developed the first form of graphic signs around 1500 BC and the Greeks developed the vowel system of alphabetic writing around 800 BC.

The *pictographic* writing system of Sumerians (3500 BC); the *hieroglyphic* (3000 BC), *hieratic* (1100 BC) and *demotic* (700 BC) of Egyptians; the *cuneiform* of Sumerians (3000 BC), Babylonians and Assyrians (3rd millennium BC); the *Linear A* (still undeciphered) of Cretans (17th c. BC); the *Linear B* (14th c. BC) of Mycenaeans (see p. 174); and also, *Hebrew* and *Aramaic* (1000 BC) scripts, were all developed in the eastern Mediterranean area where people migrated, mixed and developed trade connections, and thus, exchanged their thoughts and culture with one another. To improve the communication and the writing systems, two groups of alphabets and their branches developed: (1) *Phoenician,* which is also called the Canaanite and was adopted by the *Greeks* is of the first group, and (2) *Aramaic*, *Hebrew* (both are North Semitic) and *Arabic* (South Semitic) are of the second group. These are the main styles of alphabets that were adopted by the western and the Middle East countries.

Phoenician and Greek alphabets and languages. (Diagram p. 106)

The earliest (deciphered) **Phoenician** inscription is of 1100 BC. Phoenicia (map 1, p. 98) is the coastal part of Canaan (now called Lebanon) and it had the earliest and easiest readable inscription. That's how it became the ancestor of all the western alphabets. **Phoenicians and Hebrews were the tribes of Canaan** that settled there from about 3000 BC. Thus, the style of their alphabet was also called the Canaanite.

The **Phoenician** language is now extinct. It was spoken on the mainland from 2000 to 1000 BC. It barely survived in certain Mediterranean islands until early Christian centuries, and then became extinct. They spoke a dialect of **Northern Central Semite** language that was related to Hebrew and used the cuneiform script of writing. **Later they developed their own alphabet that had 22 consonants but no vowels** in about 1600 BC. They were seagoing traders, good ship builders and sailors, believed in many gods and practiced sacrifices as other Semitic people did. They gathered many mythological tales of creation and flood etc. from the Babylonians. They specialized in ivory and wood carving and metal works, and their trading expeditions reached up to Spain where they established colonies along their southern coast. The Phoenician language was superceded by the Aramaic language during the 1st century BC.

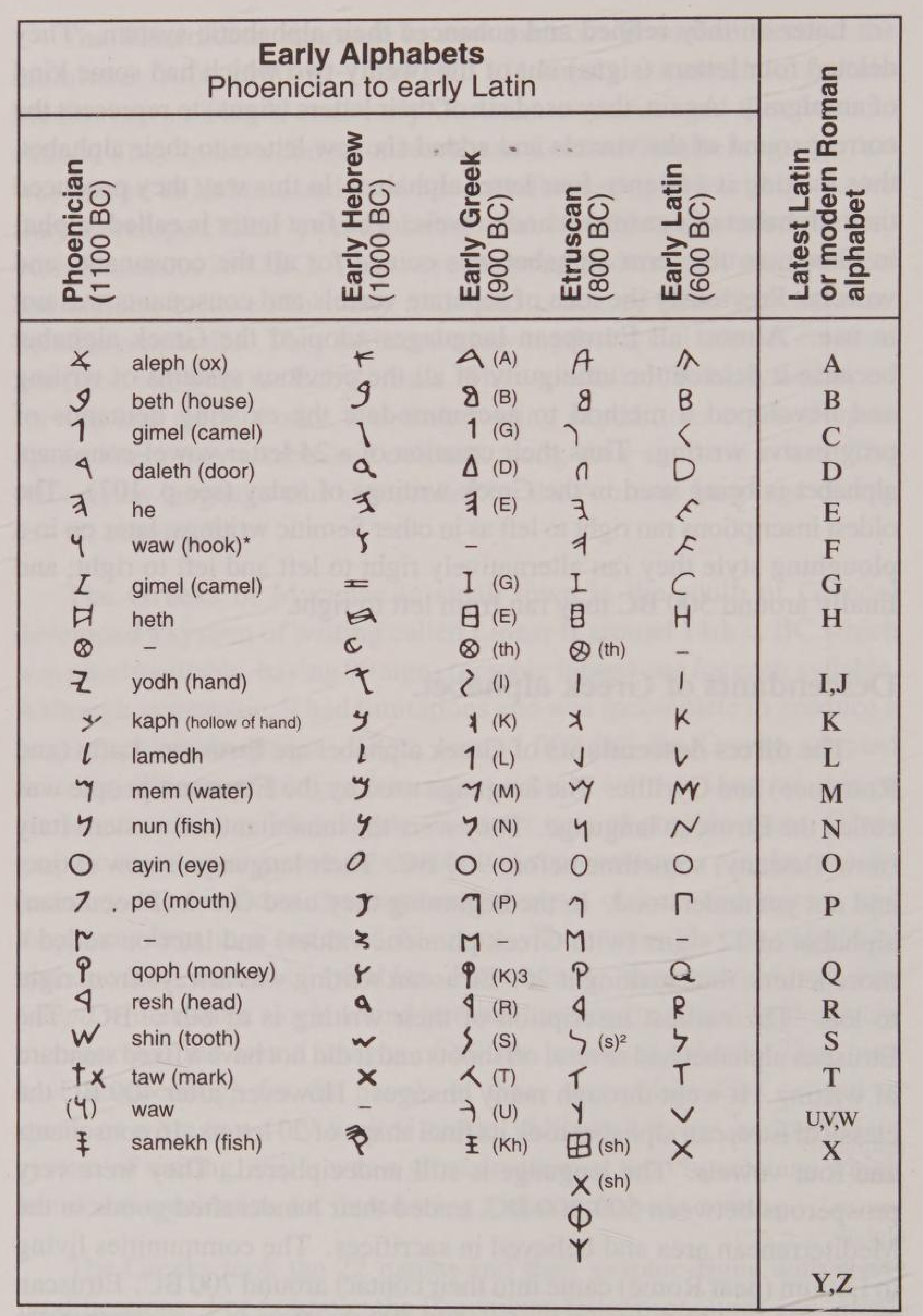
The Greeks of Mycenae (a small town in the south of Greece) developed a system of writing called Linear B around 14th c. BC which was purely syllabic, having 90 signs (graphic forms) one for each syllable. Although systematic, it had limitations and was incomplete to produce a proper spoken language. Then, around 900 BC the Greeks adopted Semitic (Phoenician) graphic-signs which were a kind of mixed consonant-vowel syllabic single-character type of graphic-signs. Their graphic-signs were based on the idea of representing a single specific sound used to indicate the commonly known objects and things; and they were kept in a series of 22 signs. They were like an individual speech sound instead of syllables. For example, their sound for *ox* was *'aleph* which was a single sound but that 'one single sound' collectively incorporated the sound images of all the letters of *'aleph*. That may have been enough for the people of those days when they needed to speak or write in a very limited scope. Although it was an inefficient system of writing, still it was a great creation of the Phoenicians which became the guideline for introducing a true alphabetic writing.

The Greeks took the 22 names and their graphic-signs with some modifications. For example: the Phoenician letter pronounced as *'aleph* (meant for *ox*) became *alpha* of Greek; and *beth* (meant for *house*) became *beta* of Greek.

Later on they refined and enhanced their alphabetic system. They deleted four letters (signs) out of the twenty-two which had some kind of ambiguity. Again, they used six of their letters (signs) to represent the correct sound of the vowels and added six new letters to their alphabet, thus making it a twenty-four letter alphabet. In this way they produced their alphabet of consonant and vowels. The first letter is called 'alpha' in Greek, so the term alphabet was coined for all the consonants and vowels. Previously the idea of separate vowels and consonants was not in use. Almost all European languages adopted the Greek alphabet because it deleted the ambiguity of all the previous systems of writing and developed a method to accommodate the existing demands of progressive writing. Thus their creation of a 24 letter vowel-consonant alphabet is being used in the Greek writings of today (see p. 107). The oldest inscriptions ran right to left as in other Semitic writings; later on in a ploughing style they ran alternatively right to left and left to right; and finally around 500 BC they ran from left to right.

Descendants of Greek alphabet.

The **direct descendants** of Greek alphabet are Etruscan, Latin (and Romance) and Cyrillic. The language used by the **Etruscan** people was called the Etruscan language. They were the inhabitants of western Italy (now Tuscany) sometime before 900 BC. Their language is now extinct and not yet understood. In the beginning they used Greek (Phoenician) alphabet of 22 signs (with Greek phonetic values) and later on added 4 more letters, thus making it 26. Etruscan writing was always from right to left. The earliest inscription of their writing is of 8th c. BC. The Etruscan alphabet had several offshoots and it did not have a fixed standard of writing. It went through many changes. However, after 400 BC the classical Etruscan alphabet took its final shape of 20 letters, 16 consonants and four vowels. The language is still undeciphered. They were very prosperous between 500-400 BC, traded their handcrafted goods in the Mediterranean area and believed in sacrifices. The communities living in Latium (near Rome) came into their contact around 700 BC. Etruscan kings ruled early Rome, but after 300 BC the Roman conquest totally finished their kingships.



Early Alphabets
Phoenician to early Latin

Phoenician (1100 BC)	Early Hebrew (1000 BC)	Early Greek (900 BC)	Etruscan (800 BC)	Early Latin (600 BC)	Latest Latin or modern Roman alphabet
aleph (ox)		(A)			A
beth (house)		(B)			B
gimel (camel)		(G)			C
daleth (door)		(D)			D
he		(E)			E
waw (hook)*		–			F
gimel (camel)		(G)			G
heth		(E)			H
–		(th)	(th)	–	
yodh (hand)		(I)			I,J
kaph (hollow of hand)		(K)			K
lamedh		(L)			L
mem (water)		(M)			M
nun (fish)		(N)			N
ayin (eye)		(O)			O
pe (mouth)		(P)			P
–		–		–	
qoph (monkey)		(K)3			Q
resh (head)		(R)			R
shin (tooth)		(S)	(s)²		S
taw (mark)		(T)			T
waw	–	(U)			U,V,W
samekh (fish)		(Kh)	(sh)		X
			(sh)		
					Y,Z

* Sign ɥ (waw) represented *F* and was the ancestor of *U, V, W* and also *Y.*

² The three letters of Etruscan alphabet had sound variations of *s* and *sh.*

Square (Modern) Hebrew alphabet, read from right to left.
(with nearest corresponding English alphabet)

א	בּ	ב	ג	ד	ה	ו	ז
Aleph	Beth	Veth	Gimel	Daleth	He	Waw	Zayin
A	**B**	**V**	**G**	**D**	**H**	**W**	**Z**
ח	ט	י	כּ	כך	ל		
Cheth	Teth	Yod	Kaph	Khaph	Lamed		
Kh	**T**	**Y**	**K**	**Kh**	**L**		
מם	נן	ס	ע	פּ	פף		
Mem	Nun	Samekh	Ayin	Peh	Feh		
M	**N**	**S**	**A, I**	**P**	**Ph**		
צץ	ק	ר	שׁ	שׂ	ת		
Tsade	Qoph	Resh	Sheen	Seen	Taw		
Ts	**Q**	**R**	**Sh**	**S**	**T**		

Modern Greek alphabet, read left to right.
(with nearest corresponding English alphabet)

Α α	Β β	Γ γ	Δ δ	Ε ε	Ζ ζ
alpha	beta	gamma	delta	epsilon	zeta
A	V	G	D	E	Z
Η η	Θ θ	Ι ι	Κ κ	Λ λ	Μ μ
eta	theta	iota	kappa	lambda	mu
E	T	I	K	L	M
Ν ν	Ξ ξ	Ο ο	Π π	Ρ ρ	Σ σ
nu	xi	omicron	p	rho	sigma
N	X	O	P	R	S
Τ τ	Υ υ	Φ φ	Χ χ	Ψ ψ	Ω ω
tau	upsilon	phi	khi	psi	omega
T	U	Ph	Kh	Ps	O

The alphabets of various languages that were developed from the Phoenician graphic-signs (22) were modified and their sequence was also changed according to the convenience of the people who spoke that language. Thus, every language had its own sequence of alphabet which we can see from the above diagrams of Hebrew and Greek alphabets as compared to the modern Roman alphabet. Also, every language had its own modified phonetic value in its alphabet. For example, take the origin of the letter 'c.' Phoenicians called it *gimel* which was their word for 'camel.' The Greeks kept its phonetic value but changed it to *gamma.* The Etruscans, who had no distinction between the sounds of 'g' and 'k,' used *gamma* to represent both. Romans (people of Latium) who adopted Etruscan alphabet used it for the sound of 'k' and made it letter 'c.' So we see that *gimel* of the Phoenicians became *gamma* of the Greeks and the letter 'c' of the Romans. Similar is the history of all other alphabets.

Latin alphabet was taken from Greek through Etruscan affiliation around 700-600 BC. They took 21 letters from the Etruscan (Greek) alphabet including *k*. Later on *y* and *z* were added to it around lst century BC when the Romans took over Greece. Thus, the Classic Latin had a 23 letter alphabet. In the medieval times during the development of Old English, the letter ***i*** was exaggerated as *i* and *j*, and ***v*** as *u, v* and *w*; thus making it a 26 letter alphabet.

Early writings of Latin ran from right to left. Later on they developed their writing system and borrowed a great number of Greek words. The languages that were developed from Latin are called the Romance languages.

Based on the Greek alphabet the Cyrillic alphabet was created by two Greek brothers for Slavic speaking people like Russians, Ukrainians, Bulgarians and Serbs, etc. Originally it had 42 letters but it was reduced according to the needs of the language of that country, for instance, Russian has 32 and Bulgarian has only 30 letters. There are more than twenty Slavic languages (with their dialects) and each one has its own grammar and vocabulary.

Hebrew, Aramaic, Arabic and Persian alphabets and languages.

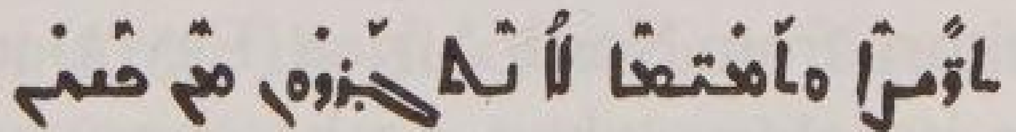
Hebrew language is one of the oldest known languages of the world. Early Hebrew language was closely related to Phoenician language which had a 22 letter alphabet and no vowels. It was spoken by the Hebrews of Palestine since the 13th century BC. Later on, between 600 and 300 BC, the Hebrew language was under the influence of Aramaic language, so the style of Hebrew writing was changed to Aramaic script. Some parts of the Old Testament were written in early Hebrew, but the sections of the Old Testament written in that period were in Aramaic script.

The collection of the description of Jewish traditional rules about religious prayers, marriage and rules of family living, civil laws, temple sacrifices and offerings etc. is called *Mishna*, which is supposed to have been orally produced between 600-400 BC. *Talmud* (100-500 AD) is the explanation of the religious beliefs, and *Torah* generally refers to the first five books of Moses.

The period of **Early Hebrew** could be given to be around 1000 BC and of **Aramaic Hebrew** up to around 300 BC. After 300 BC there was a major development in the writing structures of Hebrew language and a new style of alphabet, like a cross between the alphabets of early Hebrew and Aramaic Hebrew was developed which displaced the Aramaic alphabet probably before 200 BC. It was called **Square Hebrew.**

During the Christian era the language was further modified and standardized, and, around 7th century AD, proper vowels (as dot and dash) were added to it. It took more than 1,500 years to take the shape of Modern Hebrew alphabet and the language as well. Square Hebrew scripts are found mostly between 800 and 1400 AD. **Modern Hebrew** (see p. 107) is a refined version of Square Hebrew. It has a 26 letter alphabet out of which some are stressed ones like *kaph, khaph* and *seen* and *sheen*. Apart from *aleph, he, waw* and *yod*, which were employed as long vowels in Square Hebrew, there are quite a few vowel signs that are also used in Modern Hebrew writing. They are dot and dash under or on the top of a letter like: : ∵ ┳ ı — ·ı : It is written from right to left. As a spoken language Hebrew declined from the 9th century until the 18th century. It revived again in the 19th and 20th centuries, and now it is the official language of Israel.

Aramaic: The oldest **Aramaic** inscriptions belong to the 9th century BC. Aramaic was the spoken language of the North Semitic people living in northern Mesopotamia and Syria since the 13th century BC. The script that developed around 1000 BC to write the Aramaic language was called the Aramaic alphabet. It writes right to left and has 22 letters, all consonants. Square Hebrew, Arabic and Persian alphabets were developed from Aramaic. Some of the Dead Sea Scrolls are in Aramaic script (150 BC).

A sample of latest Aramaic script: 

Jesus and his apostles spoke the Aramaic language. It had two groups of Aramaic dialects, eastern and western. Eastern Aramaic includes Mandaean dialect of the Gnostic sect of South Mesopotamia. Between 8th and 6th century BC the Aramaic language became widespread in the Assyrian empire and the use of its alphabet spread up to the Middle East. It was also the prototype of many of the alphabets of the non-Semitic languages that were spoken in Central and South Asia and Mongolia, etc., and was the mother of some of the languages of the Middle East and some parts of Asia.

Arabic script was evolved around 4th century AD by the Aramaic speaking people of northern Arabia. The Arabic language (related to the Southern Central Semitic group, mainly spoken in Arabia) originated before the 5th century BC. The evolution of Arabic letters and style was much faster than any other alphabetic style of writing. Arabic is written from right to left. It has 17 characters which, with the addition of dots (above or below), became 28 letters of Arabic writing. There are no capital form of the letters and there are no vowel-indicating letters. The writing system was improved around 8th century AD when three separate vowel signs (for both long and short) a, i and u were introduced by the people of Bassa. They were just the marks made above or below the consonant of a word that needed clarification for pronunciation. There were two types of writings: ***kufic*** and ***naskhi***. *Kufic* or classical Arabic was used mainly for monumental writing or for writing the manuscripts of the Quran, and *naskhi* (written on papyrus) was for general use which evolved into a number of styles and varieties with its specific names. This is used for modern Arabic writing.

The colloquial Arabic has a number of spoken dialects of which some of them are mutually unintelligible and are spread around Middle East, Arabia, Iraq, Syria, Egypt, Algeria and North Africa etc.

Persian: The Persian language belongs to the **Iranian** group of languages. The earliest civilization of **Persia** goes back to around 3000 BC. Later on some tribes of nomads came from around the southern Soviet Union and settled in Persia (now Iran) in about 1000 BC and slowly created an empire which saw its peak in 600 BC, extending its territory from North Africa (Egypt) to the western parts of India. But, it lost its glory when Arabs conquered it in 641 AD. Its linguistic development could be divided into three periods: (1) Old Persian (up to 300 BC) which used cuneiform script; (2) Middle Persian, also called the Pahlavi, (3rd century BC to 9th century AD) which used Aramaic alphabet for writing; and (3) Modern Persian which used Arabic alphabet. The Persian language went through many changes in its alphabet, style of writing, vocabulary and also the grammar. The Modern Persian grammar is much simpler as compared to Pahlavi or Old Persian which has no comparison with the present system of writing. Persians follow Zoroastrianism named after Prophet Zoroaster who emphasized on one god Ahura Mazdah which means "the wise spirit." His teachings, called '*gatha*,' are collected in *Avesta* that tells about the religious rituals, prayers, sacrifices, ritual rules, civil laws of good and evil, and fire ceremonies etc. Their followers are called 'Parsis' in India. They worship fire as a representation of Ahura Mazdah.

Avesta and Pahlavi.

The period of Prophet Zoroaster is very much disputed as being sometime between 1400 BC and 600 BC. But the majority of opinion is that he was born in the early 600's and according to their religious belief he was assassinated at the age of 77. He is believed to have written his teachings called Avesta, which of course must be in cuneiform script, and as such, it must have been in small pieces of writings. Later on the Zoroastrians kept on adding their writings to it. Zoroastrianism declined after 300 BC and was further suppressed after 600 AD due to Muslim conquest.

Due to political disturbances the greater part of the original **Avesta** was lost. From the remaining fragments and from the royal favor between 531 and 578 AD it was reconstructed, expanded and redesigned in the form of a proper book in the **Middle Persian (Pahlavi) language** in Aramaic script. But most of its parts were again destroyed by the Muslim conquest in 641 AD when they changed the entire culture of the state, the script, the religion, and everything.

Pahlavi language in which Avesta is written has a lot of Sanskrit words and its *apbhransh* as well, and also the description of the deities and the style of the rituals in Avesta sometimes resemble the Vedic rituals to some extent. The reason is that its homeland Iran is very close to India (called Aryavart) where Sanskrit was the main scholarly language. At one time in the remote past the whole area from Iran to Indonesia was the land of *Aryavart.* In Indonesia the stage shows of Bhagwan Ram's story from the Ramayan are still being played in their own style every day as their national historic culture. The word '*gatha*' used in Avesta itself is the *apbhransh* of the Sanskrit word *granth* (ग्रन्थ), which was commonly used by the Buddhist writers.

Armenian language: It was spoken by the people of Eastern Turkey and the surrounding areas around 7th century BC. It was the language of the early invaders who came to that area around 2nd millennium BC. At the end of 4th century AD a Christian bishop developed the Armenian alphabet of 38 letters, which was a derivative of Pahlavi alphabet.

Anatolian language: It was an ancient language of the people of Turkey. It had many offshoots. Its main descendant language was **Hittite**, which was the official language of the Hittite empire in 2nd millennium BC. Hittite language used Akkadian cuneiform script. Its oldest cuneiform texts date back to 7th century BC. It is an extinct language.

We have, thus, briefly explained the origin and the phases of the development of alphabets and their writing system along with the inter-migration of alphabets and some of the important languages of the world. The general trend, religion and the nature of trade of the people of those days, along with the expansions and rise and fall of their kingdoms that affected the language, religion and the culture of the society of those days, has also been briefly explained. Now I will give a complete survey of the development of the most important western civilizations and their languages as well.

⁂

Ancient Roman inscription

(2) History of Greek civilization, language and religion.

Early civilization.

The first major civilization in the region of Greece (3000 - 1200 BC) was in Crete called the **Minoan** culture named after a legendary King Minos. It is believed that they had a system of writing, called **Linear A** (1700-1600 BC). Tablets of Linear A have been found on Crete but they have not yet been fully deciphered. The development on the mainland of Greece began around 2000 BC when some groups of people (unknown to historians) came and established their villages. Among them **Dorians** and **Ionians** were the main.

There were also some pre-Dorian people over there who moved towards the eastern side of Greece. The people living in Mycenae (a small town in the southern part of Greece) were called the **Mycenaeans** who developed a writing system called **Linear B** script (1400 -1150 BC) which is supposed to be an improved alteration of Linear A. These writings are also in tablet form. Their culture flourished between 1550 BC and 1200 BC but it fell for unknown reasons after 1200 BC when Dorians from northern Greece came and invaded that region. There was a dark period of about 400 years for Greece. Again from 800 BC it regained its prosperity and the first Olympic Games took place in 776 BC.

The Linear B style had a very limited scope of writing, so around 900 BC the Greeks adopted the North Semitic Phoenician model of writing system and, adding to it the science of vowels, converted it into a complete system of alphabetic style of writing (explained earlier).

The history of 3,400 years of Greek language, according to its development, could be divided into: (1) Mycenaean period (1400-1200 BC), (2) Archaic period (8th c.- 6th c. BC), (3) Classical period (6th c.- 4th c. BC), (4) Helleniatic or Roman period (4th c. BC- 4th c. AD), (5) Byzantine period (5th c.-15th c. AD), and (6) the period of Modern Greek (after 15th c. AD). Mycenaean script was deciphered very late in 1952.

It has been found mostly on painted vases. There are no literary or continuous texts of Linear B script.

The development of Greek language.

After adopting Phoenician graphic-alphabet in 900 BC they employed a vowel system and added six more letters (**Ω** omega, **Ψ** psi, **Φ** phi, **Ξ** xi, **Θ** theta, and **Z** zeta) to make it a 24 letter alphabet. Earlier, '**β**' was pronounced as 'b.' Now in Modern Greek it is pronounced as 'v.' It took a long time to develop the letters. There were many Greek dialects and there were certain differences in their style of writing. Lastly the Ionian style of lettering was adopted in general and **after 400 BC the letters became uniform**. The literature and art flourished mainly in the Classical Greek period.

Phonology. Although the dialects of Greek were mutually intelligible within a normal limit of understanding but the pronunciations of words and accents differed from period to period and from dialect to dialect. The short and long sounds of vowels also varied in different dialects and the political situations in the country also brought many changes with the intermigration of the dialects. But, **during the establishment of Alexander's empire in the 4th century BC and after the breakdown of old political barriers, a uniformity took place in the spoken language. This form of language was called the Koine** (means the common language) or Hellenistic Greek (400 BC - 600 AD). It replaced the other dialects and the speaking and writing systems were much standardized.

Grammar also changed in different periods. A change of language is noticed in the writings of Plato and Demosthenes. The spoken language still kept on changing even during the period of Byzantine empire (500-1500 AD) and the written language kept on improving which created a big rift between the local vernacular and the literary Greek. This situation gave birth to a separate kind of 'Demotic' language of general everyday use.

All the major phonological and grammatical changes which are seen between **Koine** and the **Modern Greek** mostly happened within this period. **Earlier there were three numbers for pronouns and verbs,**

singular, dual and plural. Then 'dual' was dropped and, only singular and plural were left.

From Ancient Greek to Modern Greek the formation of many words were also changed. For example: The ancient Greek word *pente* (five) became *pende, hepta* and *okto* (seven and eight) became *efta* and *okhto, paidia* (boys) became *pedhya* and so on. There were also semantic changes in certain words, just as: the word *alogho* which previously meant '*irrational*,' later it meant 'horse;' *skiazome* which previously meant '*I am in shadow*,' later it meant 'I fear.'

The **vocabulary** of Greek language consists of local collections and borrowings. Considering the origin of Greek, there were many Mycenaean words in 2nd millennium BC whose original form corresponded to certain Greek words like *leon* (lion), *onos* (ass), *elephas* (ivory) etc.

By using preverbs, by forming compounds and by adding prefixes or suffixes to these prime words they enriched their vocabulary. Later on they also borrowed a considerable number of words from other sources, such as, Italian, Turkish, French and also Latin.

Dialects and the Modern Greek.

In such a small country, having about 51,000 square miles of area, which is mostly rocky with much less fertile land, there were numerous dialects between the 14th and 4th century BC that sprang up due to the Dorian invasions and also the great colonization movement that began in 8th century BC. It happened by the intermixing of various groups of people and also by the movement and the settlement of people from one place to another place of living. As a result of that, on the shores of southern Italy, there were a number of dialects spoken by the different groups and various immigrants in the same area because they all brought with them their own dialects when they moved in. In the middle of the 1st millennium BC there were more than twenty-four kinds of dialects in Greece which could be categorized as West, Northwest, Acobic, Ionic and Ancado group of dialects. They were considerably reduced later on, still quite a few were left that are spoken nowadays as local dialects.

Modern Greek (language) is directly derived from Koine and it is the main spoken language of the Greeks. There are two main varieties of **Modern Greek** language. (1) **Demotic** is the general spoken language of the common people of the mainland since the 19th century. It is also used for writing poetry or novels etc. There are some differences but not much in the literary and the spoken Demotic of the various parts of Greece, and thus, it is a standard Greek language of today. (2) **Katharevusa** is the purest form of Greek language which originated in the 19th century AD and is used especially for writing documents and for publications, technical write-ups and administration purposes etc. Its syntax and vocabulary is little different than Demotic. The differences between **classical** and **modern Greek** are somewhat greater than those between Middle English and Modern English. Modern Greek is the official language of college education and uses most of the root words of Ancient Greek with Classic Greek inflections. As it is the language of newspapers and magazines, most of the Greeks have the knowledge of both forms of the language. Apart from that there are also some local dialects like, Old Athenian, Northern, Northeastern and Cretan etc., that also survive in a limited manner in various parts of Greece.

Culture, literature and the religion of Greece.

Greece was the origin of western civilization that started about 3,000 years ago. The peak of its glory was around 500 BC which was the golden age for Athens. Democritus, Socrates and his disciple Plato were in the 5th century BC and Aristotle was in the 4th century BC. **Democritus** introduced the theory of the creation of the universe with the atoms; **Socrates** told about the general universal principles and about one Divinity (but he was sentenced to death by drinking poison for telling the truth which they called unorthodox); **Plato** believed in the immortality of the soul and introduced his reasonings based on his idea of the intellect part of the being and the desire part of the being. He started a school of philosophy in Athens called "Academy." His pupil **Aristotle** explained in his theory of physics about the constant change in every form, phase and aspect of creation which is the inherent nature of this world, but only God is unchanged and eternal. He used the word *theology* for the philosophy of God.

The two fiction stories the Iliad and the Odyssey written in a long poetry form are famous which are traditionally believed to be composed by a blind but imaginative bard, Homer (alone or together with his travelling friend), around 700 BC and were recited in the community. Between 300 and 100 BC from the available handwritten parts of the Iliad and the Odyssey and from the prevailing recited stories, the existing books that are available nowadays, were compiled, edited and again properly written.

The Iliad and the Odyssey of Homer.

The **Iliad** is a fancied description of the last part of the legendary Trojan war (in twenty-four small sections) that went on for 10 years (around 1350 BC) between the Greek army and the king of Troy to rescue Helen (the Queen of Sparta) who was abducted by the son of the king of Troy. The characters of the story are fictitious and the plot of the story follows the imagination of the writer. The story ends with Hector's funeral who was leading the Greek forces in the end.

The **Odyssey** is also in the ancient style of Greek poetry that describes the adventures of King Odysseus (the main character of the fiction story) in a heroic way when he is returning back to his home after fighting a battle. The story also portrays the lust, jealousy and the revengefulness of the gods who were produced by the imagination of Homer and which became the guidelines for portraying the gods of the Greek mythology.

The story starts from the middle, where, after seven years of captivation by a sea nymph, the hero of the play, Odysseus, gains the favor of the chief god Zeus and goddess Athena and, with the help of Hermes, he comes out of the captivity and sails forward in a raft. But, the god of the sea, Poseidon, ragefully capsizes the raft by causing a sea storm because he had killed one of his demon friends on one of the islands where he stayed during his journey. He was washed ashore by the waves when a princess finds him and takes him to her homeland.

Prior to those happenings he went through a number of adventures that happened in various imaginary lands that were inhabited with people having magic powers and also there were some demons on certain islands. Once when he landed on an island the lady enchantress of that island made his people pigs and Odysseus her lover. With her help he visits the underworld where he sees ghosts of his mother and the people who died in war. Later on as he proceeds with his men towards his country, the god's rage in the form of a violent thunderbolt destroys the ship along with his people because some of his men had stealthily eaten the cattle of the sun god on one of the islands. He is washed ashore on the island of Ogygia, the land of the sea nymph, from where the story started. Finally he comes home after ten years of tragic life and joins his wife.

Such stories give an idea of the society and the people of those days and also their beliefs. It is a fact that the ancient Greeks laid the foundation of western civilization. They also contributed to the knowledge of biology, geometry, history, philosophy, physics and the logics of Plato, fine arts, architecture and music. The temple of Athena (450 BC) is famous for its architecture.

The golden age of Athens began to decline when the Peloponnesian war broke out in 431 BC and shortly after that the epidemic of plague killed one third of the Athenians, but, during the reign of Alexander it again regained its prosperity. However, the expanding powerful conquests of the Roman Empire took over Macedonia (Greece) in 148 BC and there were lots of disturbances and destructions in Greece during that time.

The origin of Homer's mythological imaginations and the customs of Greece.

In ancient times there were trade connections between the eastern Mediterranean countries, Persia and India, and also people travelled long distances in those days. Thus, the social culture of India and certain popular stories of the Puranas (ब्रह्मा द्वारा सृष्टि, मनु शतरूपा, देवासुर संग्राम, प्रल्य दर्शन, आकाश वाणी, इन्द्रादि देवताओं के व्यवहार) like: the creation of celestial and material world by Brahma, first material sky then the earth; the first originators of human civilization Manu and Shatroopa; wars between gods and demons in the celestial plane; the story of water deluge that flooded the whole world (dissolving the celestial abodes also) when Rishi Satyavrat kept the subtle bodies of all the souls with him and stayed in the ship during the previous *kalp pralaya*; the story of gods and goddesses when they went to Vishnu's abode and there they heard a Divine voice; and the stories of god Indra, Varun, Kamdeo, Kuber, Agni, Vayu and the creator Brahma etc. travelled through sea routes. Also, many other commonly known stories of the Indian community reached these countries by word of mouth with some additions and subtractions as they travelled from mouth to mouth and the people of these countries incorporated them in their mythologies.

For example: the story of water deluge (*pralaya*) became 'the great flood' of the Bible, and the stories and the epithets of our celestial gods and goddesses became the source of their imagination about mythologizing the characters of gods and goddesses in their religion and worship. Thus, we find that Assyrians, Babylonians, Sumerians, Semites, Egyptians and Greeks, all of them believed and worshipped many gods and goddesses with somewhat similar characters like god of rain and storm, god of love, god of prosperity, god of fire, god of wisdom and god of water etc. In addition to that they also created many more gods and goddesses with their own imaginations. The forms and features of their gods and goddesses were created either in a human form or a combination of human and animal form (as Egyptian gods), whatever befitted according to their nature, imagination and social living.

We find that the ancient society of Greece had adopted certain social customs that were prevailing in India. Such as: the husband headed the family and the wife ran the household affairs; parents arranged and decided their children's marriage; a girl was controlled and protected by her parents before marriage and by her husband after marriage; and many more such customs.

Gods and goddesses of Greece.

The form of gods and goddesses also underwent many changes according to the development of the civilization. In the earliest days, gods were worshipped in isolated caves or on mountain tops where they were represented only in the form of a shaped stone. Magic was widespread in the society and spells were inscribed on the tablets. The nature-spirits of various kinds, according to the prevailing beliefs of different communities and groups of people living in different parts of the country, were also worshipped. There was no common religion at that time and there was no written creed. The imagination of Homer created and established the gods on Mount Olympus and gave them name and form in the Iliad and the Odyssey which are the early writings of the

Greek literature. The description of almost all of the major gods and goddesses of Greece are in the Homeric tales and there are also certain hymns that are written in the same mythological style. Probably they were composed to be used during the religious festivals.

The prime gods and goddesses of Greek mythology.

Greek gods and goddesses	Roman equivalents	Description
1) Apollo	Apollo	God of radiant purity. Later on he was identified as sun god. He is also god of herdsmen, handsome and a beautiful archer. He has a liking for music and poetry. In both mythologies, Greek and Roman, he is god of healing and prophecy.
2) Ares	Mars	God of war, son of Juno and agricultural deity.
3) Cronus	Saturn	Saturn is the Roman god of fertility and planting. On December 17, a festival in his name called Saturnalia is celebrated for a few days. Later on it was identified with the Greek god Cronus.
4) Dionysus	Bacchus	God of wine, merriment and wild behavior, and fertility.
5) Eros	Cupid	God of love (Cupid was the son of Venus.)
6) Hephaestus	Vulcan	Blacksmith for the gods, and god of fire and volcanic eruptions.

7) Hermes	Mercury	Messenger for the gods, god of commerce and trade. Shrewd, cunning and thieving character. Stole Apollo's cattle when he was very young.
8) Hades	Pluto	God of the underworld and god of the kingdom of death.
9) Helios	Sol	Helios was ancient sun god of the Greeks. Later on god Apollo was identified as sun god. In Roman mythology god Sol was adopted as sun god in 3rd c. AD.
10) Poseidon	Neptune	God of the sea. Rotten tempered and holds onto his grudges.
11) Uranus	–	Son and the husband of earth, father of the Titans, and the first god of the sky.
12) **Zeus**	**Jupiter**	Chief ruler of the gods, and god of thunder and lightning. Women were the weakness of Zeus.
(goddesses)		
13) Aphrodite	Venus	Goddess of love and beauty who tempted all men and gods alike. She is said to have sprung from the foam of the sea.
14) Artemis	Diana	Goddess of hunting and childbirth.
15) Athena	Minerva	Goddess of wisdom, virgin, and warrior goddess; goddess of

		handicrafts and agriculture and the protector of civilized life.
16) Demeter	Ceres	Goddess of earth, growing things, grain and corn. Her chief festival was at harvest time and pig was her favorite animal.
17) Hera	Juno	Protector of the family and goddess of marriage. Wife of Zeus. (In Roman mythology she is wife of Jupiter.)
18) Hestia	Vesta	Goddess of the hearth and sacrificial fire. She was a virgin.

Beliefs of people developed accordingly and some of those gods and goddesses became very famous. There were some more gods like Pan etc., and there were some more female divinities like the *nymphs* of forest or sea, the Muses, and the nine goddesses of science and arts etc. Hecate was the goddess of magic and spells and the bestower of blessings in daily life. All of them became the mythological figures of folk tales. There was also a concept of *demigods*, which meant a mortal being with superhuman powers like Hercules (also spelled as Heracles), and also the concept of *heroes* like Orpheus who was born of Muse and was a topmost singer and musician in Greek mythology.

The sacrificial rites.

The mode of sacrifices observed by the Greeks in favor of the Olympian gods at their altar was something that tells the quality and the mentality of the people of those days. Killing and burning the victim of the sacrifice, called a *burnt offering*, was very common. **Different animals were sacrificed to different gods: bulls to Zeus and Dionysus, cows to Hera, pigs to Demeter, dogs to Hecate, horses to Helios and Poseidon and heifers to Athena.** A certain portion was kept for the god and the rest was eaten up by the participants. The festive procession and prayer with compliment to the deity were parts of the ritual. The Dionysus cult was common in those days.

The representation of Greek gods was like that of human beings. Some were shown having a white beard as an old man and some without, some had a wreath or a small crown on their head. Goddesses were shown wearing a toga. There were some exceptions among them that they did not age or die, which means they always appeared the same and had supernatural powers. Sometimes they had unusual births like Athena who was born from the body of Zeus. They had all the weaknesses of human beings like lustfulness, jealousy, unruliness, desirousness, slyness and revengefulness. Their love affair with a goddess or a mortal being, activities of love and hate, victory over a demon or a rival, acts of revengefulness, application of their special powers and conjugal quarrels like the stories of friction between Zeus and his wife Hera, are all described in the Iliad and the Odyssey.

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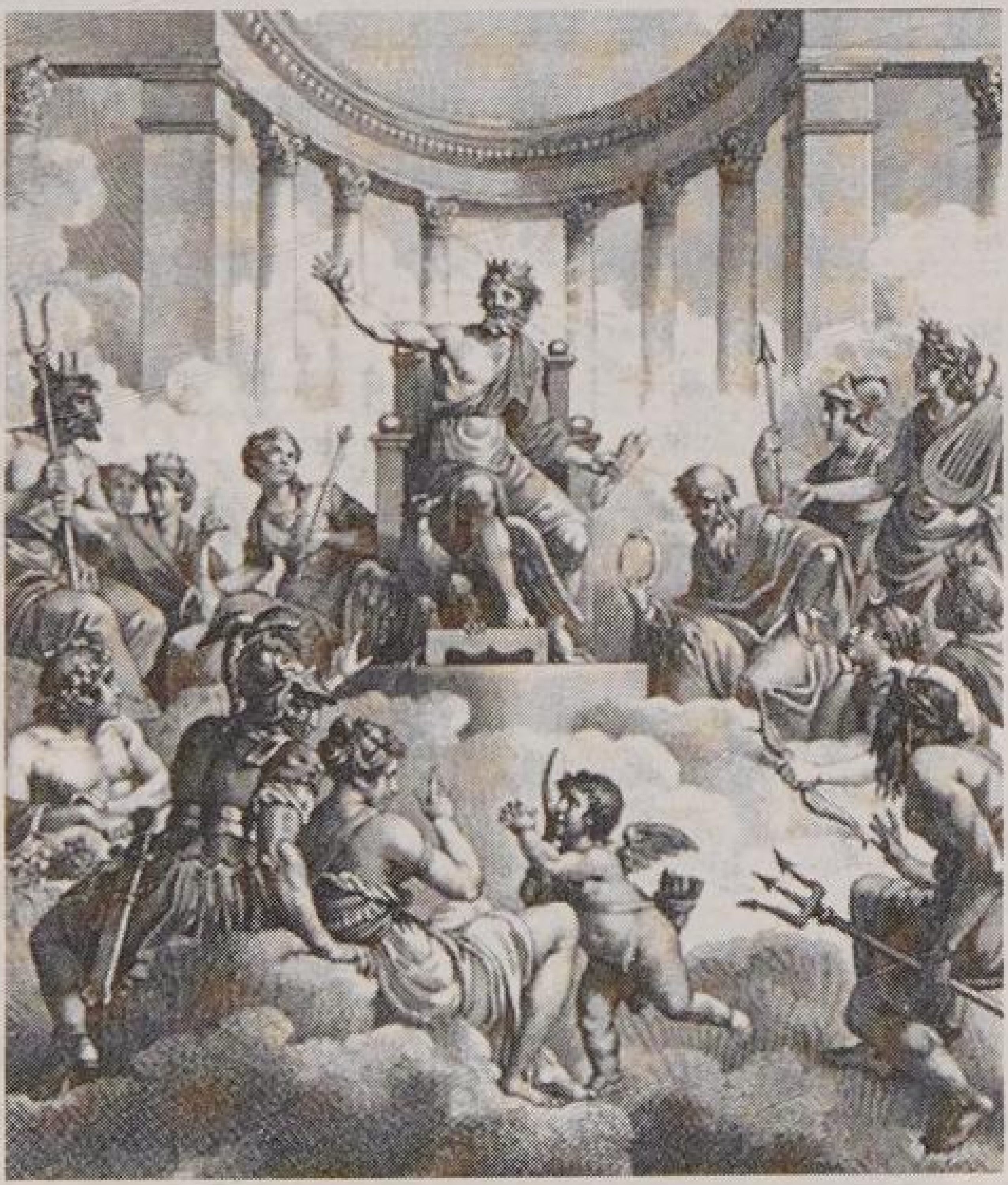
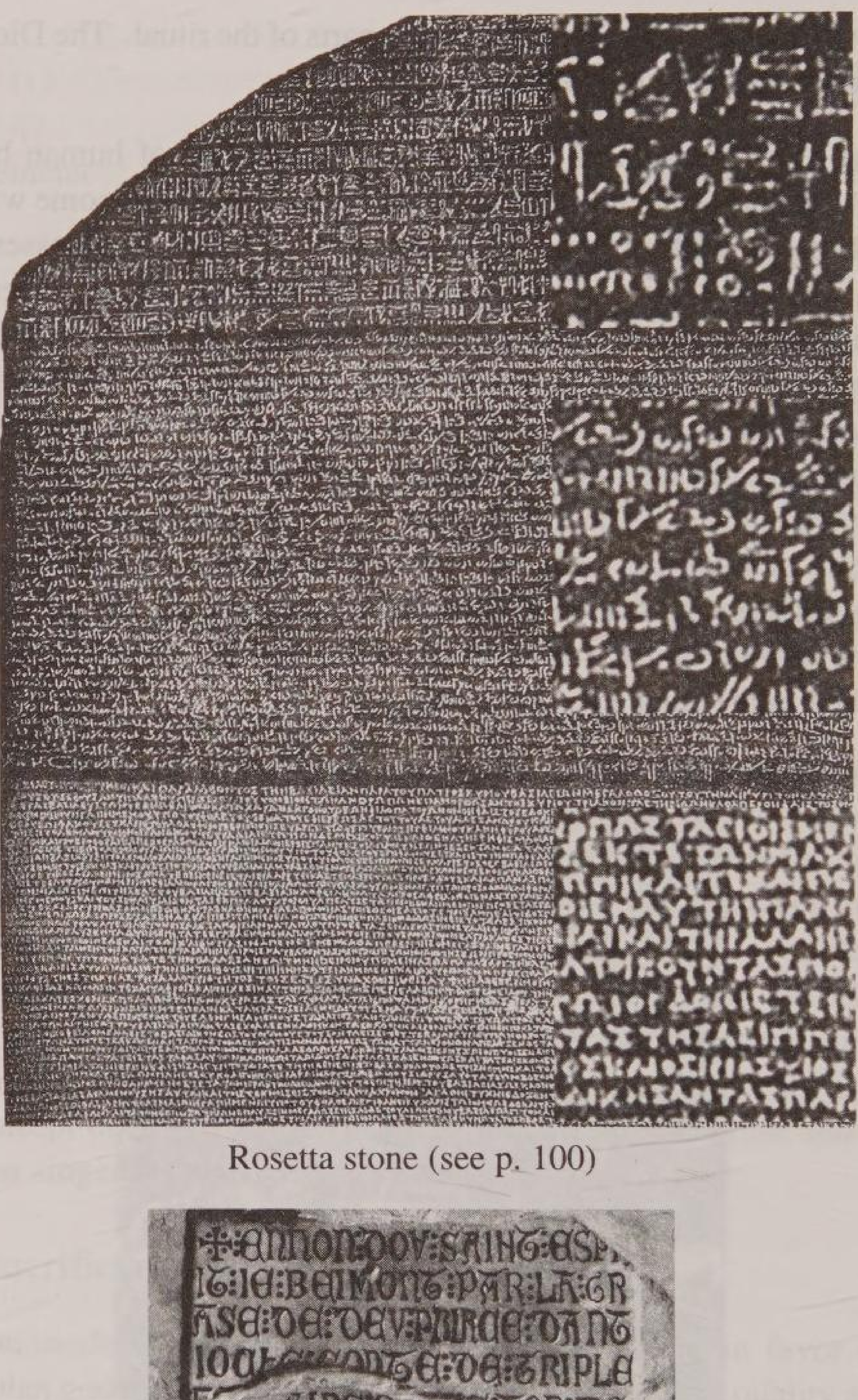
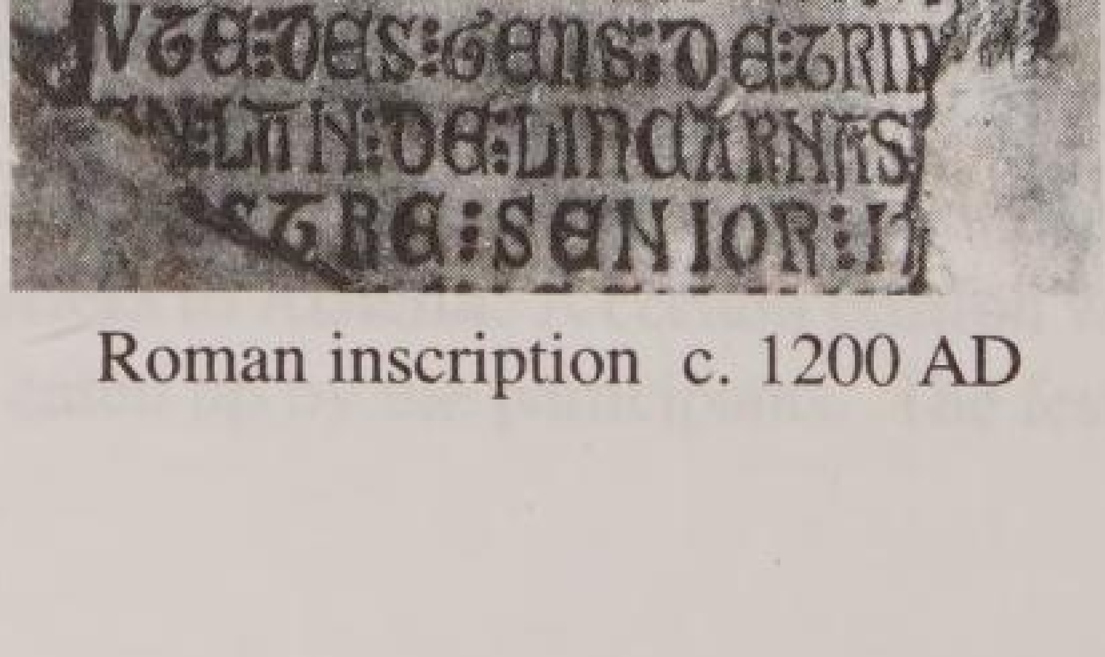


Greek and Roman gods



Rosetta stone (see p. 100)



Roman inscription c. 1200 AD

(3) History of Roman civilization, language and religion.

The development of Latin language and Romance languages.

Originally Latin was spoken by a small group of people who settled in Latium (west Italy) around the 1st millennium BC. Afterwards it became the spoken language of ancient Roman people. With the rise of the Roman political power the Latin language became popular. The languages that developed from Latin were called the Romance languages and were spoken in those countries that were once a part of the Roman Empire. **The main Romance languages are: Italian, French, Spanish, Portuguese** and **Romanian.** 'To speak in a Roman way' in Latin is, *fabulare romanice*. That's how it got the name Romance. There were two forms of Latin: *classical* and the locally spoken *vernacular.* The first one was popular among educated people and the second one was the spoken language of the common people. The **Romance languages** were developed from the dialects of the vernacular Latin (called Vulgar Latin) over a period of several centuries, and around 1200 AD most of the western Europeans were speaking Latin or Romance language (especially Italian, French and Spanish). All of the Romance languages had their own dialect as spoken in different parts of the country and had their own history of development as to how their style of writing, grammar, phonology and vocabulary changed and developed in 1,000 years and how they received their modern shape.

Latin was the prestigious language of the West. It didn't have the ambiguity of meaning like other languages had. It had precise expression, that's why it achieved its dignity and it was the best suited language for legal and other such specific purposes, but it took a very long time to develop from the early spoken Latin to a fully developed form of Classical Latin. The earliest inscriptions could be traced back to only 6th century BC when it was in its infancy. It underwent many changes. Very little is known about its earliest stages as it changed so drastically between 500 and 300 BC that older texts were hardly intelligible. The golden age of its development was between 100 BC to 14 AD. Emperor Augustus (27

BC to 14 AD was called the Augustan Age) took special interest to develop the literary aspects of Latin.

The spoken Latin language continued to change over a wide period of time and it deviated from the pronunciation, vocabulary and the grammar of Classical Latin as well. To differentiate it from the Classical Latin, it began to be called Vulgar Latin after the 3rd century AD. Thus, there were two kinds of Latin: Classical and Vulgar. The works of St. Augustine (354-430 AD) are in Vulgar Latin.

Classical and Vulgar Latin.

Before the 3rd century AD **Classical Latin** went through a number of changes. Inflections were simplified, word order was regularized, the earlier system of vowel length was changed, sound of consonants was modified, future and imperfect tenses were modified and syntax too was stabilized. In this way the morphology of Classical Latin was improved and standardized to a greater extent, making it use nominal inflections and a distinctive use of conjunctions.

Vulgar Latin also continued to be changed. It was almost standardized during the middle ages. Its phonology changed considerably, for instance: *viridem* (green) became *virdem, vinea* (wine) became *vinia*; the difference in the pronunciation of short and long vowels was dropped and changed in time, resulting in the confusion of *i* and *e*, and *u* and *o* etc.; and *ae* became *e*, and *au* became *o*.

In this way the Latin language had a lot of changes in its syntax, spellings, vowel sounds, the overall structure of the language and also the writing system of letters as it is evident from the available literature of various periods. In earlier writings there were no punctuation marks. They were introduced afterwards at various stages of the development of the language.

There were similar situations with other **Romance** languages. There were more rapid changes in the language of northern France. All of these languages have many dialects. **French** alone has about 15 dialects spoken in different parts of the country. The grammar of Romance languages is closer to Latin and their common vocabulary is also inherited from Latin. The literary dialect of standard **Italian** language developed more between 13th and 14th century AD. It had adopted more of the Latin structure. Due to its linguistic consistency Latin was still being used for scholarly, religious and scientific purposes in many of the Romance speaking countries. By 1500 AD Latin was a fully developed language. Later on with the development of the English language it died out in England. Its popularity started declining after 16th c. AD and it almost died out after 19th century. The vocabulary of Latin contains most of the words from Greek, some of its own dialects and some from the Romance languages as well.

Ancient Rome and a brief history of the Roman Empire.

The Roman civilization started along the Tiber river, in the west of Italy. Early inhabitants before 1st millennium BC came from somewhere and settled. They were shepherds who started farming and acquired lands. Better climate and fertile soil promoted their village living. Slowly they grew and developed their colonies. Their social life began to expand. Some farmers also raised livestock and began to trade on a small scale. Wealthy farmers built up their estates and brought slaves to work in their fields. The head of the family had the sole power to run the family the way he liked. He could even sell his children for slavery if they were unwanted in the family.

Sometime around 1st millennium BC some other tribe, probably from the eastern Mediterranean side, came and settled in Etruria (now Toscana or Tuscany) on the northwestern side of the river Tiber. They were a smart and aggressive kind of people. Once settled they made the earlier inhabitants of that area their subordinates. These people were called the **Etruscans.** They had their own language but they used Greek (Phoenician) alphabet for their writings and also used the style of Greek art. Historians have found a number of inscriptions of their language, all in brief, but still they are unintelligible. They improved their living status and moved towards the north and south increasing their domain up to Latium. The peak of their prosperity and the dignity of their kingship was through the 7th century BC.

Rome was founded in 753 BC. Around 600 BC Rome and the whole of Latium came under the rule of Etruscans. They had an advanced civilization. They promoted trade and gave the idea of the citizen assembly. Under their rule, Rome grew into a prosperous city. But, with the urbanization of Latium and the prosperity of wealthy farmers and business people, a new social class developed in Rome that was more powerful.

Thus, in 509 BC the Romans took over the rule of Rome by throwing out the last king of the Etruscans and started the Roman Republic. It consisted of two elected *consuls* serving for only one year, and the *senate*, which was the powerful government body of the Roman Republic. All the senators were the members of Rome's richest families who were called the *patricians*. They were so powerful that they also controlled the assembly that elected the consuls. The rest of the citizens were called the *plebeians*. They had no say in the government. (They only gained rights in the government after 287 BC.) Thus, there were the most powerful upper class people (the *patricians*), ordinary citizens and the slaves.

By 396 BC Rome had become the largest city in Italy. The Romans expanded their empire, gained full control over the Mediterranean coasts up to Spain, and conquered Greece and Macedonia by 140 BC. Wealthy Romans were getting more and more wealthy through business, tax revenues and the looted property of the defeated landlords, and thus, the gap and the friction between the rich and the poor was getting wider and wider. The unrest in the society grew and when some people tried to oppose the senate, they were removed forever.

A change occurred in the Roman history when Julius Caesar became the sole ruler of the Roman empire by pushing off the others; but he was assassinated by a group of Republican aristocrats in 44 BC. His heir (the adopted son) Octavian took over the reign with the alliance of two more army officers including Mark Anthony who fell in love with Cleopatra (the Queen of Egypt). There was already a civil war that went on for about 20 years which destroyed the domination of the Republicans and thus the Roman Republic ended in 27 BC when Octavian, the main power of the alliance (who changed his name to Augustus), became the first unchallenged emperor of the Roman world.

The Roman Empire reached its height between 100 to 180 AD in power and prosperity and all of the neighboring countries of the Mediterranean including Jerusalem were under its regime. **The emperor had the power to reject or overrule any of the decisions of the senate and he was worshipped like a god of the earth.**

There was a period of chaos in the emperorship between 235 to 286 AD when any powerful person or officer could seize the power by force and overthrow his rival. As a result more than 20 emperors were acclaimed during that short period, with a towering figure of five emperors in one year in 238 AD.

For the convenience of administration the Roman Empire was split into two sections, Eastern and Western, with separate emperorships. During this period Christianity, which was spreading its wings into the Roman regime, was criticized and Christians suffered severe punishments in the third century for bringing political chaos to the country. As a result, in 303 AD Christianity was forbidden, but **in 395 AD it became the official religion of the Romans when the Roman Empire was permanently divided into 'East Roman Empire' and 'West Roman Empire.' The Western Empire began to grow weak and in 476 AD it saw its final downfall when the Germanic chieftain Odoacer dethroned the last ruler of the empire, Romulus Augustulus.** However, the Eastern Empire, called Byzantine Empire, lasted up to 1453 when the Turks captured it.

The Romans left behind their **Roman law** (which was originally introduced in 450 BC, written on 12 tablets and was detailed afterwards) that became the guideline of legal systems in western Europe, and the Latin language that remained the language of the learned Europeans for more than 1,000 years.

They also introduced a **calendar** around 738 BC that had only 10 months in a year, and a year had only 304 days. Two months were ignored because they were useless due to the cold weather. They were added around 452 BC, but still the days of the year were only 355 because the calculation was based on the solar system which caused continuous confusion in every progressive year. Finally, in 46 BC the calendar system was reformed.

Culture, literature and the religion of the Romans.

Culture and life.

Romans adopted the basics of Greek art and architecture and modeled it in an Italian style. They created and designed large buildings with advanced engineering techniques, better than the Greeks. Slavery system was quite predominant in Rome. The slaves and the prisoners of war worked in the mineral and marble mines. Romans traded their manufactured goods in the Mediterranean area in their huge cargo ships. .

Bloody recreations.

For general recreation, in 80 AD, they built a four story open amphitheater in Rome with a 50,000 seating capacity, called the **Colosseum** where violent and bloody entertainments were held until 500 AD. For example: *gladiators,* the condemned victims trained for this purpose, were made to fight with one another until death. They were mostly slaves, criminals in prison or prisoners of war. Sometimes armed men fought with wild animals and sometimes certain condemned criminals or Christians were thrown in front of starving beasts like lions and tigers who attacked them and ate them. Chariot races by skilled charioteers were also a common game of the Romans. There were also certain theaters for stage shows.

Feasts.

In the earlier days, the feasts of wealthy Romans were quite spectacular as they were known for excesses. Sometimes at their lavish banquets there were 50 to 100 different kinds of fish with mountains of beef, pork, lamb, wild boar, venison and the delicacies of veal, ostrich, duck, dove and peacock etc. In their wild extremes Romans sometimes sent people out of Rome in search of new delicacies that could be imported for their feasts, and their food was kept cool from ice that was hauled down from the Alps. Petronius of 1st century AD writes about the vulgarity of the dining scene when a donkey was brought in on a huge tray in a dinner party and the people vulgarly chopped it and ate it. It is known that Emperor Maximus consumed about 60 pounds of meat in a day, and Albins, after eating the main course, used to finish 8 to 10 melons and 200 to 600 figs and peaches.

Early mythologies and the writings like the Aeneid and the Theogony etc.

The work of Virgil (born in Italy) of the 1st century BC, which is only a mythology, is supposed to be the greatest work of the Latin literature. His epic poem the **Aeneid** was considered to be a masterpiece work that was regarded with respect by the Romans. He was the national poet of the Roman Empire. After his death Ovid became famous for his work **"Metamorphoses."** Later, in the 1st century AD **"The Golden Ass"** by Apuleius also became popular.

The **Aeneid.** It took eleven years (29 to 19 BC) for Virgil to write the Aeneid (containing 12 chapters called 12 books) telling the legendary story of a Trojan hero Aeneas who was the son of the Trojan prince and Greek goddess Aphrodite (Venus in Roman mythology). The first six books follow the imagination of Homer in the Odyssey and the other six books follow the Iliad. The story starts with the defeat of Troy (an ancient town situated on the northwest coast of Turkey, facing Greece) where Aeneas leaves the burning town and, under some kind of supernatural guidance of Roman gods, he starts towards the west to the land of the Tiber river along with some of those people who were saved from the destruction of Troy. But, in the chaos of the burning of the town and confusion, his wife is left somewhere behind. Journeying though Crete, Sicily and many other small islands he passes through many dangers and adventures when, alas! a violent storm wrecks his ship near Carthage (an ancient town on a peninsula of North Africa). But luckily he is found by a widow queen, Dido, and both fall in love with each other. Spending a good time, Aeneas totally forgets about the aim of his journey when finally god Mercury severely reminds and reprimands him. Ashamed and feeling guilty about his forgetfulness he suddenly leaves Dido, who, in utter despair and sorrowfulness, commits suicide in grief. Coming to the Tiber he is well received by King Latinus where he and the king's daughter Lavinia plan to marry, but the king's wife and others resent the marriage and the arrival of a Trojan in Italy. He kills his main opponent, the jealous desirer of Lavinia, and weds her. He founded the city of Lavinium in her name, and, while fighting a battle with the neighboring people, he was probably killed but his body was not found.

Virgil had not yet given the final touch to the Aeneid. He wished to spend a few more years on it but he died. According to Roman legend after the disappearance of Aeneas his son Ascanius became the king of Lavinium. He founded another city called Alba Longa and ruled there until he died. He was also called **Iulus.**

Romulus and Remus.

There is another myth of **Romulus and Remus** that originated between the 4th and the 3rd century BC. The legend goes like this: Amulius dethrones his older brother Numitor, kills his sons, makes his daughter Rhea Silvia a Vestal Virgin priestess (to remain virgin by law) and becomes the king of Alba Longa. The god of war, Mars, falls in love with Rhea, seduces her, and consequently she gives birth to two sons, Romulus and Remus. Hearing this, Amulius becomes furious. He gets her executed and orders the babies to be thrown in the Tiber river in a basket. The babies are found by a female wolf who nurses them until a shepherd discovers them and raises them to become adults. Then the two boys take revenge and kill Amulius, reinstate Numitor to his throne and set out to build their own city nearby. In a personal dispute Remus gets killed by his brother Romulus. Romulus establishes Rome around 750 BC and becomes the first emperor of Rome. He defeats the Sabine king and makes him a co-ruler of Sabina. (Sabina is towards the east of Rome. Those people had their own Sabina language.) The legend further tells that, after many years of reign, once a storm came and Romulus disappears in that storm.

Certain other legends of Rome combine the two stories and make Aeneas the ancestor of Romulus and Remus. However, Virgil created an impressive myth that passively patronized his emperor, Augustus and also Julius Caesar. On that basis they claimed themselves to be the descendants of Aeneas (whose son was called Iulus) and put themselves in the category of gods, because Aeneas was considered a god in Roman mythology.

The **Metamorphoses** by Ovid, in the beginning, repeats the creation myth of the Theogony by Hesiod, (a well known poet of Greece, whose importance comes next to Homer). Written in poetry form, it is a collection of mythological legends in 15 chapters (called 15 books) that relate the detailed stories of emotions and passions with the fondness and follies of human beings which is also seen in the behavior of Ovid's gods. Metamorphoses is considered as one of the important literary works of classical Latin poetry.

The **Theogony by Hesiod**, composed around 700 BC, deals with most of the popular mythologies of the Greeks, but its creation-myth describing the birth of gods is absolutely bizarre and is something different which is not in Homer's tales. **It, in fact, reveals the image of the society of those days when a man could make his mother, sister or daughter his conjugal partner without any hesitation.** According to Hesiod, in the beginning, there was only void (called chaos), and from that void the divinity Earth (or Gaea) arose who gave birth to Uranus, the god of the sky. The Earth mated with her son Uranus, giving birth to a number of children called *Titans*. But Uranus deliberately hid them into her body which she resented and sought for revenge in mutiny with her youngest son, Cronus, who made his father Uranus impotent by damaging his organ with a sickle which his mother had provided. Thus, he had freed all of the Titans. Cronus marries his sister Rhea who gives birth to three daughters and two sons but Cronus swallows them immediately after they are born fearing that they might revolt as he himself did to his father. Rhea tricks Cronus at the birth of her last son, Zeus, by giving him a stone wrapped in baby cloth to swallow, and hides the baby on the island of Crete. Zeus, when he grew to be an adult, seeks revenge against his father. He tricks him to vomit up his brothers and sisters who had already grown, and then going with them he wages a war against his father and the Titans. Zeus wins and he sends all the Titans into exile to the deep and dark regions under the Earth. Zeus becomes the chief god who decides to live on Olympus with his follower gods and goddesses. This is all the hocus-pocus story of Zeus how he happened to become the king of gods.

The Golden Ass by Apuleius is a fiction novel where Apuleius himself becomes the main character of the novel and writes a dreary tale of his utter misery and witchcraft as if he is writing his own biography. In this novel, as he is travelling to Thessaly, things start happening when he falls in deep love with Fotis who was the maid of a witch who used to become an owl in the night. His intrinsic curiosity to become a bird in the night and the mistake of Fotis in making the magical drink transforms him into an ass instead of a bird. The story also tells about the witches who could transform their disobedients into a ram or a frog, and sometimes they would themselves become a beast and bite on corpses.

The night he became an ass, a gang of thieves came, robbed the house, used him for transporting the loot, and badly beating him on the way they took him to their hideout. Since then, he was always tormented and sold to a number of people, one after another. While living in those houses he saw the vulgar habits of people and the naked world of deceit and brutality which he describes in a lively manner, but the description of the tales sometimes goes on to a boring length. The last episode gives him a break when his new master treats him in a friendly way and teaches him how to sit, eat, dance, nod and answer to people while entertaining them. But soon a calamity befalls him when it is arranged that he should show his dancing skills on the spot when a wicked woman is being publicly thrown before a fierce wild beast to be torn and eaten up.

The time comes, people start coming, gods and goddesses like Mercury, Juno and Venus also arrive and the woman is brought in. A fear of death chills his spine and a thought creeps into his head that the beast might eat him instead, because, after being well-fed by this new master, he had grown fatter and healthier, and thus, he was a daintier morsel for the beast as compared to the bony flesh of the woman. He panics, looks to the nearest door, and runs and runs and runs until he reaches a lonely beach and crashes in a corner, takes a sigh of relief, remembers the past miseries and he prays goddess Isis who comes before him and transforms him back to his human form. He becomes a worshipper of Isis, comes to his hometown and joins his family who had thought him dead.

Such books are considered to be the classic literature of the Romans although they are filled with the ideas of liberal sex, willful killings for power and possession, witchcraft and the humanlike behavior of gods and goddesses. The Aeneid received so much popularity that it was being kept in the Roman temples in those days.

Gods and goddesses and the rituals of the Romans. In fact there is no creed or any book of the ancient Roman religion that ever existed. It all developed from local legendary tales and the adoption of Greek mythological figures. Now we can see **how the mythologies started.**

The beginning of the mythologies.

As a general notion of the inquisitive and imaginative mind, the primitive tribes believed and imagined that there must be some supernatural powers that lie behind the forces of lightning, rain, fire and wind which were the most important factors of their survival. Rain was the first necessity of their life to provide water for drinking and to grow crops, so they thought of an invisible superpower (which was later on called 'god') that controlled the rain, thunder and lightning. The next necessities were fire and air. So the idea of god of rain, thunder and lightning came first, and god of fire and god of air came afterwards. These were the common notions of all the primitive human beings. Then there were already some existing stories of gods and goddesses in the world that travelled from India through the trade routes from word of mouth, and the people of other countries had adopted them and shaped them in their own style of thinking with added imaginations, whatever they could think of. According to their mode of thinking, they added or subtracted the number of gods and goddesses, whatever appealed to their mind. Such stories became the legendary tales before the development of a proper writing system. Afterwards, the poets and the writers expanded them into the form of fancy mythological stories in a skillful manner. That's how the mythologies started. These myths and legends explain the culture and the living style of the people of that country. Now see who were the early gods of the Roman people.

Roman gods and goddesses.

The Etruscan people worshipped **Jupiter** (Tinia or Tin or Tina) with elaborate sacrifices, believing him to be a close link between heaven and earth. They represented the statue of god in a human form and also believed in the underworld of the dead.

The early Romans started worshipping **Jupiter**, the sky god, in a limited manner. Later on his worship expanded and he became the chief god. Two more gods were added, **Mars** and **Quirinus**. **Janus** and goddess **Vesta** were also the earlier figures. Firstly, **Janus** was considered the guardian of gates and doors. Later he became an important god and was called the custodian of the world and was shown with two bearded heads, front and back, so he could see forward and backward at the same time. Vesta was the goddess of the hearth of every house. Her main shrine had no idol, only the fire in a hearth represented her which was maintained and attended by six virgins called *Vestal Virgins*. They were the best chosen ones of 6 to 10 years of age and had to remain virgin up to 30 years of age, then they may marry. But if their virginity was lost within 30 years they were buried alive as punishment. The story of Romulus is connected with such Vestal Virgins. As goddess Vesta had no personal form so it is believed that her worship originated in the earlier ages much before the formation of Rome. Worship with reverence to the dead ancestors was also common in those days. The spirits of the dead, collectively were called the **Manes** (or D. Manes), which referred to an expression for 'the good people.' They were the main earlier forms of worship. Many other forms of lower gods and goddesses were also worshipped in the society.

Later on Juno and Minerva (wife, and daughter of Jupiter) were added and a temple of the triads, **Jupiter**, **Juno** and **Minerva**, was built by the Etruscans in about 6th century BC. Then the goddesses **Diana**, **Fortuna** and **Felicitas** came in Roman mythology where Fortuna was the goddess of fortune controlling human destiny and Felicitas was the goddess of good luck. **Vulcan** and **Saturn** (or Saturnus) were also added. Vulcan was the god of fire and Saturn was the god of fertility and agriculture who was identified with the Greek god **Cronus**, who was the father of Zeus.

Roman gods after 500 BC. Between 500 and 300 BC several more names were added, of which god **Apollo** and goddess **Venus** were most important; goddess **Ceres** also came during that time. Around 200 BC the worship of **Bacchus**, god of wine and fertility, became very popular. Apart from them **Cupid** (son of Venus) was an ideal of Roman artists, and god **Uranus, Mercury, Pluto** and **Neptune** were also given prominence in various fields. There were also less important gods and goddesses that were conceptualized and worshipped from time to time in the society and they were all related to the material field of living and surviving. Before the Christian era, worship of goddess **Isis** of Egyptian origin, **Mithra** of ancient Persian origin, and 'solar worship' of the Syrian tradition had also taken root in the society. Mithra, according to Zoroastrian religion, was the god of light and an associate of **Ahura Mazdah.**

Most of the Roman gods had fully assumed a parallelism with Greek gods in form and function (see chart on p. 120).

Rites and Sacrifices.

According to the Roman calendar of 12 months there were 58 festivals in a year. Most of them had fixed dates and were devoted to a particular god, like, Jupiter, Mars and Saturn etc., but some of them were fixed by the authorities every year. One of which was a great festival on the Alban Mount at the end of April. Sacrifices were an essential aspect of the rituals where pigs, sheep, cows and oxen were the common sacrificial animals.

Roman religion* from the 1st c. AD to 4th c. AD.

Before 300 AD most of the people worshipped traditional gods and goddesses in the Roman empire. Some people followed the Jewish religion, and a very small minority followed the Christian religion. There was a further setback to Christianity when Diocletian restricted it. But **in 313 AD Constantine I accepted the Christian religion and since then Christianity flourished.** However, Julian did not like the way Christianity was spreading, so during his reign (361-363 AD), he discouraged Christianity and preferred the traditional worship of gods. Again, a change came when, after the death of Theodosius I in **395 AD, the Roman Empire was permanently split into two Empires, East and West, and Christianity was accepted as their state religion.**

Christian religion was named after Jesus (Christ was his title). Jesus was called the son of Joseph and Mary (Matt. 1/18). Jesus was born** in Judea. Exact years of his birth and crucifixion are not known but it is believed that he was born sometime between 4 and 1 BC and was brought up in Nazareth in Galilee. It appears that in his boyhood (maybe around twelve) a desire to meet some *yogis* and to know God brought him to India. His deep aspiration denotes that he had very good pious *sanskars* of his past lifetime. He spent approximately 14 to 16 years in travelling and practicing *yogic* discipline in India.

The Yog Darshan, which is the most authentic scripture on *yog*, says, "**समाधिसिद्धिरीश्वरप्रणिधानात् ॥** (2/45) **स तु दीर्घकालनैरन्तर्यसत्काराऽसेवितो दृढ़ भूमिः ॥**"

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* The descriptions in relation to the religions of the Old Testament (OT) and the New Testament (NT) in this chapter are depicted purely from the historical and philosophical point of view, based on the findings of scholars, logical inferences, and the actual texts of OT and NT. They are not meant to hurt anyone's religious feelings, they are only to give an unbiased view to a serious researcher.

** Detailed account in "Jesus" (1992) by A.N. Wilson Printed by W.W. Norton & Co., London and N.Y. (pp.76, 77)

(1/14) The practice of *samadhi* becomes successful by surrendering to the personal form of God (2/45); and to attain a stable state in *yog*, this practice of *samadhi* must be regularly done for a prolonged period of time (1/14)." Jesus came back to Jerusalem around 29 to 30 AD where he again joined the Essene group, a branch of Judaism, which stressed on the purity of heart and honesty in behavior.

He was a very good pious *yogi*. He started preaching about the purity and piousness of mind and behavior. His teachings related to a religious person's everyday living, just like: *become good, be away from the evil, know your spiritual self, keep yourself away from the fascinations of the world, be forgiving, have compassion for everyone and love your neighbor like yourself*, etc.*

He disregarded the worship of the mythological gods and also some of the traditional Jewish rituals which disturbed certain orthodox people of the Jewish community. He advised people to refer to one God. Followers of Jesus used to call him the 'king of the Jews' which was also not liked by the Romans. All these issues became the cause of his crucifixion sometime between 31 and 33 AD. His preaching period was approximately three years. Gospel of John (21/2, 3, 5, 6, 10, 11) tells that a number of his followers were fishermen. Scholars have discovered that he did not die on the cross. His Essene friends helped him to come out from the tomb where he was kept, lying exhausted and unconscious (and was considered to be dead by the people). Secretly they treated him until he recovered, and then he again came to his desired land, India, settled in Kashmir, travelled around and remained in India until his death.

The life history of Jesus in the New Testament jumps directly from his childhood to adulthood when he starts preaching. There is no description of his early life in all the four gospels. However, his being in India has been described and documented by many writers, and such books about the life of Jesus Christ are readily available in the spiritual book stores in the USA, Canada and England, etc. The Dead Sea Scrolls written in Hebrew, Aramaic and mostly in Greek (between 150 BC and

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*Sermon on the Mount of the NT tells to become a good and righteous person to receive the kingdom of heaven (the celestial world) where the Father God lives (Matt. 5/10, 16). These teachings relate to the general religious discipline (called *apar dharm*) of Hinduism.

100 AD) and also the Nag Hammadi literature have thrown enough light on early Christianity and also the Essene system of living (which resembled Buddhist monastic orders). From the facts collected, it is concluded that Jesus as well as John the Baptist were both members of the Essene group who lived in Jericho, close to Galilee and Jerusalem.

The references.

In 1887, a Russian tourist, Nicholas Notovitch, made a journey to Afghanistan, India, Punjab and Ladakh etc. During his journey he discovered some stunning facts about the early years of Jesus Christ (before 30 AD) when he was in India. Mr. Notovitch, anxious to know more about Jesus, made a thorough research and obtained the information from Buddhist monasteries, especially the Hemis Monastery, which revealed the fact that Jesus had lived in India, learned *yog* and studied Buddhist scriptures. It is all documented in the extensive foreword to his book **"The Unknown Life of Jesus Christ,"** published by Indo-American Books, Chicago (1894) and Hutchinson & Co., London (1895). In the foreword he also mentions about the opposition from the church authorities to publish his discovery which itself reconfirms the importance of this information that Jesus came to India and lived in the Buddhist monasteries.

A book called **"The Crucifixion by an Eye Witness"** was first published in 1873, but it went out of circulation and almost all of its copies along with its original plates mysteriously disappeared. One copy survived which was again published by Indo-American Book Co., Chicago in 1907. It contains the translation of a long letter (in Latin) from a member of the Essene group to his friend in Alexandria. Ignoring the idea of resurrection,* *it tells about the survival of Jesus from crucifixion and gives complete details how his Essene friends secretly helped him and saved him.* It further tells that Jesus

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***Herman Samuel Reimarus (1694-1768) was an eminent German theologian. From a purely scholarly point of view, he states that the accounts of the *resurrection* and *miracles* were the product of conscious fraud on the part of the Apostles; and David Friedrich Stauss (1808-74) classified the gospel stories as *myths*. (Lexicon Universal Encyclopedia pp. R-131, J-405) • J.D. Crossan, a well known theologian, also mentions similar views in "The Historical Jesus" (1992). • Raymond E. Brown, a leading Catholic authority on the Bible, writes in "An Introduction to the New Testament" 1997 (that bears the official *imprimatur*, a declaration of the Catholic church that it is free of doctrinal error, by the Vicar General, Archdiocese of New York), "... a variety of scholars would judge much of what Mark narrates as *fiction*. For some... the narratives of *miracles* and *resurrection* were propagandistic creations..." (p.104)**

secretly stayed for about six months in the care of the Essenes, and eventually, he went into solitude and even his disciples did not know where he went.

Looking into the practicality of the punishment, it takes a few days for a healthy young man to die on the cross. It is a slow and torturous death. He stayed on the cross for only 7 to 8 hours as he was taken down from the cross the same day around sunset. So, from the medical point of view, it is a high probability that he must have been alive when he was taken down. It was a general custom in those days that the authorities broke the legs of the victims. But, this was not done to Jesus, which shows a sympathetic move from the side of Pontius Pilate, the Roman governor of Judea.

Furthermore, there are two entries in the New Testament which also indicate that Jesus was alive after crucifixion. They are: (1) "Mary Magdalene… sees the stone taken away from the sepulchre. Then she runs and comes to Simon Peter, and to the other disciples whom Jesus loved, and says unto them, *They* have taken away the Lord out of the sepulchre, and we know not where they have laid him." (John 20/2) (2) "And she (Mary Magdalene) went and told them that (she) had been with him… and when they heard that *he was alive* and had been seen of her, believed not." (Mark 16/10,11) These statements themselves indicate that Jesus was taken away by his (Essene) friends to whom she refers to as *they*; and when she meets Jesus in person and comes back to her friends, she tells about him being safe and that *he was alive*.

A book **"Jesus Died in Kashmir"** by Andreas Faber Kaiser (a journalist and a scholar of comparative religion) published by Gordon and Cremonesi, London, in 1977, tells the accounts of the journey of Jesus to India after crucifixion and explains in detail how he lived and died in Kashmir. He gives the reference of 234 books in his bibliography (in English, Urdu, Persian, French and German languages) which are particularly related to this topic. In his book he also writes the names and the addresses of the people who helped him in his research work.

At one place he writes, "Not being able to bear the hardships of the long journey, Mary died at what is now the small town of Murree, which was named in honour of her and is situated about forty miles from Taxila and thirty from Rawalpindi. The place where she is buried is known as Pindi Point, and the sepulchre itself is called Mai Mari da Asthan, meaning 'resting place of Mother Mary.' According to Jewish custom, the tomb is oriented eastwest." (p. 82) That's why there is no grave of Mary in Jerusalem or anywhere else in the nearby states. After his survival from crucifixion, when Jesus came to Kashmir, he mostly kept quiet about his past. His friends used to call him 'Esah,' which was a localized version of 'Jesus' in the vernacular language. So, he became famous by the name of Esah in Kashmir. Andreas further writes that Jesus may have been 85 when he died. He says, "...The tomb of Jesus is located in the district of Khanyar in the center of the Kashmiri capital, Srinagar." (p. 98)

For further reference we are giving a few names of the books from his long bibliography.*

***Books related to the actual life history of Jesus Christ (mostly published in England and USA):** *The Apocryphal Acts of the Apostles* (London, 1871), *The Apocryphal and Legendary Life of Christ* (New York, 1903), *Buddhism, Its History and Literature* (London, 1896), *Buddhist and Christian Gospels* (Philadelphia, 1909), *Canon and Text of the New Testament* (Edinburgh, 1908), *Commentary on the Holy Bible* (London, 1917), *The Coptic Apocryphal Gospels* (London, 1902), *The Creed of Christendom* (London, 1907), *Der historische Jesus und der Christus unseres Glaubens* (Vienna, 1962), *Der sogennante historische Jesus und der geschichtliche, biblische Christus* (Munich, 1969), *Die Auferstehung Jesu als historisches und theologisches Problem* (Munich, 1965), *The Earliest Sources for the Life of Jesus* (London, 1910), *El proceso de Jesus* (Barcelona, 1959), *The Four Gospels, If Jesus did not Die on the Cross: A Study in Evidence* (London, 1920), *The Four Gospels in Research and Debate* (New Haven, 1918), *The Geography of Jammu and Kashmir* (Calcutta, 1913), *Grundriss der Theologie des Neuen Testaments* (Munich, 1968), *A Guide to Study of the Christian Religion* (Chicago, 1922), *An Historical and Philosophical Study* (Benares, 1936), *The Historical Life of Christ* (London, 1927), *Historical Tradition in the Fourth Gospel* (Cambridge, 1963), *History of Christians in India from the Commencement of the Christian Era* (London, 1839), *The Holy Bible with Commentary* (London, 1899), *In the World's Attic* (London, 1931), *Jesus in Selbstzeugnissen und Bilddokumenten* (Hamburg, 1968), *La Croix avant Jesus-Christ* (Paris, 1894), *The Life and Times of Jesus* (London, 1906), *The Life of Christ* (London, 1874), *The Life of Christ* (New York, 1928), *The Life of Christ* (London, 1948), *The Lost Ten Tribes, Where are They?* (London, 1863), *The Miracles of the New Testament* (London, 1914), *Mystical Life of Jesus* (California, 1929), *A New Commentary on the Holy Scriptures, Including the Apocrypha* (London, 1928), *The New Quest of the Historical Jesus* (London, 1959), *Our Bible and the Ancient Manuscripts* (London, 1939), *The Sacred Shrine* (London, 1912), *The Sources of Christianity* (Surrey, 1922), *The Story behind the Gospels* (London, 1919), *A Study of Origins* (London, 1924), *The Ten Tribes and the Kings of the East* (London, 1852), *Through the Kashmir Valley* (London, 1902), *The Tomb of Jesus* (Chicago, 1946), *Tribes of Afghanistan* (London, 1897), *A Trip to Kashmir* (Calcutta, 1900), *Uber die Frage, ob Jesus gelebt hat* (Leipsiz, 1910), *Wajeez-ul-Tawarikh* (Research library, Srinagar), *Was Christ Born in Bethlehem?* (London, 1905), *Was Jesus Influenced by Buddhism?* (Vermont, 1927), *Where did Jesus Die?* (London, 1945), *Zum Streit um die "Christus Mythe"* (Berlin, 1910).

Statements of Swami Ram Tirth. A renowned and learned *Yogi* of Punjab, Swami Ram Tirth (called Swami Ram) once visited Kashmir where he found the grave of Jesus Christ in Srinagar. Swami Ram was born in a *brahman* family in Gujranwala district in West Punjab in 1873. After doing his M.A. in mathematics in 1895 he was appointed as a professor in his own institution. In 1901 he took *sanyas* and travelled to Kashmir and the Himalayas, visited Japan in 1902, went to America for about two years, and came back to Bombay travelling through the European countries in 1904. He died in 1906.

When he was in Kashmir, he discovered the grave of Jesus Christ and, on inquiry, he learned more about the stay of Jesus in Kashmir after his crucifixion. We are quoting Swami Ram's own words which he said for Jesus in his book **"In Woods of God Realization* (Vol. 1)."** He says, "He (Jesus) was a very good, pure man. He was son of a carpenter (Joseph), he was a very poor boy... You know Jesus did not die when he was crucified. This is a fact which may be proved. He was in a state called *samadhi*... **He made his escape and came back to live in Kashmir.** Ram has been there and has found many signs of (Jesus) Christ having lived there. There are many places, many cities called by the same names as the places of Jerusalem. There is a grave (of Jesus Christ) about 2,000 years old. It is called the grave of Esah which is the name of Christ in Hindustani language." Swami Ram further says that Jesus healed his wounds with a kind of special ointment after his survival (from crucifixion) and that ointment heals all sorts of wounds miraculously.

The findings of Swami Ram, who was above material prejudice, are the truthful evidences which signify that Jesus was in Kashmir after his survival from crucifixion and there he spent his last days until his death, and it is also confirmed by the findings of the other scholars. However, one should know that, according to the Divine science, a true *yogi*, when liberated after his death, loses his identity forever; and an imperfect *yogi* is reborn and forgets his past. Thus, in either situation, after the death of a *yogi*, his personality is totally terminated and he remains as a sweet memory of the past.

Now we can learn about the concept of 'God' and 'messiah' that prevailed in those days.

***"In Woods of God Realization" (works of Swami Ram Tirth). Published by Ram Tirth Pratishthan, Lucknow, 1988 edition, Vol. I, pp. 194-195.**

The prime origin and the concepts of the words 'god/God' and 'messiah' and the true definition of God.

God.

There are varying and unsure theories how the word for 'god' was primarily coined in various languages and cultures. But all of them come to one general assumption that they all indicated towards the presence of some kind of nature-spirit or some superior being which was assumed to have superhuman powers.

In Greek language the word for god was presumably created from some adjective that was implicated to mean 'sacred, separate from daily routine,' and in Latin, a noun referring to the idea of a 'luminous sky' was used to form the word for god. In Germanic, the word for god was constructed from a root-verb meaning 'to invoke' or 'to call.'

The **Old Testament** was written in the **Hebrew** language, but the **New Testament** (including the gospels) was written in **Greek**. In the early 400's, it was translated into **Latin**, and in the middle ages it was again translated into English (a Germanic language), and also into other languages.

In **Hebrew** language, ***el***, ***elohim*** and ***eloah***, all the three words mean god (or God) according to the person's own concept. Originally *elohim* meant gods as a collective noun, but from the time of Biblical Hebrew it began to be used for one single God. There was no system of using capital letters in the early days, and even today the Hebrew Bible uses small '*e*' for *el* or *elohim* or *eloah*. There is no word with female gender for god in Hebrew.

In **Greek** language there is a word *'theos'* that is used for *god* or *gods*, and also for *God*. It literally means 'the sacred' or 'the object of prayer.' Primarily it was meant for Zeus or any other Greek god. In Classical Greek it was used for god/gods. In Classical Greek there is no capitalization of words. In Modern Greek only in the beginning of a paragraph or in the names of certain important personalities or in the headline of a chapter, the first letter is capitalized. **The word *theos* is not capitalized even in the latest Bible.** It just means god or gods or God, and it is masculine gender; *thea* means goddess and *theai* means goddesses.

In **Latin** language the word *'deus'* is meant for god or deity which is derived from the word *'deiuos'* which refers to the idea of a luminous sky (a shiny thing or some kind of heaven). The Latin language took its literary shape between 200-100 BC.

In common **Germanic,** also called Teutonic language, (before 800 AD) there was a word '*gutha*' that was used for 'god.' It meant the invoked being, *guth* (single) and *gutha* (plural). Pagans also used the word *guth/gutha* for god/gods. It was formed from the root verb *ghu* (to invoke), and *ghu* was a variation of its ancestor *hu* (to call, to invoke). *Gutha* word was later called *gud* in Swedish, Danish and old Norse; and in Old High German and Middle High German it was written as *gut*. In the modern High **German** it was written as *Gott*. The same is in modern German; and in English it is 'God' which is singular masculine. In the beginning *'Gott'* was neutral gender (it), then it began to be used as a singular masculine noun. Plural for *Gott* is *Götter*, and its feminine word is *Göttin/Göttinen* for goddess/goddesses. The word *Gott* means: (1) The Greek or Roman god. (2) The highest being with superhuman and supernatural powers and the object of religious faith and worship. (3) The creator and maintainer of the world (in Christian faith).

According to the above descriptions it is evident that the general concept of the word 'god' originated from the idea of propitiating an unknown 'spirit' of nature by prayingly calling it and invoking it in order to gain its favor for the fulfillment of some of one's own personal desires. Those nature spirits or nature energies were referred to with different words in different languages. The concept of the individualized nature spirits was the creation of the imaginations of Homer who gave them proper names (like Zeus etc.) and imagined them in human forms with supernatural powers and with humanlike emotions of love, hate and anger. They were called god and goddess whose wrath was supposed to be disastrous for mankind.

This ideology gave rise to many kinds and classes of mythological gods and goddesses which were being worshipped and invoked with elaborate animal sacrifices in various countries in those days. Although Moses gave a new concept of only one God instead of many gods to his people, but the basic form of elaborate animal sacrifices at the altar remained the same. Jesus gave his preachings against the animal sacrifices at the altar. Still, the wrathful nature of the kind God of the New Testament (as described in the Revelation, Matthew and John etc.) remained almost the same as it was in the Old Testament. Thus, ***from Homer to the writers of the New Testament the metaphysical nature of god/God as being the 'spirit' (of either an individual aspect of nature like 'god of rain,' or god of the whole world) remained the same.*** Only certain attributes and the style of writing the word '*god/ God*' changed.

Homeric gods and the God of both Old and New Testaments in Hebrew, Aramaic and Greek wrote the term god with small 'g.' Latin and English translations of the Bible started to write it with capital 'G.' The Old Testament in English wrote only 'God,' and the New Testament in English began to write Father God. Homer mentioned gods as individual 'spirits' of the nature, but the 'spirit God' of the whole world (in Old and New Testament) was attributed with the creatorship of this world. That was all that differed. **Still, the word God remained as an undefined 'spirit.'**

Thus, up to the period of the New Testament the concept and the definition of God remained only on the metaphysical level with the ambiguity of imagination that 'it' may be 'he' of some unknown form, yet 'its' definition remained only as a *'spirit,'* which also has a wrathful and vengeful nature with the power of judgement where the true laws of the wrongs and the rights are not systematically defined.

That spirit-like metaphysical cosmic power (the 'spirit' God of the New Testament) was supposed to be the creator of the world and its dwelling place was called the 'heaven,' just like Homer imagined his imaginative gods to be living in the space of an assumed dimension called the Olympus mountain.

Theologians of the world introduced their speculated theories from time to time, and, in the middle ages, the definition of God broadened a little, but still it remained in the realm of the universal metaphysical (cosmic) energy. Even today the modern English dictionary defines God as *the supreme being and the ultimate reality, creator and ruler of the universe, eternal, omnipotent and infinite.*

The true definition of God.

There are two eternal powers involved in the creation of the universe: (1) The absolute supreme Gracious God and (2) the metaphysical universal energy, the cosmic power, called *maya*. *Maya*, being initially lifeless, receives its enlivenment from the supreme Gracious God and then manifests the entire universe.

Thus, ***maya* (the prime metaphysical cosmic spirit or energy),** which is eternal, most powerful, endless, infinite and has absolute (computerlike) logical memory, is the dominating power in its own field and it is the source of all the visual manifestations. It runs on certain principles of *karmic* reactions and consequences. This is the reality that a branch of *mayic* energy (called Dharmraj in his personal form who is a subordinate to god Brahma) is the giver of the judgement related to the outcome of the good, bad and evil *karmas* of all the souls.

A very promising feature of this *mayic* energy is that its entire creation is ingrained with a kind of fleeting delight of a recurring nature which you may call a *mayic* bliss or love, and which could be experienced by every being of the world in each and every situation of his living, in a variety of forms and in varying intensities. Thus, the 'delight' of love, happiness, gratification, other enjoyments, and the sereneness of nature are pure *mayic* experiences.

There is also a *sattvic* (pious) nature of *maya* that produces inner joy to a *yogi*. General inner happiness or the feeling of peacefulness of a believer of impersonal God is also the effect of *mayic sattva*. **The euphoric bliss of higher states of *yog* and the topmost highest state of *samadhi* in Buddhist tradition also belongs to the *sattvic* quality of *maya*. But, a lot of theologians, philosophers and thinkers mistakenly believe it to be Godly.**

Now, carefully reviewing the attributes, nature, powers and the workings of the most potential cosmic power *maya,* which is only a universal metaphysical spirit or energy in its absolute form, we can easily discover that all of the above described definitions of God (according to the English dictionary), directly or indirectly, apply to this very power. Then the question is: **What is the real definition of God?**

That's what we are now going to learn.

The true and absolute supreme God has four most important personal virtues. He is ***all-Gracious, all-kind, all-Blissful, all-beautiful*** **(and *all-loving*)**, and, with all of His virtues, He is ***omnipresent***. Apart from that He is also *almighty* because the mighty power *maya* is under Him. He is the *creator* because He enlivens the power, *maya*, which manifests the universe, He is *omniscient* because He knows each and every action of the unlimited lives of all the unlimited souls of this universe; and so on.

One other question that has puzzled the theologians for millenniums is: whether God is He, or She, or it?

Bhartiya scriptures say that He is all. He is He as well as She, and Both forms She and He are absolutely one and synonymous. That's how, being absolutely one, They always remain in two forms, She and He.

What about 'it'? How does 'He' become 'it'? The answer is, that He doesn't become 'it.' *'It,' in fact, is an aspect of the personal form of God.* 'It' is such an aspect where all of His powers and attributes are absolutely dormant. It's like a person who is deeply sleeping in a dreamless state where all the dignity of his being, including his personal identity, is fully submerged into his totally inactive state.

This aspect of God is called *nirgun nirakar*, which means virtueless and formless God; the other one is called *sagun sakar* (or *sakar*), which means the all-virtuous personified form of God. Thus, ***sakar* is the main form of God**, and, with His *sakar* form, He/She is omnipresent with all of the virtues: Graciousness, kindness, all-Blissfulness, all-lovingness and many more. These Divine situations and existences are the Divine miracles that are beyond the material logic because they are beyond the realm of 'time' and 'space' factors.

Now we know that unless the **above mentioned attributes and virtues along with the prominence of the personal form of God** are included in the general meaning of the word 'God,' it would not represent the true Gracious God, it would only represent the absolute metaphysical energy of the cosmos (and up till now these facts have not yet been incorporated into any of the English dictionaries).

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The term 'messiah'.

The term *messiah* came from the Hebrew word *mashiach*, meaning 'anointed.' (Its equivalent in Greek is *christos* from which the English word Christ was formed.) There was an ancient tradition in Israel to anoint oil on the one who was chosen to be the ruler of that country. So *messiah* meant the anointed one, or the chosen one, or the chosen being.

During the exile of the Jewish people (586-538 BC) the Jewish community, which was in distress, developed a belief that 'some day some great person may be born in Bethlehem* in the birthplace of their ancient King David and he may be a messenger from God to deliver them from the pains and to give them back their true home and happiness.' They called their presumed great person, the Messiah. Since then the meaning of *messiah* changed from 'the chosen or the anointed one' to 'a special messenger of God' who will give them their true home and happiness. Thus, in their writings, such thoughts about their unknown *messiah*** or *prophet* were briefly reflected here and there.

After the exile in 586 BC, Jewish people re-established their temple around 400 BC. Thus, the Old Testament would have been compiled in proper book form between 400 BC and 100 BC. It could have been existing in parts and in verbal form from much earlier times, whereas the New Testament was written between 50 AD and 125 AD.

***The Letters of Paul, which form a major part of the New Testament (written between 50 and 62 AD), and the first written gospel (the gospel of Mark) do not mention anything about Jesus being born in Bethlehem; also they do not mention anything about Mary having conceived by the Holy Ghost. Only the gospel of Matthew, which was written much later according to the will of the writer, mentions them.**

****The writers of the gospels used this information and called Jesus as a messiah (John 5/37, 39) and affiliated the word 'Christ' (*christos* in Greek) with the name of Jesus. In the book "Isaiah" of the Hebrew Bible a word *alma* comes in its seventh chapter which means '*a young woman*.' *Alma* is a Hebrew word. But the Christian translators changed its meaning from 'a young woman' to '*virgin*' and incorporated it in the Latin translations of the Bible (Isiah, The New American Bible, 1970, pp. 746, 753).**

The concept of God as in the texts of the Old and New Testaments.

God appears as thunder, lightning or fire (King James Bible: Ex. 19, 20), says the Old Testament (OT); and the New Testament (NT) says that God is 'spirit,' looks like jasper and sardine stone (John 4/24, Rev. 4/3, 6, 8). OT frequently tells about the wrathfulness of God who demands regular animal sacrifices from every house and also for every sin committed (Num. 7, Lev. 1 and 5). Although the God of NT is supposed to be a kind and forgiving God, but the NT also describes the nature of God's wrathfulness** especially in Revelation (chapters 14, 15, 16, 18) and also in Matt. 25/46, John 3/36, Rom. 1/18, Thess. I. 4/6 & II. 1/8, 9, and Acts 2/20, etc. There is no description of after-life reward in the OT whereas the NT tells that a devout person receives fresh fruits and water in the heaven (Rev. 22).

OT was written almost 800 years after Moses brought the Israelites from Egypt in 1200 BC. *It is logical to believe that it was written under the guidance of the willful kings of those days as it shows the sanction of God for their willful and tyrannical acts.* **The writing of the NT did not start until at least 20 years after the crucifixion event of Jesus. It was written by the people of Judea.** The gospel of John is especially very dogmatic. *The demeaning words in the NT* (Matt. 23/1 to 33; Mark 12/38, 39, 40; Luke 19/45, 46; 20/45, 46, 47; and John 8/39, 44; Heb. 12/8; Phil. 3/2; and Rom. 3/13-16) *clearly reflect this view that the writers of the NT held a prejudice against the Jewish religion.* These are the reasons that the blessedness of God which Moses experienced is not expressed in the OT, or the blissful piousness of God which the true Jesus felt and the true procedure of devotional meditation with

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***'Bible' is a Greek word that only means 'a book.'**

****It is an eternal Divine axiom that the true supreme God is the form of unlimited Grace, Bliss, knowledge, kindness, Divine beauty and Divine love. Wrathfulness is the quality of *mayic tamogun* and *rajogun*. So, any kind of description about the wrathful nature of God, that may cause a catastrophe upon the human beings, could only be the outcome of a materialistic mind. (Extreme wrathfulness is stated in Deut. 28/15 to 68; demonic acts in Kings II 6/28, 29, Deut. 28/53,55, 57, Jer. 19/9; and abominable sacrifices in Neh. 10/33, 36.) Some of the Psalms of the OT and the good teachings of the Sermon on the Mount of the NT come in the category of *sattvagun*.**

humbleness are not depicted in the NT. (The spiritual experiences of Moses and Jesus relate to the impersonal aspect of God.)

The kind God and all-loving God.*

One should know that the supreme Divine God is Gracious, kind and loving for all the souls of the world, no matter what country he belongs to. But a person has to surrender to the eternally kind and allloving God to receive true happiness in his life. The true religion that reveals God is *bhakti* (detailed in chapter 4 part II), and is eternally the same for all the unlimited souls of the universe.

The diagram on page 164 describes that the ultimate limit of all kinds of good deeds, devoutness and *yog* is only up to the abode of the creator god, Brahma, who is within the realm of *maya*. The Divine dimensions of the supreme God, Who is all-kind, all-beautiful, absolutely loving and omnipresent in His Divine personal form, is beyond the abode of Brahma. He is your true Divine beloved Who you have to adore and for Whom your soul was longing since eternity. *One thing you must know is that this is the age of kaliyug, so the negative forces in the shape of various worldly religions will always remain in the world.* **It is only up to you to become good and follow the right path.**

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*God is so kind and Gracious that He has uncountable names and forms. A person can worship and adore Him in any form and with any name he likes; but his devotion should be away from the dogmatic beliefs and should follow the guidelines of true and wholehearted devotion to God with a feeling of humbleness.

(4) A comprehensive view of the religions of the Greeks and the Romans, and the true form of the supreme God.

A comprehensive view of the chief god of Greeks, Romans, and the God of the New and Old Testaments.

Form of God. (1) The chief god of **Greek** mythology is Zeus whose residence is Mount Olympus and of the **Romans** is god Jupiter whose residence is not described. Both are god of rain and thunder and both mythologies accept the same theory of creation that tells that the world (the earth and sky) was created from the void. They depict their chief god as an old bearded man. **(2)** The God of **Old Testament** (OT) has no form but he shows his presence through thunder, lightning and clouds. The **New Testament** (NT) has two statements: (a) He is spirit, which means that he is some kind of energy, and (b) he looks like a jasper and sardine stone. Both Testaments accept that God is the creator and he has created heaven and earth.

Nature of God. (1) The Greeks and Romans both believed that by doing proper rituals and sacrifices the gods and goddesses protect the family and farms, but if you antagonize them, their wrath may cause considerable harm as they have supernatural powers. In general, they all have a friendly nature. **(2)** The description of the God of the Old Testament is not very friendly. He is said to be demanding and wrathful, and he may protect your family and farm if you observe sacrificial rites. God of the New Testament, who is called the Father and kind God may also cause catastrophe when he is wrathful as he possesses the powers of destruction (Rev. 18/18).

Actions and work of God. **(1)** All the gods and goddesses of Greek and Roman mythology seem to be involved in their own personal world of love, emotion and jealousy like ordinary human beings. Sometimes they could give a boon of some kind of worldly happiness to their favorite person. All those descriptions are totally mythological. **(2)** The main work of the God of the Old and New Testament is described as giving judgement for the good and the bad actions of a person.

Form of worship. **(1)** Ritualistic prayers, celebrations and animal sacrifices were the forms of worship for the gods and goddesses of the Greeks and the Romans in olden days. There was no provision for any kind of meditation. **(2)** In olden days animal sacrifice with some ritualistic prayer was the form of worship in the religion of the Old Testament. Later on the book of Psalms was added and prayer to God became popular. Nowadays animal sacrifices have stopped and only prayer with a lot of formalities and rituals are observed. Still there is no specific form of meditation or concentration in that religion. In the religion of the New Testament also there is a once a week Sunday service (in the church) which is observed with some prayers and lots of formalities and rituals. There is no specific meditation or concentration procedure prescribed in the NT.

Reward of worship after death. **(1)** There is no after-death reward of any kind in doing the worship of Greek and Roman gods and goddesses. **(2)** In the Old Testament there are descriptions of punishments but there is no description of any after-death reward, and the New Testament also describes punishment after death and, in the name of reward, there is water of life and fruit in the Kingdom of God, that's all.

Various concepts of God in the West.

Greek and Roman gods and goddesses: Almost all of the Greek gods and goddesses are the imaginative characters of the ancient novels the Iliad and the Odyssey of the bard poet Homer, and the Theogony of Hesiod. Romans adopted most of them and gave them new names. In due course of time those imagined gods and goddesses began to be worshipped as real gods and goddesses when people added their emotional feelings with them and started believing that they do exist somewhere in this world in a supernatural physical form, and thus, they attributed some qualities to them. In this way lots of mythological stories developed, but they were all on the imaginative level of a human mind. **They do not exist on the metaphysical level.** The concept of God of the New Testament like a 'spirit' somewhat resembles to the early form of worship when Romans used to worship the spirit of gods in remote caves and hills, whereas the description of the supper of God (Rev. 5/6, 19/17, 18) very well tells the eating habits and the frame of the mind of the people of those days.

Reconciliation.

Greek and Roman gods and goddesses were the outcome of the imaginations of the people of the ancient times, and the concept of one God was related to the personal knowledge of Moses and Jesus. But, **it is a fact that Moses and Jesus, neither of them wrote the doctrines of their teachings**. The books of the Old Testament and the New Testament were written by other people at a later date. **So, the original authenticity of the teachings of Moses and Jesus was dissolved in the emotions of the writers' minds, and thus, the description of God was changed according to their desired notions. Thus, there remains a high end and a low end of the concept of God in the Old and New Testaments where the high end stays only in a passive form, and the low end is in the apparent form.** The high end of God goes to the actual teachings of Moses and Jesus where God is serene, peaceful and generous; and the low end of God shows the negativities of a material nature, like, jealousy, demanding nature and wrathfulness etc., and it is all described in the names of Moses and Jesus. There are always two kinds of people in the world. There were holy and virtuous men in all the religions of the world. They chose the high end concept of God and they tried to proceed on the path of Divine Blissfulness on the basis of their inadequate understanding of the path of God realization. But there are many who enter into religious pridefulness instead of looking for the true path to God, and thus, they make it a means to show their prideful self-superiority in the name of religion. In this way they increase their ambitiousness by criticizing others.

Spiritual merits of the transcendental experiences of the pious religious people of the West.

One may say that in past there were some great people in Christian faith, what about them? Like, Maximus (580-662) who advocated to have true love for God and compassion for the whole world; Symeon the New Theologian (949-1022) who expressed about his union with God; Teresa of Avila (1515-1582) who talked about the presence of God in her life whether she was in him or he was in her; and some others who had hallucinations of Jesus or the angels.

No doubt, they were holy people. But **the first thing** is that they did not follow the traditional statements of the New Testament, just like, proudfully showing the miracles and abusing the Pharisees or the avengeful Lord threatening to create an everlasting destruction (Thess. II 1/8,9), etc.

The second thing is that they tried to directly surrender to God with a desire to find him, and because there was no personal or philosophical description of God in the NT, so there was no other choice for them but to attach themselves to the names of Jesus and Mary. So they formulated their faith around these names and, in their deep devotional emotion, they developed a kind of hallucinated and imaginary communication with their imagined Jesus. They also had a joyous feeling of inner euphoria, and they called it God. But all of these experiences were only at the *sattvic* level of the mind, because their experience of God was their self-imagined communication between their conscious mind and their own inner self which was a *sattvic* evolution of their own being. **Thus, it was the *sattvic euphory of their own inner self* that they experienced as God. It was not the true Divine Bliss of the supreme God.**

Some of the holy people whose devotional practice was introverted towards a meditative state of *sattvic* thoughtlessness (called *samadhi*), may have gained some *yogic* powers but still they remained on the *sattvic* level of the mind, because all the *yogic* powers are *sattvic* only.

The third thing is that whatever *sattvic* (pious) state they gained, because of their inadequate understanding of the true Divine path, their progress on the path to God was slow and thus, they could not taste the absolute sweetness of the true Love of actual supreme God. This situation could be easily understood with an example.

There were two very young girls who were brought up separately in such a situation where they had never seen or even heard about any man. When they came to their puberty age they began to feel an anonymous thrill in their being but they couldn't discover its cause. One girl asked her lady guardian as to what it was. The lady guardian said, "It is a longing for *a man*." But she never told who and what that *man* is. The second girl also asked the same question to her lady guardian to which she showed the photograph of a boy and told her, "Your subtle longing is for this boy who could be totally yours if you really love him."

The first girl tried to appease herself with her unconceived imagination about '*a man*' whose form and virtues were unknown and tried to materialize her abstract companionship with her naive affections, but it never happened. She died alone without even recognizing what the 'love' is, because her unidentified and unknown companion '*an abstract man*' never existed.

The second girl immediately affectionated herself with the photograph and, conceiving the loving imaginations of her future life partner, she began to experience the tangibility of her past unidentified emotions of early teenage..., and a day came that she really found that boy who became her loving companion forever.

This example clarifies the situation that no matter how much longing for God you have or how sincere or how evolved you are, if your path of devotion is not fully correct and you have not conceived *the correct form of God* because of your mental attachment to a particular faith, your efforts towards God realization may not produce the desired result. That's what happens that the attainments of such people remain only on the *sattvic* (pious) or higher *sattvic* level. They may not reach God realization. Thus, even the pious followers of such a faith, when they wrote their theology, they too wrote inadequate theories according to their intellect, because they themselves were unaware of the true philosophy of God and God realization.

To understand more about the western religions you may have a glimpse of the history of the religious movements in Europe.

A brief history of the religious movements in Europe.*

The Gnostics and Gentile churches were the first to be oppressed by the Christians. They existed throughout the Roman Empire. In Alexandria, a very intelligent priest, **Arius (256-336 AD)**, and another very influential person, **Macedonius, Bishop of Constantinople,** introduced their theologies about the status of Father, son and the holy ghost, called Arianism and Macedonianism. But, Arius, in the **Council of Nicaea of 325 AD**, and Bishop Macedonius, in the **Council of Constantinople of 381 AD**, were called heretics and they were exiled. Their followers were made to suffer and their literature was declared 'forbidden' to that extent that it was all burned and their possessor was to face death by law. This was the first episode in the Christian history that introduced the standard Christian *creed* (the Nicene Creed), whose wordings introduce a feeling of neglect for all other religions of the world.

Constantine gave full freedom to Christianity when he took the throne in 313 AD, but Emperor Theodosius I (379-395 AD) made **Christianity the official religion in 392 AD**. After Theodosius I, in 395 AD, the Roman Empire was divided into Eastern and Western Empires. When Nestorius, Bishop of Constantinople, introduced his theory that Mary was the mother of Jesus Christ but not the mother of God, his theory was first opposed by Cyril of Alexandria. John of Antioch and his followers tried to help Nestorius but the third ecumenical **Council of Ephesus** of **431 AD** declared Nestorius as a heretic, condemned his theory and banished him. He died a miserable death in Egypt.

Notable writers of that period were the historian Eusebius (260-340 AD), the bishop of Caesarea (Palestine) and bishop Augustine (354-430 AD). Nestorius was one of the opponents of Arianism, and priest Eutyches (*c.*** 375-454 AD) of Constantinople was the opponent of the Nestorian doctrine. But, when Eutyches produced his own doctrine, called Monophysitism or Eutychianism, his theory was also condemned in the **Council of Chalcedon** in **451 AD** which created a conflict in the Christian

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***Taken mostly from the Encyclopaedia Britannica and the World Book Encyclopedia.**
****c. = circa. It means 'about' or 'approximately.'**

movement. **The Coptic church of Egypt, the Ethiopian church, the Syrian church and the Armenian church held their own views and did not accept the decisions of the council.**

Up to 500 AD the bishop was the highest post, but after 500, the bishop of Rome began to be called 'the pope.'

In 771 AD **Charlemagne** became the sole ruler of the Franks (which is now the western part of Germany and the eastern part of France). He was almost illiterate, greedy, gluttonous and superstitious. He was the right person for spreading Christianity, so the pope of Rome paid special attention to him, and thus, he became the chief protector of the popes. He expanded the Christian mission by bloody conquests when, at one time, in one day he killed almost 5,000 Saxons in 782 AD and deportations were extra. He enjoyed mass executions. Christian missionaries helped him everywhere in his conquests. He spread Roman Christianity across Central Europe. For his aggressive expeditions he was credited and described by the Christians as 'to be of a devout religious bent.'

Emperor Constantine moved his capital from Rome in 330 AD to his new town Constantinople (now Istanbul, Turkey), and thus, **the bishop of Constantinople gained his prominence over other Eastern churches**. The Eastern churches did not like the interference of the pope of Rome in their administration and also they had some differences of opinion regarding marriage and divorce etc., so they totally separated themselves from the Western churches in 1054. Now the Western churches were called the **Roman Catholic churches** and they were all governed by the pope of Rome, and the Eastern churches were called the **Eastern Orthodox churches** which consisted of mostly self-governing churches. Out of these, four were important, **the Church of Constantinople, the Church of Alexandria (Egypt), the Church of Antioch (Damascus, Syria) and the Church of Jerusalem**, but they all gave special honor to the Church of Constantinople.

The Third and Fourth Lateran Councils.

In the **Third** Lateran Council, Albigenses (or Cathari) were declared heretics and Christians were authorized to take up arms against vagabonds. It was held in 1179 by Pope Alexander III.

The **Fourth** Lateran Council, also called the twelfth ecumenical council, was held in 1215 by Pope Innocent III. It was the greatest council before Trent and took years of preparation. More than 400 bishops and 800 abbots and priests participated. **It imposed 70 rulings to strengthen the dictatorialness and the dominance of the papal government in the Roman Catholic world.**

The Albigenses and the Waldenses.

In Southern France a strange cult that came out of Christianity in the **1100's** was called the **Albigenses**. Their doctrine opposed marriage and having children and rejected animal products. They also advocated suicide by starvation to get a quick salvation. This kind of sectarian belief is an indication about the effects of the drasticity of the spiritual philosophy of that faith. Thus, in the history of Christianity there were mainly **thinkers and theologists** because the tenets of the NT were based on the beliefs formulated by the people of Judea of ancient times.

Albigenses did not believe in the sacraments and they disregarded the Christian hierarchy of popes and bishops, so they were declared heretics. Their following was growing in France. Thus, Pope Innocent III launched a crusade in 1208 to crush them. Fights went on for twenty years, and, during that time, a lot of Albigenses were terminated. Those who were left were abolished during the Inquisition.

Waldenses were the members of a Christian group founded in 1173 by Peter Waldo of Lyon (France). He began to preach his message of being poor and doing religious devotion. His preachings attracted many followers who were called 'the poor men of Lyon.' In the Fourth Lateran Council of 1215, they were also declared heretics.

The Inquisition.

The strategy adopted in making the rules in the **Fourth Lateran Council** in 1215 was to expand the teachings and to fight heresy. It also prescribed imprisonment and confiscation of properties as punishment of the heretics. **They defined everyone as a heretic who did not follow the beliefs of the Roman Catholic mission.** In 1231 a religious court was established called **the Inquisition.**

Pope Gregory IX formed a papal judicial institution called the **Papal Inquisition (1231)** for the apprehension and trial of the heretics. Bishops were instructed to investigate and deal locally with the heretics. The Inquisition was first introduced in Germany, France and Italy, and then it was expanded to the Mediterranean region, Spain in 1478 and to England in the 1500's.

The procedure was very simple. Just two witnesses of any kind and class were required to accuse anyone of any rank. Then the person was brought to the interrogation chamber where he was tortured until he had confessed. If the person was willing to submit and had easily confessed to accept and follow Christianity, he was given minor punishment from pilgrimage, flogging and fine to confiscation of his property, or imprisonment maybe up to his whole life; **otherwise he was given to the secular authorities for termination who would kill him or burn him alive at the stake.**

In Spain, Tomas de Torquemada, a Roman Catholic priest, was appointed the Inquisitor General in 1483. He got the confessions from the accused by using his special torturing devices. Burnings of people at the stake during his tenure of 14 years, which he enjoyed doing, were not less than 2,000.

In 1492 all the non-Christians were expelled from Spain, but some of them stayed and pretended to be following Christianity. The King and Queen of Spain then established a special court of Inquisition for them and used severe methods of torture to get the confession; and then they were terminated.

In the 1500's, the Inquisition was used to wipe out Protestantism; first in Italy and then in other places. In England it suppressed the **Lollards,** and Queen Mary I (1553-58) used it to eliminate the Protestants. Not only that, in those days philosopher **Bruno**, scientist and astronomer **Galileo** and **the Templars** who were 'the religious order of knights' in France, were also burned, tortured and killed. There is no figure available for the total loss of lives, but when one single inquisitor could terminate 2,000 people in 14 years, the total killings in 300 years, in the whole of Europe by a number of inquisitors all over, would not be less than four hundred thousand.

'Indulgences' and the Reformation.

The papal states grew tremendously and so did the growth of the properties of all other churches. Wealth, power and freedom gave rise to the enjoyment of mundane luxuries by the clergymen and it towered to its climax when bishops began to live and behave like real worldly kings, doing whatever they wanted to do in the name of God. Imposing the fear of sin in the public and making use of their superstitious beliefs and selling **Indulgences*** on contract basis, they were thus adding more and more properties and wealth for their personal comforts. This situation evoked the conscience of many people and, in October 1517, a member and monk of the *Augustinian order*, German theologian **Martin Luther (1483-1546), issued his 'Ninety-Five Theses' explaining the wrongs of the Catholic practices and their doctrine** (especially 'indulgences'). This was the beginning of the Reformation.

'Indulgence,' in fact, was just a fake promise by a Catholic clergyman (written on a piece of paper) for the remission of the punishment of the sins of this lifetime or from purgatory. It means, if one pays a certain amount of money or property to the church, a certain amount of his sins will be dismissed and they will not be counted as sins. This was like a *'license to sin,'* and thus, all the wealthy Christians bought the indulgences in bulk to freely indulge in their sinful acts without the fear of God, and that revenue became the main source of multiplying the church property.

Luther distributed the copies of his Ninety-Five Theses throughout Europe which caused a great controversy. He was called by Pope Leo X, and then again by the Holy Roman Emperor in a secular tribunal at the ***Diet*** (formal assembly) ***of Worms*** (a town in Germany) in 1521 but he

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*The use of **indulgences** is much more magnified in the book **"A History of the Corruption of Christianity"** written by **Dr. Joseph Priestly LL.D., F.R.S.** who was a respected religious man and was well regarded in his own field. There are two volumes of his book. **Its first edition came in 1782 and the third edition in 1797 from Boston, USA.** It was printed by William Spotswood.

In the first volume he criticizes most of the fundamental doctrines of Christianity including the Trinity, traces them to their historical sources of error and points out the corruptions of Christianity. In the second volume he gives great detail about revealing the corruptions of bishops and clergymen, how they twisted the money from the public and the excesses of their personal indulgences.

refused to withdraw his statements for which he was banned to enter the empire. He started his work in Germany by opening new churches and soon it was recognized by the western world. His 'protest for reformation' coined the term Protestant, so he was called the father of Protestantism. By 1550 Protestant churches were all over Europe, but they were comparatively fewer in Spain and Italy. **In 1534 Henry the VIII had also declared the independence of the Church of England.**

John Calvin and the Huguenots.

John Calvin (1509-1564), one of the chief leaders of the Protestant Reformation, was born in France and settled in Basel in 1534. His first book, "Institutes of Christian Religion" (1536), gained immediate popularity. He established an academy in Geneva and trained more people into his theology. Louis I of the House of Bourbon was Calvin's follower. His followers in France were called the **Huguenots** (and in England the **Puritans**).

Roman Catholics were determined to uproot **Calvinism** so they formed an organized army and got financial and military support from Spain. As a counter reaction, Huguenots also gained assistance from Switzerland, Germany, England and the Netherlands. The revolts broke out, killings started, and a war between the Protestants and the Roman Catholic extremists began in France in **1562** which devastated the administration of France. Outbreaks of violence by the mobs from both sides resulted in frequent massacres. The bloodiest one was the bloodshed by the Catholic extremists in Paris on St. Bartholomew's Feast day in August 1572 when about 70,000 Protestants were slaughtered within a few days. Three thousand people were killed on the spot in Paris, and then people (young, infant and old) were dragged from their homes and killed. The killing constantly went on for weeks.

When Henry IV, the Protestant leader, officially became the king of France, he was stopped from entering Paris by Catholic forces. He then accepted their religion in **1593**, made Catholicism as the official state religion with freedom to practice Protestantism, and thus, ***'the 30 year religious war'* ended in France. But in Germany, it still continued.**

It spread to almost all of Europe where it continued for a long time. At last, after four years of negotiations, the **Peace of Westphalia in 1648** ended the eighty years' war of Catholics and Protestants in Europe. State governments were bound to allow the freedom of the practice of Roman Catholicism, and (Lutheran and Calvanist) Protestantism. But in 1685 Louis XIV completely abolished the rights of the Huguenots which made Protestantism illegal in France, and then about 400,000 Protestants left France and migrated to other parts of Europe.

Jansenism.

Between the Protestant Reformation and French Revolution another controversial theology in Catholicism was developed in France by **Cornelius Jansen** (1585-1638), who was a Roman Catholic bishop of Ypres (Belgium). He said that *Jesus did not die for all humanity.* Jansen asserted to God's grace, free will and 'predestination,' where *only with God's unsolicited grace one can become good and receive liberation.* Between 1653 and 1713 three popes condemned his theory but their condemnation increased the controversy. **Jansenism** gained its following in Spain, Italy and some parts of Europe but it faded after 1760.

The increasing discontentment in the society with the feelings of hostility because of food shortage, joblessness and the tax increase by the government to cover its expenses sowed the seed of revolution. And in **1789** the **French Revolution** broke out which lasted up to **1799** when the army general Napoleon I seized the control of France. But the struggle between the revolutionists and the kings of France went on until 1870 when France was declared a republic and, after suppressing the bloodiest rebels of the history with street casualties of about 20,000, a National Assembly was elected in 1871. During the French Revolution many priests were executed or died in prison and many had left the church. During the 1800's Catholic churches suffered strong setbacks.

Conversions.

The 19th century was the booming period for the Christian churches to expand their territory. This was the time when the British Empire grew to its maximum. Wherever Britishers established their colonies they converted the inhabitants of that country into Christianity. **They**

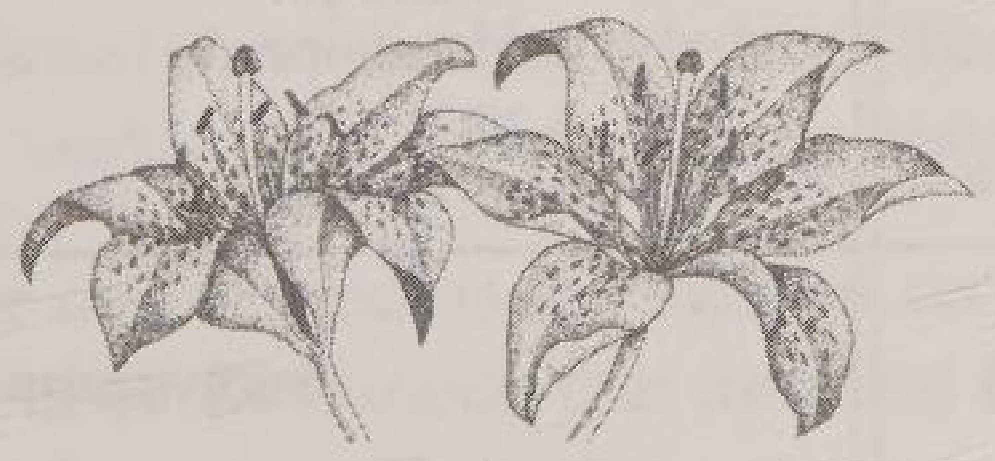
used Christianity as a prime tool to expand their empire. In this way they crushed the original culture of that country, showed their superiority and willfully ruled the country.

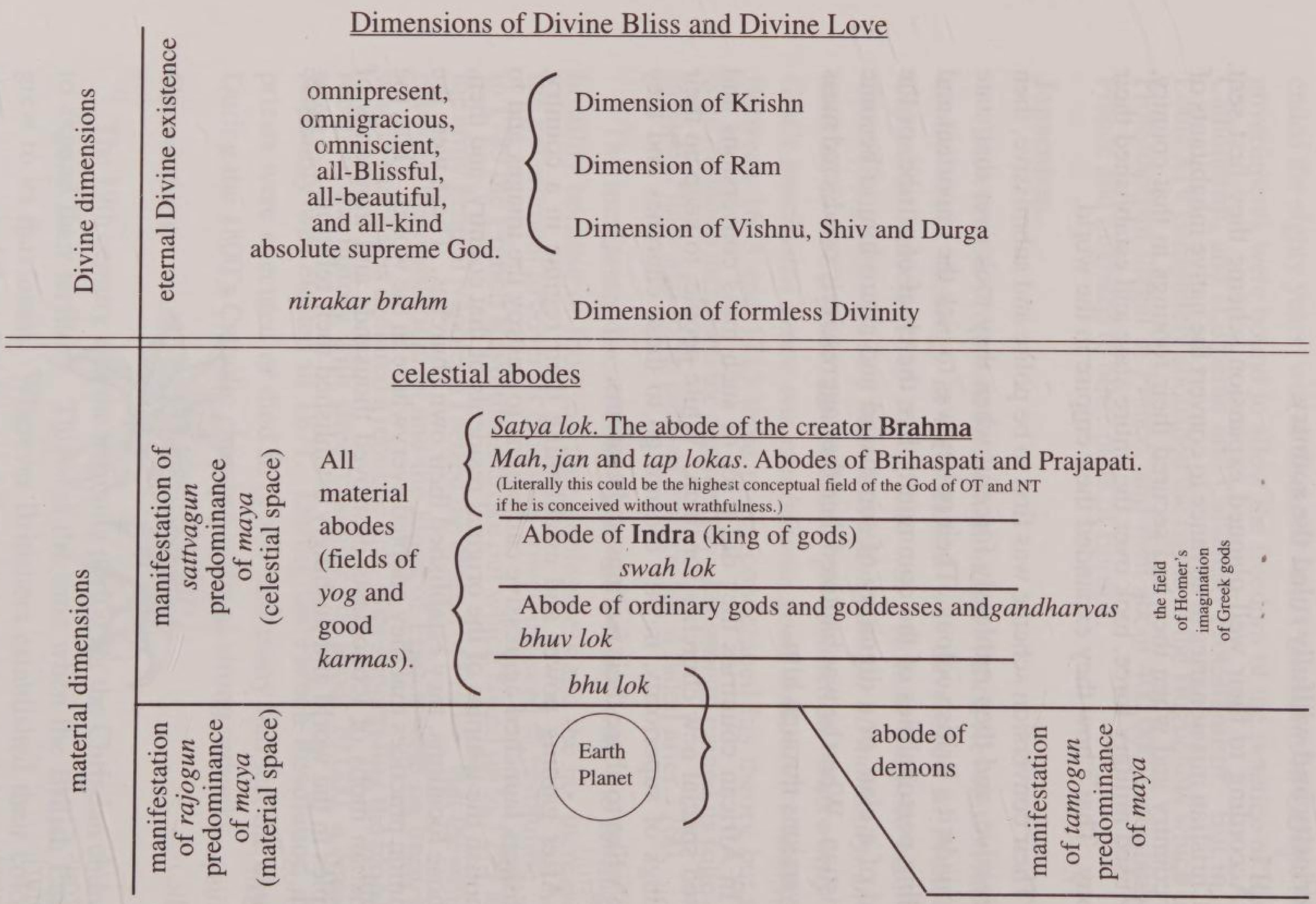
According to their well-planned expansion scheme they first sent the Christian missionaries in advance to convert the native inhabitants of that country and when they had secured their footings in that country, they used military force, took over the entire state and established their colony. That's how they expanded their empire in the world.

Their conversion scheme was first to be polite and submissive, then aggressive, and then ruthlessly forceful when they took over that state and made it a British colony. Their policy was to pick the important and leading personalities of the community like the chief of a tribe, or the head of a clan, or a dignitary of some kind and allure him to become Christian. When he was baptized then they aggressively conducted mass conversions through him.

In African countries they did a lot of such mass conversions and started special new churches for them. White people, to keep up their feelings of superiority, mostly did not go to these churches and they didn't like to share their feelings and customs.

After gaining power and establishing their regime in a country, Britishers launched aggressive campaigns to destroy the images and to demolish the temples of the original residents of that country, and then, in those locations, they established their own churches. These were the common practices that they adopted everywhere in the world. Thus, the Christian mobs of iconoclasts destroyed thousands and thousands of temples in the world and pushingly established their religion.




Dimensions of Divine Bliss and Divine Love
Divine dimensions
eternal Divine existence
omnipresent, omnigracious, omniscient, all-Blissful, all-beautiful, and all-kind absolute supreme God.
Dimension of Krishn
Dimension of Ram
Dimension of Vishnu, Shiv and Durga
nirakar brahm
Dimension of formless Divinity
material dimensions
celestial abodes
manifestation of sattvagun predominance of maya (celestial space)
All material abodes (fields of yog and good karmas).
Satya lok. The abode of the creator Brahma
Mah, jan and tap lokas. Abodes of Brihaspati and Prajapati.
(Literally this could be the highest conceptual field of the God of OT and NT if he is conceived without wrathfulness.)
Abode of Indra (king of gods)
swah lok
Abode of ordinary gods and goddesses andgandharvas
bhuv lok
bhu lok
the field of Homer's imagination of Greek gods
manifestation of rajogun predominance of maya (material space)
Earth Planet
abode of demons
manifestation of tamogun predominance of maya

***Maya* is the original cosmic energy that evolves itself into the form of this universe. It has three inherent qualities: *sattvagun* (good or pious), *rajogun* (normal or selfish) and *tamogun* (totally materialistic or evil or devilish). All the three qualities remain in all the three where one remains in predominance.**

How does the western concept of God compare with the celestial gods that are described in Bhartiya scriptures?

The material and celestial dimensions, and the Divine dimensions of the supreme God.

The diagram shows the sequence of ascending superiority of the status of the celestial abodes, called the heavens, from ordinary gods and goddesses to the topmost abode of Brahma who is the creator of heaven and earth and is the giver of the outcome of the *karmas* (through god Yamraj who is one of his subordinates).

Now we can see that the concept of the single great God (of any of the religions of the world), who creates the heaven and the earth, coordinates with god Brahma of this world who is an individualized Divine personality. He is the one and single power who is above all gods and goddesses. But if the concept of such a God is joined with the idea of his extreme wrathfulness then it doesn't remain the same. It may become associated with the powers of the *tamsi* abodes, because the celestial gods are not wrathful to human beings. Just like if you add a good handful of salt into a sweet pudding that has just been cooked, it's no longer a sweet pudding, it has become a gruesome salty lump. You can try sometime and see how it tastes.

You must know that the concept of Greek gods and its subsequent adoption by the Romans, which represented the sentimental and the wrathful nature of those gods, was just the imagination of the writers of those tales. Their prime originator, Homer of the 6th century BC, was only a local bard and was also blind who used to entertain people by his poetic tales. He had no practical knowledge of the celestial dimensions or the nature and the working of the gods of those heavenly abodes.

Those tales were constructed on the basis of certain broken stories of gods and goddesses of the Puranas that travelled from India to those countries through trade routes. Thus, these stories were magnified and enlarged according to the emotional imaginations of Homer, and then, with added fancies, Roman writers described them in their own style.

Around the time of Homer when the Old Testament was only in its infancy, the writers of the Old Testament added the prevailing ideas of the vengefulness of the Homeric gods with their own legendary stories of one single God of Moses, which was further adopted by the writers of the New Testament in their own style. Thus, from Homer to the writers of the New Testament, the description of God travelled only on the imaginative level.

Comparisons of the western concept of God with the celestial gods of our scriptures.

There are two dimensions in the material space: (1) The visual world in the material space and (2) the celestial world in the celestial space, which is not visible to the human eye. There are seven main celestial worlds (abodes) also called the heavens: *bhu, bhuv, swah, mah, jan, tap* and *satya lok* of Brahma (*lok* means abode). Brahma is the supreme god of the entire celestial phenomena. He is a Divine personality, and he is the creator of heaven (celestial worlds) and earth. Brahma first created the celestial worlds (also called the celestial abodes) with gods and goddesses, and then he created the sun, moon and earth with its atmospheric sky to accommodate the living beings on the earth planet. Along with the creation of the celestial abodes, he also created the worlds (abodes) of demons in the lower section of the celestial space. The illusive energy, which is manifested in the form of the universe, is called *'maya'* and it has three characteristics: *sattvagun* (the pious or good quality), *tamogun* (the evil or bad quality) and *rajogun* (the mixture of good and bad qualities). Brahma created the celestial worlds of gods and goddesses with *sattvagun* predominance, demonic worlds with *tamogun* predominance and the material world of human beings with *rajogun* predominance. All the three *gunas* reside within all the three, yet one *gun* remains in predominance.

The luxuries of the celestial abodes are much higher and superior to that of this world. The Upnishad describes that the quality of the luxury which is enjoyed in the lowest celestial abode (the *manav gandharv)* is one hundred times greater than the highest luxury of this world, and it goes on increasing in the same manner up to Brahma's abode, called *satya lok*. The sequence described in the Upnishad is: the abodes of the gods called *manav gandharv, dev gandharv, pitradev, ajanaj karmdev, karmdev* and *nityadev*; then the abode of god Indra, Brihaspati, Prajapati and Brahma. The first five abodes are generally known as *bhu lok*, then *bhuv lok*, and thereafter *swah lok* is the abode of god Indra. Those souls who do honest and selfless good deeds reach these celestial abodes for a certain length of time and then they are reborn on the earth planet. There is an abode called *mah lok* where highly evolved *gyanis* and *yogis* go but they are again reborn on the earth planet. There is no liberation of a soul in these abodes. They are all revertible up to the abode of Brahma, except for one exception that, very highly evolved selfless *gyanis* and *yogis* who desire only liberation and nothing else, if they reach the *satya lok* of Brahma they may receive liberation from the *mayic* bondage and the cycle of birth and death.

There are millions of original gods and goddesses living in all of the celestial abodes described above (like the human population in various countries of this world). They are all produced from the *sattvagun* of *maya.* **There are eight prime gods: Brahma, Prajapati, Brihaspati, Indra, Kuber, Varun, Agni and Vayu.** Their references come in all of the Puranas and the Vedas. Then there are Dikpal, Yamraj or Dharmraj and Kamdeo and his wife Rati. Out of them Brahma and Indra are most important and are popular. **All of these gods and goddesses live in the celestial abodes in their physical form and they remain the same in all the ages. They represent various aspects of *maya*.**

Brahma. *He is the creator of this world. He is the supreme god of the celestial world (also called the heaven)*, living in the topmost seventh celestial abode called *satya lok.* He has created all the gods and goddesses, the demons, and all of the beings of the earth planet. He is the foremost *Yogi* and *Gyani* and he represents the true form of piousness (*sattvic* quality). So, directly or indirectly, the pious people and *yogis* and *gyanis* whose spiritual experiences refer to the Divineness of the soul are related to the Divinity of Brahma. He is accessible to Sages and Saints and only to the prime gods and goddesses, not all. *He is the giver of the reward or punishment of the actions of all souls* through one of his assistants Dharmraj and has a very long life, beyond human imagination.

Indra. He is the king of gods and goddesses of *bhu, bhuv* and *swah lok. He is also god of rain, thunder and lightning.* His wife is **Shachi**.

There are rivers of sweet water in his kingdom whose water is the giver of life, youth and beauty.

Reconciliation. (1) The concept of the chief god of the Greeks and Romans, Zeus and Jupiter, is taken from the description of the king of gods, Indra, who is the god of rain, thunder and lightning. (2) The concept of one God of the Bible is a mixture of many contradictory ideas. For instance: (a) It says that God is spirit (John 4/24), which means it has no form and no mind because an 'energy' or a 'spirit' cannot have a faculty of knowingness or an organ to do any action of any kind. But the same formless God is said to have, 'talked, walked, appeared and said' etc., at a number of places in the Old Testament and its actions are shown in a different style in the New Testament such as 'whatsoever Father does..., Father has sent,' 'Father's house are many mansions, Father shall give, Father will send' (John 5/37, 14/2, 16, 26). (b) On one side the Bible says to worship formless spirit God, and at one place it says "...as many as would not *worship the image of the beast* should be killed." (Rev. 13/15) The description of this beast is in continuation of the story of the four beasts that accompany the God of the New Testament. (c) The God of the Bible (OT) is seen sitting on his throne by the king of Israel and he is talking malice against someone, and he has put a lying spirit in the mouth of the prophets so they should lie and should not tell the truth. (Chron. II 18/17, 18, 22) These statements themselves tell the quality of their thoughts and the ignorance of the writers of the Bible. It appears that God is like an ordinary person who is taking the side of a worldly, ambitious and power hungry king.

There are a number of such controversies, but the main point is, is God 'it' or 'he'? If God is 'it,' like an energy, it cannot do any kind of actions nor even creation, because an all-over existing energy like electricity does not have a mind of its own to evolve itself into a power plant and supply electricity to the whole city and when it may get into a jittery mood it may burn the whole city. *So, an energy or spirit of any kind is always mindless.* Again, if God is 'he,' then he must have a form. But there is no concept of his form except that 'he looks like a jasper and sardine stone' which again shows his lifelessness (Rev. 4/3). At the same time, looking into the generality of the description, God is emphasized as 'he,' who is the creator of heaven and earth and who gives the judgment, but the writers of the Bible (who were many) could not explain the form of God because it may have been beyond the limits of their understanding; and those who had the knowledge (Moses and Jesus) did not leave anything in writing. The descriptions of the NT (Cor. I. 1/25; and Peter II. 3/12) distinctly indicate that the 'God' and 'heaven' of the NT are *only* celestial.

However, according to the Bible and taking into account the aspect of the one God (of Moses or Jesus) who is the creator of heaven and earth, it may refer to the creator Brahma who looks like a fatherly figure, who has created heaven and earth, who is the giver of judgment, who is one supreme figure of the entire kingdom of heaven, and in whose kingdom there are rivers with sweet water that give everlasting youth and beauty. Other irrational statements about God are the imaginations of the minds of the writers of OT and NT as well. Moses had advised his people to think of one God instead of worshipping many other mythological gods who were the products of the imagination of the poets like Homer and Hesiod.

Thus, the imagination of the chief god of Greek and Roman mythology is related to god Indra, and *only* the high end concept of the one God of the Bible or the God of Moses and Jesus, if he could be shown to be wrathless, relates to the creator Brahma or it may also refer to the impersonal (*nirakar*) aspect of God.

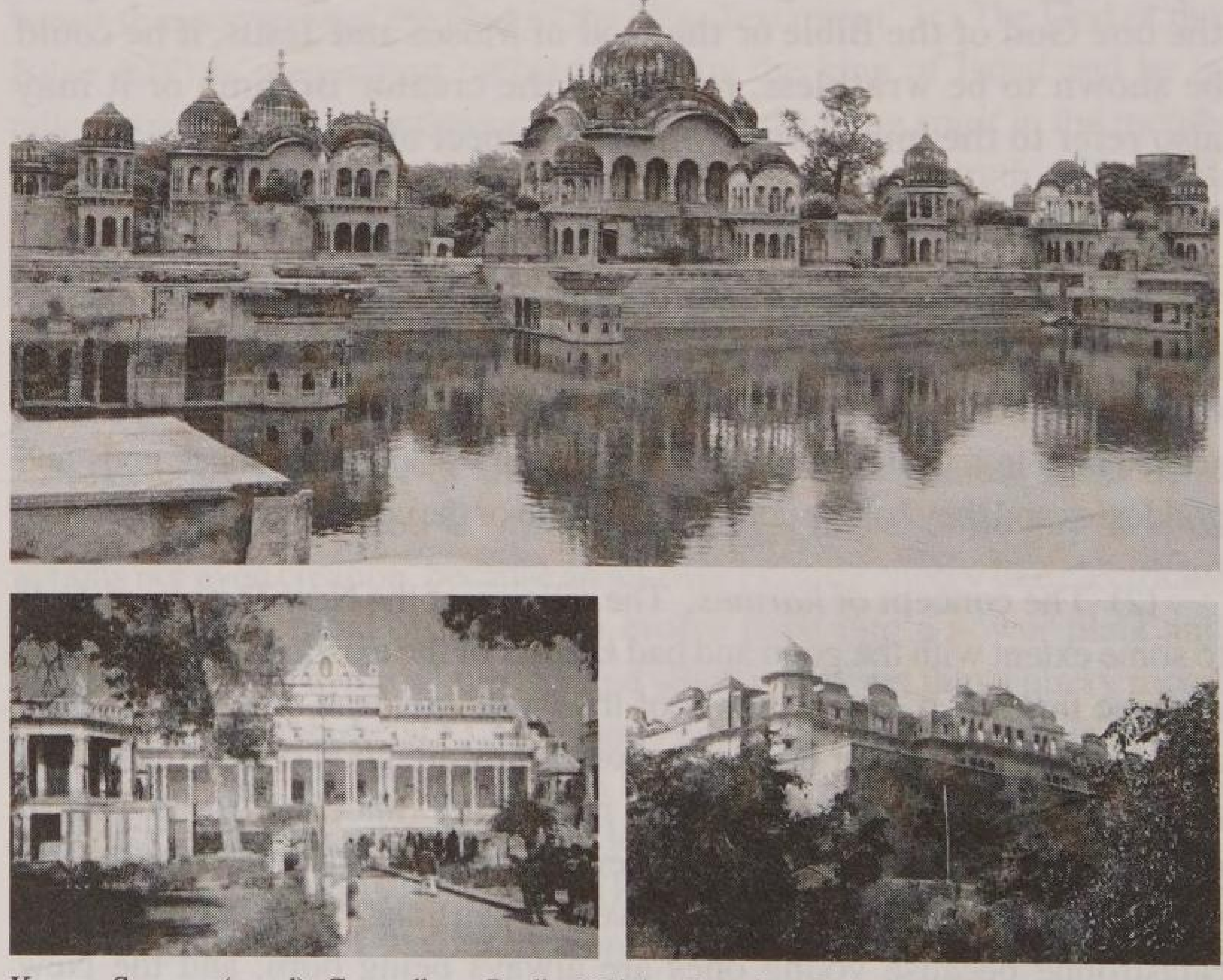
The philosophical illusion of western religions.

(1) **Western religions of gods and goddesses.** There is almost no philosophy in the religion of the ancient mythological gods and goddesses of the world except that they believed in the spirits of the dead that lived somewhere in a different space. They simply worshipped those gods and goddesses and they had no concept of rebirth or the consequences of *karmas.*

(2) **The concept of *karmas*.** The religion of the New Testament deals to some extent with the good and bad *karmas* of the existing life only. They imagine that when all the people of the world are dead they will be *risen* again and go to God for discrimination if they are good or bad (called *the judgment*) where the good ones will receive life (undefined), and the bad ones will be thrown into hell and receive severe punishments forever. But this notion is illogical and it would never happen unless there is a worldwide catastrophe because young ones are always being born, and the New Testament has no knowledge from where the new souls come. When a

person dies his soul has already left the body and it is reincarnated somewhere as a newborn being in the world, and thus, only the physical body is buried which is eaten up by the worms; *then what is going to rise?* Just the remains of the skeleton or what? Again, **there is no clear description or definition of God, soul, *karmas*, rebirth, extent of *mayic* phenomena or even the process of devotional meditation for God realization.** Even the hypnotic science of today believes in birth and death and the reincarnation of a soul which is signified with its practical term 'regression.'

The whole philosophy of *karm* is based on: (a) its consequence, (b) rebirth of a soul, and (c) the aim of God realization. The main theme of the Gita is *karm yog*. **So we see that even the basic philosophy of *karm* and rebirth is not in the western religion. This situation restricts the progress of an aspirant who is really desiring to realize God because every true seeker of God has quite a few devotional and philosophical questions that he wants to reconcile before he could put his wholehearted faith into a particular path of God realization.**



Kusum Sarovar (pond), Govardhan; Radha Krishn Temples, Vrindaban and Barsana, India

The universal Divine religion of Bharatvarsh.

Bhartiya scriptures like the Upnishads, the Gita and the Bhagwatam are produced by God Himself. They contain all the philosophies that are related to the God realization of a soul. Explaining in great detail they tell that the dimension of God is beyond the abode of Brahma and the celestial gods and goddesses. The creation theory of the entire universe with minute subtle stepwise details, the unimaginable limit of the Divine Bliss and the happiness that a soul receives after God realization, and the form of the supreme personality of God which is omnipresent, is all detailed in our scriptures.

His kindness and friendliness is so great that He loves all the souls and He atones the sins of even the greatest sinners when they humbly remember Him, that's why He is called '*deen bandhu.*' His Divine beauty defies the accumulated beauty of trillions of Cupids (Kamdeos) and His love fills the heart, mind and soul of a devotee with such an experience of His loving closeness that exceeds all of the imaginations of an emotional mind. **He is only one but He has many forms.** You can worship any one of His forms: Vishnu, Shiv, Durga, Bhagwan Ram, Bhagwan Krishn and Radha Krishn. There Divine abodes are eternally omnipresent. The omnipresence of His personal form and abode is a Divine miracle, beyond the limits of the 'time' and 'space' of the *mayic* world. So it could be experienced after God realization, and it could be believed accordingly during the devotional period. *His names and forms are eternally the same for the souls of the whole world and for the entire universe.* Bhartiya scriptures are the origin of all of the true and Divine religions of the world. You can choose His name and form and start your devotion to your true Divine beloved God. There is also an impersonal aspect of God which is formless, but its practice is extremely difficult and it requires total renunciation, so it is not advised for common people, and moreover its final achievement is not very exciting as compared to the Blissfulness of a personal form of God. In this way our scriptures reveal the total philosophy of God and God realization for the entire world.

Four kinds of religions. There are thousands of religions in the world but all of them are not Divine. They are not even pious. According to the qualities of *maya* (*tamas*/evil or materialistic, *rajas*/worldly, and *sattvic*/pious) there are three kinds of *mayic* religions, and one is the Divine religion. (1) Evil religions are those which introduce the worship of spirits, ghosts or devil worship, or worship of an imaginary god with strange rituals or sacrifices done individually or in a group, in a lonely place or in a house. Apart from that, any religion that introduces a non-Godly dogma in the name of God is a non-Godly or a materialistic religion. (2) Worldly religions are those which introduce prayer, worship or rituals related to a single form or many forms of god or goddess with a hope of fulfilling the worldly desires. Any religion that teaches any form of worship for family welfare, even if it uses the form of a Divine God or Goddess, it surely comes into the materialistic category. (3) Pious religions are those which relate to some sort of practice or worship to improve and develop the pious qualities of a person, like the religion of *yog* or *gyan* if it is practiced selflessly. Also the selfless good doings of any kind, or selfless observance of Vedic rituals, or observing the routine or discipline of prideless pure living, or following any procedure or practice to purify the heart to gain renunciation so as to enable a person to proceed on the true path of God realization, come in the category of pious practices. (4) Divine religions are those that teach the pure, humble and selfless devotion to any Divine form of God (as described in the diagram on p. 164) without any prejudice. (But if they enter into the religious politics of showiness and criticisms, it becomes a worldly religion.)

Fact and Faith. Most of the people believe that if they are sincere in their deeds and are faithfully following a path, it may lead them to God, but it is not true. **Faith has its own quality and fact has its own status.** You cannot change ferrum into gold by faithfully worshipping it. One thing you must know is that the depth of your faith opens up a channel to receive the innate quality of that religion or person you are following or worshipping. If it is a worldly religion, you receive only materiality through it because your faithfulness has opened up a link between your subtle mind and the underlying material qualities of the minds of the promoters of that religion. So, slowly and continuously your subconscious mind is being fed with such *mayic* qualities but your conscious mind, in the ardor of your faithfulness, fails to comprehend it, until it is too late. **For similar reasons if a person faithfully follows a religious teacher or a narrator of the stories of Ram and Krishn etc., his mind will absorb the mental qualities of the teacher or the narrator, whatever it may be, hypocritical, malicious, evil, worldly, sensuous, pious, Divine or devotional; because the speech contains the inner**

personality of the speaker. So, give it a thought, and follow the true path of Divine worship.

Purity of the heart and non-vegetarianism.

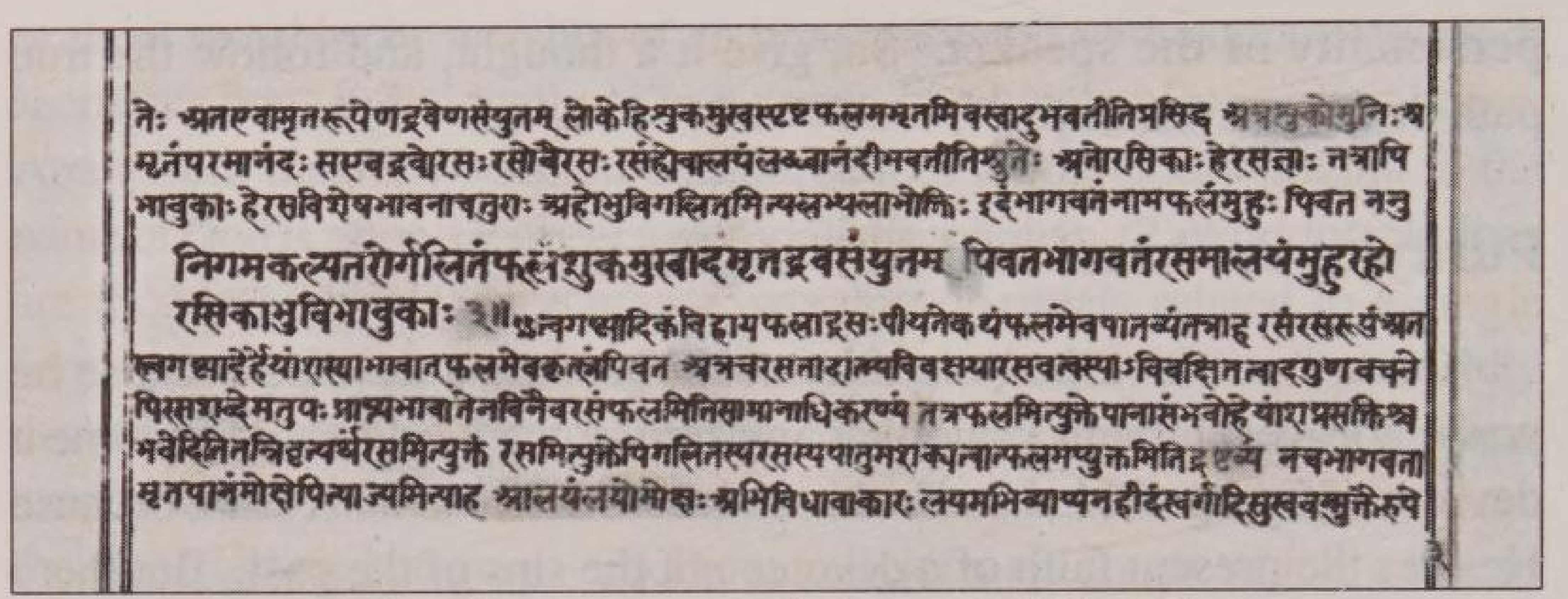
Once a person asked me if he could become a devotee because he was a non-vegetarian. I said that any soul of the world could become a devotee of God provided that he has a sincere desire to meet Him, because He sees the present faith of a devotee not the sins of the past. But there is one thing that after becoming a devotee one cannot remain a non-vegetarian for a long time because a true and correct devotion purifies the heart of a devotee and as such he would never tolerate the killing of animals or the poor sea beings for the luxury of his palate. Accordingly, you can surmise that those who believe themselves or claim themselves to be a devotee of God and still enjoy their non-vegetarian meals, they have not even touched the real path of devotion, they are just toiling around the religious rituals and fancying their mind with the idea that God resides within them. **It is a fact that God is omnipresent, but you have to recognize His personal presence near you, and His affinity in your heart through devotion, only then you could be called a devotee.**

What are the intuitions?

Some people, out of ignorance, call their intuitions as a suggestion of God. But you should know that intuitions are also of three kinds, *tamas, rajas* and *sattvic* which are related to the three kinds of people, evil, normal and pious. They are only the vivid reflections of your own subconscious mind which are induced by the conditioned reflexes of your own past lives' actions called the *sanskars*. That's how sometimes a person feels that his intuitions have guided him, but, in fact, they are just the stronger subconscious thoughts that emerge into your conscious mind.

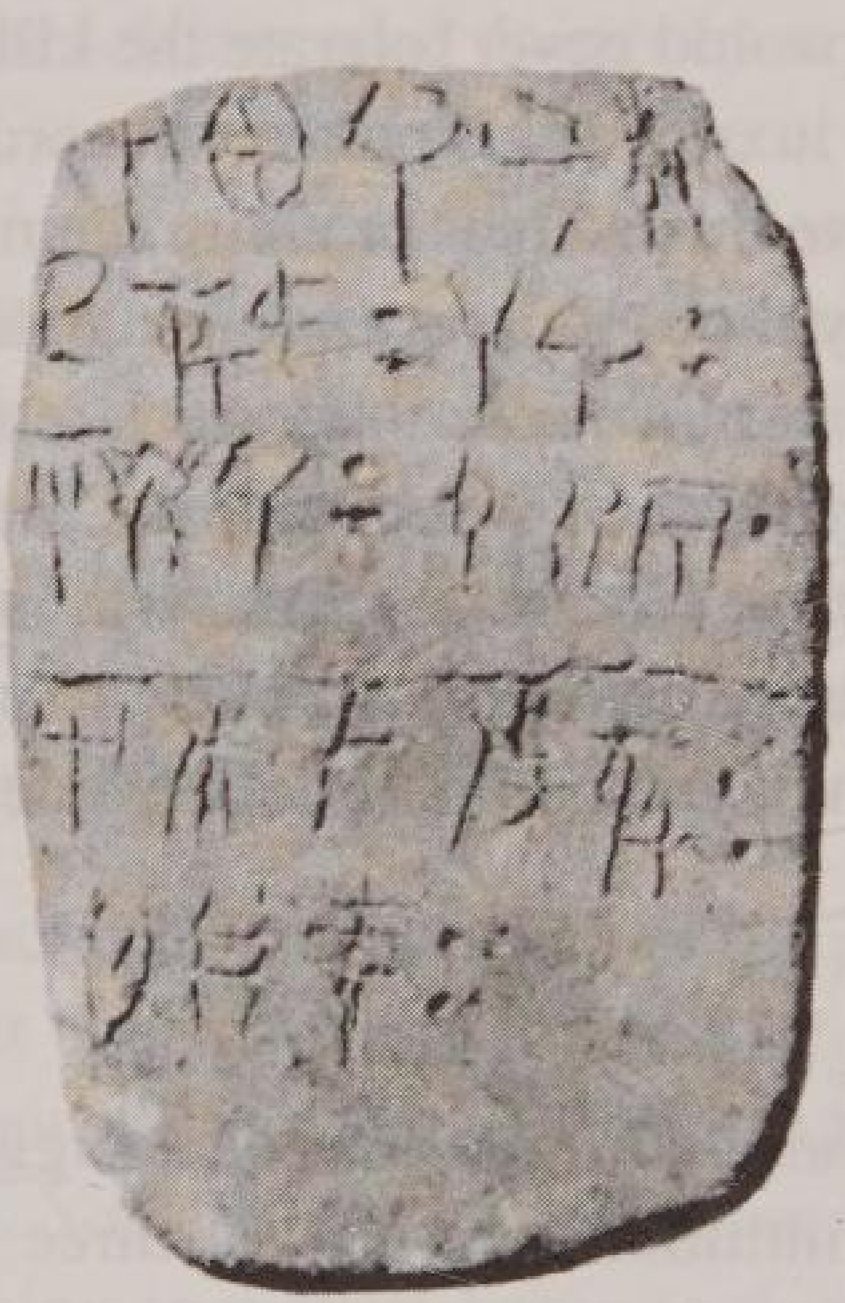
Thus, we have discussed the origin and the development of Greek and Roman civilizations, religions, and the religious theologies with a comparison to Bhartiya philosophy in detail. Now we come to the topic of the language and the religion of the English people.

* * *

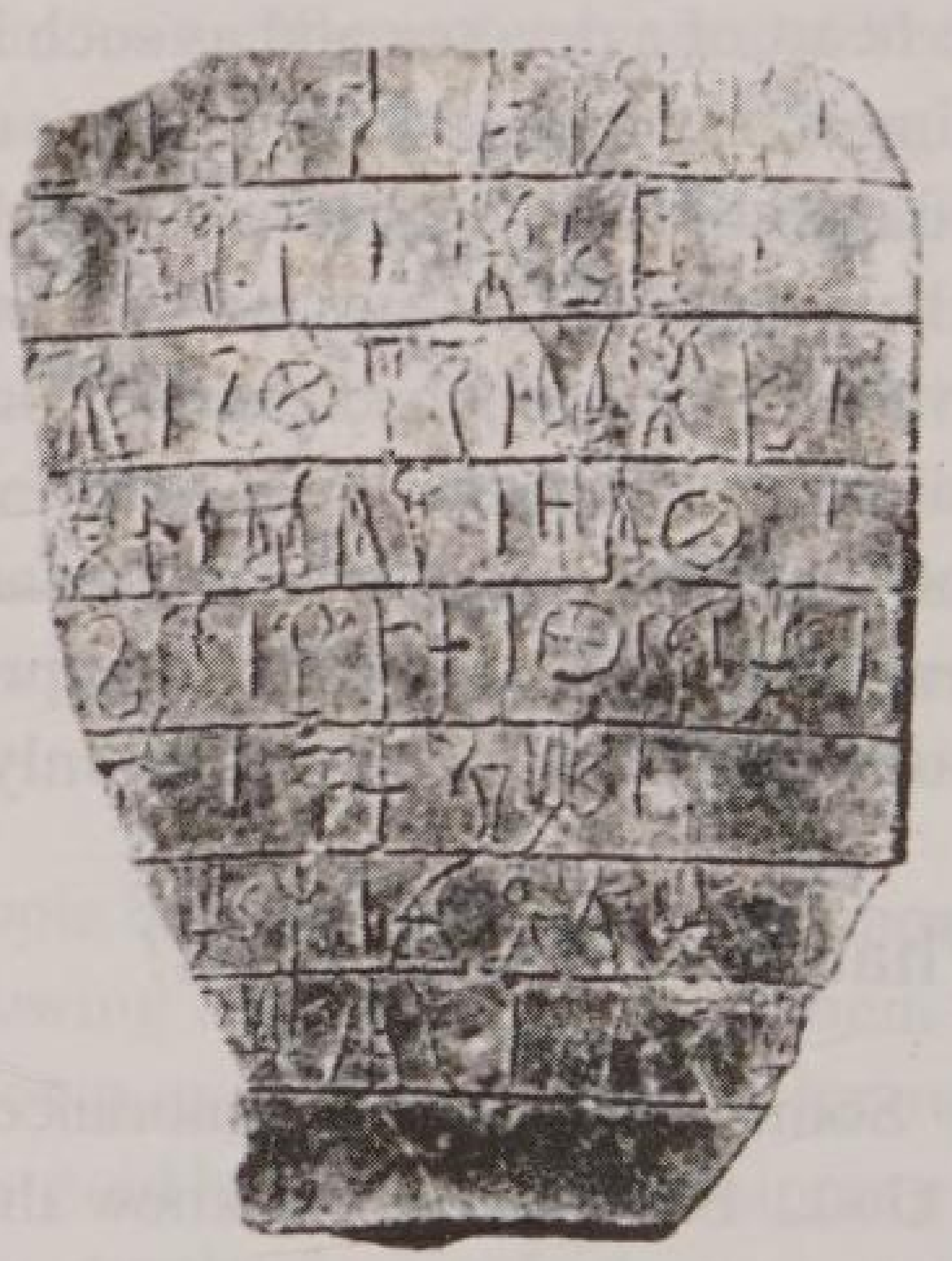


तेः अतएवामृतरूपेणद्रवेणसंयुतम् लोकेहिशुकमुखस्पृष्टफलममृतमिवस्वादुभवतीतिप्रसिद्ध अत्रशुकोमुनिःअ
मृतंपरमानंदः सएवद्रवोरसः रसोवैरसः रसंह्येवायंलब्ध्वानंदीभवतीतिश्रुतेः अनोरसिकाः हेरसज्ञाः तत्रापि
भावुकाः हेरसविशेषभावनाचतुराः अहोभुविगलितमित्यलभ्यलाभोक्तिः इदंभागवतंनामफलंमुहुः पिबत ननु
निगमकल्पतरोर्गलितंफलंशुकमुखादमृतद्रवसंयुतम् पिबतभागवतंरसमालयंमुहुरहो
रसिकाभुविभावुकाः ३॥ त्वगष्ठ्यादिकंविहायफलाद्रसःपीयतेकथंफलमेवपातव्यंतत्राह रसंरसरूपंत्व
गष्ठ्यादिहेयांशाभावात्फलमेवकृत्स्नंपिबत अत्रचरसनाद्रास्यविवक्षयारसत्वमस्याऽविवक्षितत्वाद्गुणवचने
पिबतशब्देमतुपः प्राप्त्यभावात्तेनविनैवरसंफलमितिसामानाधिकरण्यं तत्रफलमित्युक्तेपानासंभवाद्धेयांशप्रसक्तिश्च
भवेदितितन्निवृत्त्यर्थंरसमित्युक्तं रसमित्युक्तेऽपिगलितस्यरसस्यपातुमशक्यत्वात्फलमप्युक्तमितिद्रष्टव्यं नचभागवता
मृतपानंमोक्षेऽपित्याज्यमित्याह आलयंलयोमोक्षः अभिविधावाकारः लयमभिव्याप्यनहीदंस्वर्गादिसुखवन्मुक्तैरुपे

The Bhagwatam, revealed around 3200 B.C.
in its perfect Sanskrit form by Bhagwan Ved Vyas.

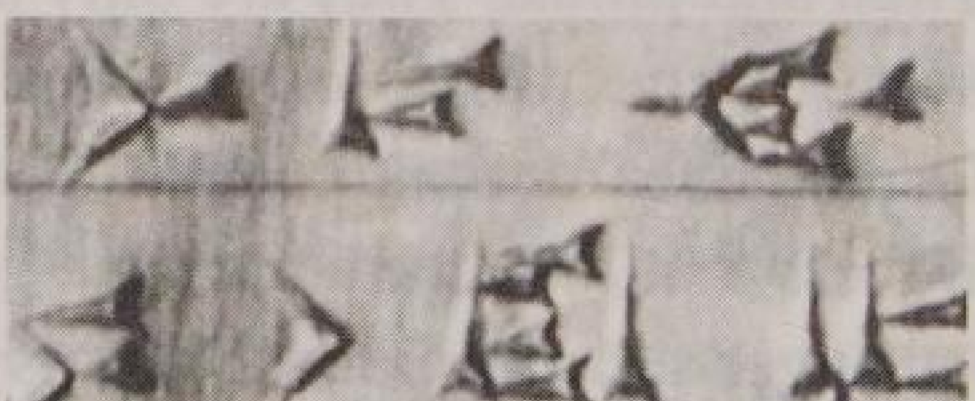


Linear A, c. 1700 B.C.

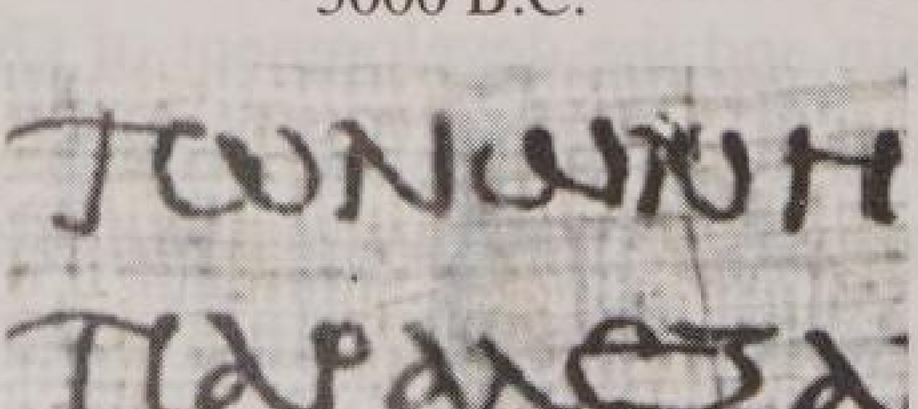


Linear B, c. 1400 B.C. (see p. 103)

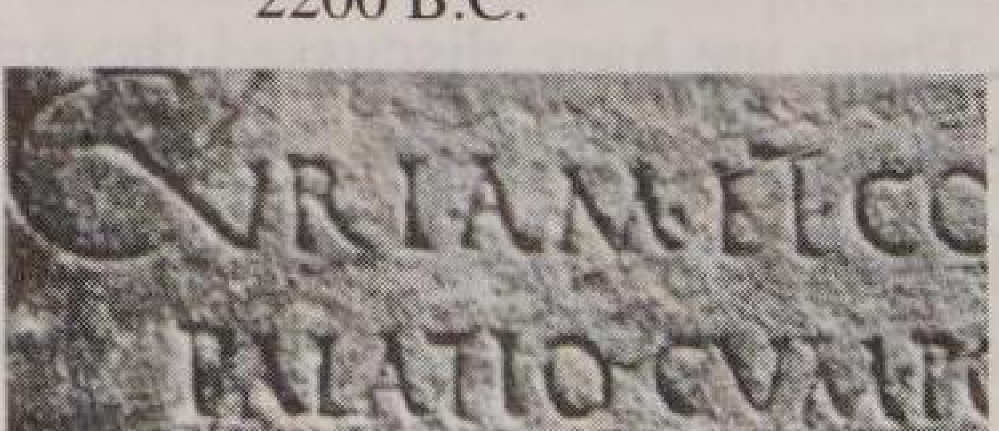
Ancient Hittite hyroglyphs
3000 B.C.



Cuneiform script
2200 B.C.



Early Greek, 500 B.C.



Classical Latin, after 1 c. B.C.

(5) History, language and the civilization of the British Isles and the Germanic languages.

The Germanic languages.

Around 800-700 BC some ancient tribes lived along the North Sea and southern Scandinavia. They were later on called the Germanic people. After about 500 years they spread towards the south and five main groups were formed, North Germanic, North Sea Germanic, Rhine-Weser Germanic, Elbe Germanic and East Germanic. They all developed their own dialect. In a few centuries their population increased and to accommodate themselves into a larger area of land they started moving all over. It was called **the great German tribal migration** of the 4th century AD.

The North Germanic people moved towards Jutland and the North Sea Germanic group crossed the North Sea and settled in England (they were Angles, Saxons and Jutes). The Elbe group spread up to Switzerland and Austria, the Rhine-Weser group spread further around the river Rhine and Weser, and the East Germanic group that was centered around Vistula and Oder moved to different locations. They had their own dialect and when they mixed and migrated many more dialects appeared with a considerable change in their own system of pronunciation and spellings. People who settled in a particular area developed their own language. In this way a number of languages appeared in Europe. They were all called the Germanic languages.

There is no written record of the parent Germanic language. The earliest record of its **Runic** language is between 200-600 AD where there are only short inscriptions on some object or on the memorials of the dead. Another ancient record of a Germanic language is the **Gothic translation of the Bible written in the 4th century.** There are some parts of the Old Testament and more of the New Testament. Some parts are translated into Latin. In fact, the knowledge and the word formation of Gothic language came into light through these writings. Germanic languages could be categorized into **East Germanic, North Germanic** and **West Germanic** languages. They adopted the **Latin** alphabet.

East Germanic.

The languages of Goths, Rugian, Burgundian and Gepidic tribes were the East Germanic languages. They have been long extinct, including the **Gothic** language.

North Germanic.

All Scandinavian languages are called North Germanic, the oldest one is Runic of which scattered inscriptions, totalling to less than 300 words are available. During the Viking age (750-1050 AD) the Nordic people spread all over Europe up to Iceland. People from the Scandinavian stock, wherever they went, developed their own language, but most of them became extinct. The important ones that survived were Old Swedish, Old Danish, Old Norwegian and Old Icelandic. The literary Old Icelandic was also called **Old Norse**. From the Old Scandinavian languages, during the late middle ages (1450-1550) new dialects developed which are the **Swedish, Icelandic** and **Danish** languages. **Norwegian** was a variety of Danish language up to the 19th century when it developed its own style of writing.

West Germanic.

From the North Sea, Rhine-Weser and Elbe group of people, **English, German, Netherlandic, Frisian** and **Yiddish** languages were developed. English and German are the two most important Germanic languages. More than 700 million are the native speakers of English language, 150 million German and only 60 million are the native speakers of the rest of the Germanic languages.

Netherlandic and **Frisian. Netherlandic** is the language of the Netherlands and Belgium (where it is called **Flemmish**). It is related to the Rhine-Weser group that settled around 5th century AD which came from North Sea Germanic inhabitants. It has a lot of mutually understandable dialects and has gone through a series of changes in its spellings and pronunciations. **Frisian** was the language of the North Sea coastal people, now spoken in Schleswig, Friesland, and some offshore islands. It has many dialects, some of which are mutually unintelligible, and it also went through many changes. The written literature of both languages began to appear only after the 12th and 13th century that consisted of 18 consonants as: stops, p, b, t, d, k; fricatives, f, v, s, z, ch, g; nasals, m, n (ng); liquids, l, r; and glides, w, h, j; with varying uses of vowels.

Yiddish and Afrikaans. Nowadays **Yiddish** speakers are in Israel, USA, Latin America and Russia. It has Germanic features with Romance, Hebrew, Aramaic and Slavic elements. It started around the 10th century when Jews from Northern France area settled in the Rhineland. It has six main mutually understandable dialects. In the 17th century some Netherlanders went to the Cape of Good Hope (Republic of South Africa). Later on some German, French and other Europeans also joined them. They developed a common language to communicate with each other. It is called **Afrikaans** which is close to the Netherlandic language.

English. It is descended from the North Sea Germanic group when they settled in England (details on p. 175).

German.

It is the national language of Germany and Austria and also one of the four national languages of Switzerland. After the great Germanic tribal migration of the 4th century AD the proto-Germanic language took the shape of several Germanic languages. During the 6th century there came a big change in the history of German language called the "*High German consonant shift*" when the spellings and the pronunciation of German words changed considerably. It used the *Runic* alphabet of 23 letters, which was a derivative of the Northern Etruscan writing system. There were striking differences in the spelling and pronunciation of words between the dialects of German language called the **Low German** (spoken around the Netherlandic area of North Germany), **High German** (Southern Germany), **East Middle German** and **West Middle German** (near Belgium). According to the development of German language it could be divided into four periods: Old period (700 to 1000), Middle period (1000 to 1300), Early Modern period (1300 to 1650) and Modern period (1650 onward).

The **Old High German** written records appear from the late 8th century. It borrowed plenty of words from Latin, so its first document was the Latin word-list translated into Old German like: Latin *templum* (temple) to Old German *tempal*; Latin *spĕculum* (mirror) to *spiagal*; Latin *praedicare* (to preach) to *predigon*...

The language kept on changing. For example: (around 11th century) **Old High German** *grab* (grave) and *tag* (day) was changed to **Middle High German** as *grap* and *tac* which was again changed back to *grab* and *tag* in the **Modern German** but it was pronounced differently. The growth of trade and the invention of printing greatly influenced the development of the language. Printers preferred to have a standard language. Many French words were borrowed during this period. There were major vowel changes between the 12th and 14th century called the **"New High German diphthongization"** where the long vowels *i, o,* and *u* became *ei, ou* and *ou* (long). Although all the (Low, East Middle, West Middle and High) dialects had their own characteristics, yet they were mutually understandable to some extent because of the excessive borrowings of the Latin words. These four main dialects also had sub-dialects that differed from town to town. Thus, there were hundreds of dialects of the German language.

After many transformations the **Standard German** was developed which is the **modern German language** used as the National language. Standard German is based on the East Middle German dialect. In phonetic symbols its consonants are: stops, p, b, t, d, k, g; fricatives, f, v, ch; sibilants, s, z and variants of s and z; nasals, m, n, and a variant of n; liquids l, r; and glides, h, j (actual spelling sometimes differs). That's how they are normally pronounced, but, with the preceding or succeeding situations of a certain consonant or vowel, the pronunciation of the word changes. For example: the 'g' in '*tage*' (days) is pronounced as English 'g,' and the 'g' in '*tag*' (day) is pronounced as English 'k.'

There are lots of variations in the pronunciation of consonants and vowels as well. Spelling does not always indicate the difference between the short and long vowel, however, it is pronounced long when it is double like: *boot* (boat), *beet* (flower bed). The plain vowels *a,o, u, au* are often changed with umlaut vowel in plural use. Then there are stressed, non-stressed, shorter sound and joint sound (like: ie, ei, ui and eu) of the vowels, and also the rising and falling sound of diphthongs. In the pronunciation, the consonants, p, k, t are voiceless and voiced both. Others are normal, soft, merged or palatalized. Fricatives are normal and palatalized. Sometimes phonetic *ch* is written as voiceless velar fricative or voiceless palatal fricative in various environments. Sibilants and nasals are soft and normal; and glides and liquids are normal or merged with the letter following it. These are just the brief descriptions of the formation and the development of the German language.

The Proto-Germanic language; Grimm, Bopp and Verner.

'Proto' word is used for a presumably existing unknown language when its form is reconstructed on the basis of available material of a later date. For example: Old English *cyning* (king), Old Saxon and Old High German *kuning* and Finnish *kuningas*, which is the oldest available record of Germanic languages. Thus the word '*kuningaz*' could be assumed by the linguists to be the logical term that would have been for 'king' in Proto-Germanic language. Similarly, Old High German *mero* (more), Old Saxon *mero*, Old English and Old Frisian *mara,* Old Norse *meire*, Gothic *maiza*; and thus Proto-Germanic *maiz.* Old High German *tag* (day), *heilaz* (whole), Old Saxon *dag, hel*, Old Norse *dagr, heilt,* Old Frisian *dei, hal,* Old English *dæg, hal,* Gothic *dags, heilata*; and thus Proto-Germanic *dagaz, hailan.*

There is a logic how the languages and dialects change their word-sound and spellings according to human psychology, behavior, environment, migration, adaptation and social needs related to culture, trade and religion, and the ups and downs of their living patterns. But there are so many deviations and variations at every stage of social development that it becomes extremely difficult to form a complete grammatical law of all the changes that occur in the life of a language, especially when even the sound and the combinations of vowels and consonants are not fixed. They keep on changing from one period to another. Linguists tried hard to formulate general procedures to explain how the formation and the phonetic character of a word changes in different languages, and in this connection Grimm's and Verner's laws came into light.

Jacob Grimm (1785-1863). A linguist and Germanic philologist, who was famous for writing "Fairy Tales," was born in Germany. His father and grandfather both were ministers of a church. Hardship came upon him when his father died in 1796 and he had to look after his four brothers and one sister, and was again emotionally disturbed when his mother also died in 1808. He loved folk poetry and tried to collect all the fairy tales he could find. Time went on and his brother Wilhelm became secretary in a library in Kassel in 1814, and then, he also joined him. He turned towards the study of philology and published four volumes of his works "Deutsche Grammatik" between 1818 to 1837, which were known as Grimm's law (that deals with the phonetic change or 'sound shift' of the words).

He presented the laws of sound change of vowels and consonants that happen in various languages and created a system that refers to etymology. He mentioned about the two '*consonant shifts*,' one of the 6th century and the other before the Christian era, and described his principles that sound change is a regular phenomena. For example, he says that ancient unvoiced *p, t, k* became *f, th/d, h,* in Old Germanic and *f, th, h,* in English; and ancient voiced *bh, dh, gh,* became *p, t, k,* in Old German and voiced *b, d, g* in English. Similarly he also gave examples of Latin, Greek and Gothic etc., and also squeezed in some Sanskrit words telling the change of consonants, like: *'padas'* (Sanskrit), *'podas'* (Greek), *'pedis'* (Latin) and *'fotus'* (Gothic); it all means 'foot.'

Following the guidelines of his contemporary **Franz Bopp**, who had introduced his first important work in 1816 **"Uber das Conjugations-system der Sanskritsprache... (on the system of conjugation of the Sanskrit language in comparison with Greek, Latin, Persian and Germanic),"** he compared the verb morphology structure of these languages. **Grimm advanced his work mainly towards reconstructing Proto-Germanic language and then to its speculated source, the Proto-Indo-European language.**

Thus, the linguists like Bopp, Grimm and the others of that period formulated the assumption of the first language of the world which was named 'Proto-Indo-European' and it was supposed to have: 12 stop consonants, p, t, k, k^w, b, d, g, g^w, bh, dh, gh, gh^w; one sibilant, s; ablaut vowels a and long a, i and u; and six resonants that worked as consonant and vowel as well, i, u, m, n, l, r. 'Stop' means a momentary stoppage in the breath stream at some point in the vocal tract while pronouncing that consonant. It was further assumed that that language would have had three persons (lst, 2nd and 3rd), three numbers (singular, dual and plural) and at least four tense aspects (present, imperfect, perfect and aorist).

Gothic had three numbers (singular, dual and plural). It was later on reduced to two, singular and plural; and the original *bh, dh* and *gh* later on became *b, d* and *g.* In a backward going process, words were also formed, like, *modor* (mother) and *froren* (frozen) of Old English was constructed as *moder* and *frozenaz* of Proto-Germanic and *mater* and *prusenos* of Proto-Indo-European.

Franz Bopp (1791-1867). He was a German linguist known for his works on tracing the phonetic laws of languages and researching the origin of the grammatical forms of the words of various languages. He was a professor of Oriental literature at the University of Berlin and introduced his first work "On the System of Conjugation of the Sanskrit…" in 1816. Working with Colebrooke, a close associate of Sir William Jones and an active member of the Asiatic Society, he translated Sanskrit manuscripts during his stay in London between 1816 and 1820. The *London Magazine* gave an excellent review of his works. He rejected the theories of the earlier linguists who held the view that Sanskrit is the original language of the world and followed the speculations of Mr. Jones. He published a Sanskrit and Latin glossary in 1830 and, between 1833 and 1852, he published his **"Comparative Grammar of Sanskrit, Zend, Greek, Latin, Lithuanian, Old Slavic, Gothic and German."** All of his works were on the line of theorizing the statement that Jones made in his Calcutta speech of 1786 to indicate that Sanskrit is not the first language of the world. **He was the main person who emphatically used and popularized the term 'Proto-Indo-European' or 'Indo-European' since 1833, and especially mentioned in his work the "Comparative Grammar…"**

Further, working in the same direction as shown by Grimm and Bopp, a group of grammarians called "**Neogrammarians** (*Junggrammatiker*)" introduced their thesis in 1870 telling that all the changes have fixed phonetic laws. They said that changes in the sound system of a language (called sound shift), as it developed through the various periods of time, were subjected to the regular pattern of sound laws. Accordingly, by using 'the principle of regular sound change,' linguists constructed ancestral (proto) common words from which the later form of those words could have been derived and understood, vice versa; like: (Proto-Indo-European) *dekm*, (Greek) *deka,* (Latin) *decem* (ten in English).

Karl Verner (1846-1896). A Danish linguist whose theory made a major breakthrough and **contradicted the phonetic laws that were established by Grimm and the Neogrammarians.** His first article was presented in 1875 and later on he introduced his detailed theory giving adequate examples and reasonings. He said that there is no fixed rule of thumb that could be used all the time. For example: Grimm's law says that ancient *p, t, k,* changes into *f, th/d, h*; but it is not always the same. Many times it changes to *b, d* and *g*. In this way he pointed out a number of mistakes in Grimm's law.

Theodor Benfey (1809-1881). He was a German scholar of Sanskrit and a comparative linguist. His important work was a history of linguistic research (1869). In 1859 he had also published the translation of "Panchtantra" with a commentary. He was of the opinion that India is the origin of ancient civilization that spread to Europe along with its language and the religious stories. It filtered through the trade routes of the Middle East countries in the ancient historic times.

The speculation of Proto-Indo-European language and Sanskrit morphology.

It is an open fact that the phonology (the speech sound) and morphology (the science of word formation) of the Sanskrit language is entirely different from all of the languages of the world. There is no comparison in any way.

(1) The sound of each of the 36 consonants and the 16 vowels of Sanskrit are fixed and precise since the very beginning. It was never changed, altered, improved or modified. So all the words of the Sanskrit language always had the same pronunciation as they have today. There was never any sound shift or change in the pronunciation of any word in the history of the Sanskrit language. The reason is its absolute perfection by its own nature and formation, because it was the first language of the world.

(2) Its morphology of word formation is unique and of its own kind where a word is formed from a tiny seed root (called *dhatu*) in a precise grammatical order which has been the same since the very beginning.

(3) There has never been any kind, class or nature of change in the science of the Sanskrit grammar as it is seen in other languages of the world as they passed through one stage to another.

(4) The perfect form of the Vedic Sanskrit language had already existed thousands of years earlier even before the infancy of the earliest prime languages of the world like Greek, Hebrew and Latin etc.

(5) When a language is spoken by unqualified people the pronunciation of the word changes to some extent; and when these words travel by word of mouth to another region of the land, with the gap of some generations, it permanently changes its form and shape to some extent. Just like the Sanskrit word *matri* (मातृ), with a long 'a' and soft 't,' became *mater* in Greek and *mother* in English. The last two words are called the *'apbhransh'* (अपभ्रंश) of the original Sanskrit word *'matri.'* Such *apbhranshas* of Sanskrit words are found in all the languages of the world and this situation itself proves that Sanskrit was the first and mother language of the world.

Now I will give you one example of a famous verse from the very ancient literature, the Vedas.

"अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।" (यजुर्वेद 40/9) It means, "Those who are the worshippers of only materialism enter into darkness." In this sentence यः (those) and विशन्ति (enter) are the pronoun and the main verb. The word विशन्ति (*vishanti*) is formed of the root word (*dhatu*) विश् (*vish*) and it has 90 single word forms, like, विशति, विशतः, विशन्ति, to be used in its ten tense modes. These word formations of nouns, pronouns and verbs were always in perfect grammatical form since thousands and thousands of years and they are still the same without any change, and will remain the same in future. A person living in Iceland or New Zealand, if he knows the Sanskrit language, he will use the same words because there is no change of dialect or inflection in Sanskrit language. **Time and space make no difference in the representation of Sanskrit language.**

Considering all the five points as explained above and seeing the example of the ancient Vedic verse, it is quite evident that Sanskrit was the first and the original language of the world; and the western linguists (like Theodor Benfey) also believed in this fact. It is so obvious that anyone who learns Sanskrit grammar knows these facts. But still, these

18th and 19th century linguists created a term 'Proto-Indo-European' for the original parent language which was assumed to be spoken about 5,000 years ago by the nomads who assumingly roamed around near the southeast European plains. They further assumed that from the speech of those earlier nomads came the languages of the world like Greek, Latin, Slavic, Russian, Germanic and Indo-Iranian etc., whereas the Sanskrit language came from the Indo-Iranian group.

Now the question is, when an original parent language, Sanskrit, is already in existence, why was the 'Proto-Indo-European' term designed, and, instead of deriving the ancestral relationship of the languages of the world with the Sanskrit language through the findings of the Sanskrit *apbhransh* in them, why was an inferior parallelism of the Sanskrit language drawn along with the Greek and Latin languages? Although the fact was that certain daily usable words and the numerals, like, त्रय, सप्त, पञ्च (*trya, sapt, panch;* three, seven, five), and the religious stories of India that travelled to the Middle East and to Greece were adopted in their language and culture, that's how certain Sanskrit *apbhransh* words were found in Greek, its descendent Latin and the Germanic languages. But this fact was altered and mutilated by vigorously constructing extensive arguments of their own choice, not by one or two linguists, but by a number of well known linguists, and that also for 84 years of day and night efforts from Jones (1786) to Neogrammarians (1870). **Why did they do so, and create such a monstrous lie that confused and misled the sincere intelligentsia of the whole world?** I will elaborate this topic in section 2 of the next chapter. Now we should know that apart from the Sanskrit language *there is no such thing as Proto-Indo-European language* as it is self-evident from the findings of Sanskrit *apbhransh* words in all the existing Asian and European languages.

The development of the English language.

The Germanic tribes, Jutes, Saxons and the Angles, came to England around the 5th century AD and began to live in the Jutland, Holstein and Schleswig areas. Later on the Jutes settled in Kent and the southern Hampshire, the Saxons in the rest of the south of the Thames area and the modern Middlesex, and the Angles spread throughout the rest of

England and as far as up to the Scottish lowlands. In Germanic, Angles were called the Angli, and that was transformed to Engle in Old English, and thus the land of all the three tribes was collectively called (Engle + land) England. The Jutes, Saxons and Angles still held their dialects separately. Later on two separate Anglian dialects developed. The dialect of the north of Humber river was called **Northumbrian** and of the south was called the **Mercian**. Also the Saxons dialect was called **West Saxon** as they were settled in the west, and the dialect of Jutes was called the **Kentish** who were on the southern and eastern sides of the river Thames. Thus, there were four main dialects in England.

In the beginning, the Northumbrians held prominence in literature and culture, but after the Viking invasions (793-865) the cultural leadership went to the West Saxon group. In the later part of 9th century the Parker Chronicle (or Anglo-Saxon Chronicle) was written, and thus, West Saxon's dialect became the "Standard Old English." According to the literary development of the English language, it could be classified as: **Old English, Middle English, Early Modern English and Modern English.**

Old English (9th and 10th century).

The English language uses the Latin alphabet of 26 consonants and vowels. In the beginning there were very few words of general use like, words of kinship: *faeder, modor, brothor, sweostor,* and *dohtor;* 25 names with their inflections like *mon, men* (man, men) and some adjectives and verbs. There were two demonstratives: *se, seo, thaet* (that) and *thes, theos* (this) but there were no ('a' or 'the') articles. So 'the good man' was written as '*se* (that) *goda mon,*' and 'a good man' was written as '*an* (one) *goda mon.*' Verbs had only two tenses, present-future and past with their inflections. *Hors* (horse) and *maegden* (maiden) were neuter gender; *eorthe* (earth) was feminine but *lond* (land) was neuter; *sunne* (sun) was feminine, but *mona* (moon) was masculine. Inflections were used in abundance, so the word order in a sentence was not of much importance in those days as long as the theme was understood. But Old English is totally incomprehensible for a Modern English knower. It was more like the modern German of today. For example: *Hie ne dorston forth bi th ere ea siglan* (They dared not sail beyond that river).

Middle English (11th to 14th century).

The northwestern area of France is called Normandy because the Norse (Scandinavian) people settled in that area around 800 AD. They were called the Normans. These Normans sent out expeditions of conquest in the nearby countries. The invasion of William I, the Duke of Normandy, on England is called the 'Norman Conquest' of 1066 when he conquered England. So he was called 'William the Conqueror.' During the early days of his ruthless reign the vernacular of England was greatly disturbed. West Saxon lost its superiority, and the center of learning was shifted to London. The Northumbrian dialect got divided into Scottish and Northern dialect, Mercian was divided into East Midland and West Midland, Kentish was called South Eastern and West Saxon was reshaped as South Western. All these *six dialects* (five English and one Scottish) developed in their own way and formed their own characteristics.

The Norman Conquest also changed the style of writing and, with the change in appearance of the alphabet, the spellings were also changed. So, Old English *y* was written as *u; v* as *ui; u* as *ou; u* was often written as *o* before and after *m, n, u, v* and *w;* and *i* was sometimes written as *y* before and after *m* and *n.* Thus, *mycel* (much) became *muchel,* and *hus* (house) became *hous*; *sunu* (son) became *sone*, and *him* became *hym.* Old English *cw* was changed to *qu* or *quh*; *hw* to *wh; c* to *ch* or *tch*; *sc* to *sh*; and *ht* to *ght.* So, Old English *cwen* became *queen,* and *hwaet* became *what, quat* or *quhat.*

During the first century of Norman reign over England, most of the loaned words came from Normandy (or Norman French). After Henry II, Francien (or Central French) words were also added to the language. So, Middle English had words like: *channel*, *chase*, *loyal* and *royal*. The words *gage* and *guardian* came from Francien. Their parallel words, *canal*, *catch*, *leal*, *real*, *wage* and *warden* came from Normandy. After the Norman conquest the upper-class people and royal family spoke only French.

Chaos of the 13th century.

It was a chaotic time when the French (Francien) language came into real predominance after Henry III (1216-1272), while Latin still held its importance as a language of the learned people.

For about three centuries the language and the literature of England was trilingual, so a general guide was then issued in all those languages Middle English, Francien (Central French) and Latin. Further, **sound shift** occurred during the 13th and 14th century when Old English long vowels were shortened and early Middle English short vowels were lengthened in most of the situations. Apart from that there remained a considerable variation in verb inflections in the Northern, Midland and Southern dialects, like Northern *singis* (sings), Midland *singes* and Southern *singeth.* Shakespeare (1564-1616) used both endings, *-eth* and *-s.*

The literature of **Geoffrey Chaucer** (1340-1400), who lived in London and was a great learned man and whose poetry marked him as the best poet of his age, had great influence on the vernacular of London English. His famous writing the **'Canterbury Tales'** is in Middle English but he himself used four languages; read classic Latin and spoke French, Italian and Middle English, whatever suited him. Considering the linguistic chaos of its multi-diversions, the **'Statute of Pleading'** was passed in 1362 which instructed that all the proceedings, henceforth, should be conducted in English, although they may have been written in Latin.

Early Modern English (1500 to 1660).

The population of London (in 1400) was only 40,000, but it was the largest city in England and the language was taking a new shape. The speech of the capital was mixed. The seven long vowels of Chaucer's speech had already started to shift when the printing system was invented.

Diphthongization of *i* for *ai* and *u* for *au* affected the long vowels *e* and *o*, and many more changes that happened during that period affected the structure of the whole language. This was known as the **'Great Vowel Shift.'**

William Caxton, when he started his **first printing press** near Westminster in 1477, was perplexed to observe the uncertainty of the English words and their spellings and he faced this problem throughout his working life. Chaucer's spellings and pronunciations were being used along with the local dialected style of word pronunciations. **During this period sentence structure was gradually modified, spellings and pronunciations were regularized and more words were borrowed into the English language.**

During the **Renaissance** period (1300-1600) the great social reform movement started from Italy in 1300 and spread to France, Germany, England and Spain by the end of 1400. It created an interest in the younger generation to study the science of humanitarian development while looking into the ancient records of Greek and Roman literature of classical antiquity.

Borrowings.

During the 15th century the words of Greek, Latin and French origin were liberally borrowed from various sources. Greek words were borrowed through Latin and also certain Greek words were directly borrowed; Latin words through French and also certain Latin words were directly borrowed. So, doublets and triplets of similar words appeared in the English language. For example: French words that already existed in the language were borrowed again directly from French. So doublets arose like: *benison* and *benediction, blame* and *blaspheme, count* and *compute, frail* and *fragile*, and *poor* and *pauper.* Similarly, the Latin words that came through Norman (French), Old French, and directly from Latin created triplets like: *real, royal* and *regal* and *leal, loyal* and *legal.*

Inflections modified.

By 1500 English had lost most of the Old English inflections and its pronunciation was coming close to Modern English. In the 16th century English prose was further modified. **The first true English dictionary by Robert Cawdrey (1604) called *"A Table Alphabeticall, conteyning and teaching the true writing and understanding of hard usuall English wordes, borrowed from the Hebrew, Greeke, Latine, or French &c."*** had only 3,000 words which were collected through various sources and a great number of words were taken from the Latin dictionary *"Dictionarium linguae Latinae et Aglicanae (1588)."* It was published in London in 1604. The important literature of that period were the works of William Shakespeare (1564-1616). They are: Romeo and Juliet, Hamlet, Macbeth, The Merchant of Venice, The Taming of the Shrew and The Tempest etc. Most of his plays have tragic endings, where in one of his plays, Macbeth, he portrays a clear picture of the tyrannical rule and the ambitiousness of the kings of those days.

Modern English (1660 onward).

Sir Isaac Newton who introduced the theory of 'gravity' wrote his Principia (1687) in Latin, and Opticks (1704) in English. In 1662 *the Royal Society of London for Improving Natural Knowledge*, which was established in 1660 to promote the natural sciences such as engineering, chemistry, mathematics, and physics etc., appointed a committee of 22 people to improve the English language especially for technical and philosophical purposes. But, because of too many cultural and linguistic diversities and the jumble of words that entered into the English language through Greek, Roman, French and German origins, it was of no avail.

1660 to 1700 is called the **Restoration period** because the Parliament, on the public urge, restored the monarchy under Charles II. The period between 1700 and 1750 is called the '**Augustan Age** of English literature' because the English writers of this period tried to capture the soul of the Latin literature of the period of Emperor Augustus (27 BC - 14 AD), which was considered the peak of the development of Latin literature when **Virgil, Horace** and **Ovid** produced their masterpieces.

The literature of **John Dryden** (1631-1700) and **Jonathan Swift** of this period pushed the English language to its maturity. Dryden was famous as a poet, dramatist and also a literary critic who believed that literature and culture should be based on the common reasonings of social development. First he wrote poetry, then he wrote plays to make a living. He praised Chaucer and Shakespeare in his writings and simplified some of Shakespeare's stories. His famous writing is the translation of the poems of Virgil. His best plays are: 'Marriage á-la-Mode' (1672), a comedy; 'The Conquest of Granada' (1671), a heroic drama; 'All for Love' (1677), a tragedy; and his poem 'Absalom and Achitophel' (1681), a political satire.

The famous work of Swift is 'Gulliver's Travels' (1726) where he allegorically attacks the hypocritical acts of kings and their courtiers. All the satirical writings mostly belong to this age. 'Robinson Crusoe' (1719) by Daniel Defoe; a great comic novel 'Tom Jones' (1749) by Fielding; and jestful jokes and puns 'Tristram Shandy' (1767) by Laurence Sterne were also popular.

(18th century) The further development of English literature happened with the publication of **Samuel Johnson's "*Dictionary of the English Language*"**in 1755, and Robert Lowth's grammar in 1761. The extensive (two volume) work of Samuel Johnson was simplified by the single volume of his dictionary in 1756 which continued to be used up to the 20th century. In fact, since the 13th century, every century had its reformers of the English language.

The grammarians of the 18th century like Robert Lowth and James Buchanan etc. took a critical view and spent a lot of time in correcting the shortcomings and the improprieties of the English language that were commonly in use. For example: *'I had rather not,' 'a third alternative,' 'more perfect,'* and *'you was'* etc. The *'you was'* term was very commonly used among educated people in those days. It was changed to *'thou wast'* and then to *'thou wert'* and finally to *'you were.'* They held the view that Latin was still a superior language. During that time Lindley Murray published his *Grammar* in 1795 followed by *English Reader* in 1799 and *English Spelling Book* in 1804. During that period Noah Webster (1758-1843) produced his Spelling Book in 1783, the first edition of his ***American Dictionary of English Language*** in 1828 and a subsequent edition in 1840.

Morphology and the vocabulary of Modern English.

(Morphology) The nouns, pronouns and verbs are inflected. **Plural inflections** vary in spelling and pronunciation as well. For example: (1) cats, dogs and horses, with *s, z* and *es* sound, (2) goose, geese; foot, feet; man, men; and mouse, mice, with change of vowel, (3) child, children; ox, oxen with *en* ending, and (4) sheep, sheep; deer, deer, with no change at all. Forms of **verbs** vary. For example: some verbs like "to be" have eight forms, is, am, are, be, was, were, been, being; some have five; some have four; and some have only three, like, cut, cuts and cutting. **Affixes:** The English language has a lot of important prefixes and suffixes from Latin and Greek like *mini, maxi* of Latin, and *micro, macro, para, poly, tele,* from Greek. Greek and Latin affixes go well together. A good example is the word "ac-climat-ize-d" where a Latin prefix with a Greek stem and suffix ends with English inflection.

(Vocabulary) The vocabulary of English language is a mixture of Germanic (Old English and Scandinavian), Greek, Latin and French where almost half of it is Germanic and Greek and half is Latin and French with some of the words from almost all of the notable languages of the world as it had taken free admission from everywhere.

Most of the common nouns and personal pronouns are from Old English but 'they, their, them' are Scandinavian. 'President, representative, legislature, congress, constitution and parliament' are French, but 'king, queen, lord, lady, earl and knight' are English. 'City, village, court, palace, mansion and residence' are French, but 'town, hall, house and home' are English. Skilled artisans, 'carpenter, mason, painter and plumber' are French, but 'builder' is English. 'Tailor' is French, but 'weaver' is English. 'Dinner and supper' are French, but 'breakfast' is English.

A sample of other adaptations are: **Spanish**–cigar, mosquito, tornado, tomato (tomate) and potato (patata). **Hebrew**–amen, manna, messiah, rabbi and jubilee. **Norwegian**–ski. **Finnish**– sauna. **Russian**–mammoth and vodka. **Czech**–robot. **Hungarian**–paprika. **Portuguese**–marmalade, flamingo and molasses. **Turkish**–turban, coffee and caviar. **Hindi**–sahib, maharajah, jungle, cheetah, karma, mantra and dhoti. **Persian**–divan, purdah, bazaar and chess. **Tamil**–curry. **Chinese**–tea. **Japanese**–judo and jujitsu. **Malay**–ketchup, sago and bamboo. **Polynesian**–taboo and tattoo. **African languages**–mumbo jumbo and voodoo. **Caribbean**–hammock, hurricane and tobacco. These are just a few examples of adaptations.

(19th and 20th century) In 1864 Frederick James Furnivall founded *the Early English Text Society* to initiate the revival of the Medieval English literature and to synchronize it with the gradual development of the English language. As a result of that "A New English Dictionary on Historical Principles," edited by Sir James A.H. Murray and assisted by three more editors, Bradley, Charles Onions and Craigie, was published in 12 volumes along with its supplements from 1884 to 1928. It gives the inventory and the history of words in use from 1150 up to 1500 of all the five dialects of the Middle English. After 1500 only literary English words are taken, not the dialecticals. It enormously contains the quotations from the English literature and records, and incorporates the words that have entered into English vocabulary from the earliest records to the existing date along with their history and origin. It contains more than 15,000 pages and over 400,000 words. A revised and concise edition of this dictionary called **"The Oxford English Dictionary"** was first published in 1933.

Dialects of Modern English. There are a number of dialects and subdialects in United Kingdom. For instance, Southeast England, Northern, Midland, Norfolk, South Western, Wales and Lowland Scottish etc. Then, the English speech of America, Canada, Australia, New Zealand, Fiji, India, Gulf countries and Africa has its own peculiarity.

The latest form of the most advanced English language.

The English language is considered to be the world language of today. It has an extensive amount of words not found in other languages and its rich vocabulary may sufficiently accommodate all the situations of a social and technical nature. But, even at the maximum height of its evolution (which took a full 1,500 years since the arrival of the Germanic people in England in the 5th century AD) could you be sure of the spellings of the names of people or their pronunciations unless you are told? Isn't it a dilemma that the vowels have no fixed sound or phonetic value, like, f*a*ther, *e*ye, n*o*w, s*o*n, s*u*n, where ***a, e, o*** and ***u,*** all of them sound as *a,* (long or short), and *o* is either *o* or *a* as in J*o*an, J*o*hn, J*o*hnny? It is because the basic alphabetic structure was scientifically wrong from the very beginning; **and this is the case with all other languages of the world.**

The literature.

Brief descriptions of the notable masterpieces of the literature of England, and the story of Dionysian worship by the Greeks and the Romans.

(1) Dionysus (also called Bacchus): He was a god of the Greeks and Romans. Dionysus was god of fertility and god of wine, merriment and wild behavior in both, Greek and Roman mythologies. He was a famous god. Two main celebrations called *Dionysia* were held in March and December every year in Athens. His worship was very common in those days. In Rome at some secluded area or on the mountain slopes his celebrations were held. The followers were more women and less men. While going to worship, a group of people, men and women, in a bewildered state of frenzied ecstasy used to kill an animal on the way. Tearing the animal apart, eating its raw flesh, drinking its blood, and frantically rejoicing and dancing they moved ahead. They believed that the animal they ate was the form of Dionysus because Dionysus himself was represented as a bull. In this way while consuming the animal they believed that they were taking Dionysus in their veins, and so, assuming to be possessed by Dionysus, they danced and enjoyed the vulgarity of their drunken behavior. Sometimes, in a state of drunken frenzy a woman also enjoyed tearing apart her own baby as a sport.

Euripides: He was the first person to create a drama on Dionysus or Bacchus. Not much is known about Euripides, but he was unhappy in his life although he was married twice. He wrote a number of plays of which **"Bacchants" (406 BC)** was his masterpiece. He died tragically. While walking in the woods, a set of hunting dogs, darting ahead of some king who was going for hunting, charged upon Euripides and tore him apart. Some writers say that he was torn apart by the frenzied women worshippers of Dionysus. Either way, he had a terrible tragic death.

The play: (It is called **Bakchai** in Greek, **Bacchae** in Latin and **Bacchants** in English.) In the play, Dionysus comes to the city of Thabes which is ruled by a pious man named Pentheus. Dionysus comes in disguise as a charismatic young man accompanied by a number of women called the 'maenads.' People of Thabes do not accept him as a god. King Pentheus was also suspicious about Dionysus and his followers. So he arrests them and throws them in jail. But Dionysus escapes and makes the king insane. In bewilderment, the king walks towards the hills. The mother of Pentheus (Agave) along with the maenads goes to the hills to worship Dionysus and on the way she kills Pentheus. The play is shown in great detail and has a tragic ending with scenes of vulgarity throughout.

A scene of the play of Dionysus as described by William Arrowsmith (b. 1924) in his English translation **"The Bacchae"** is as follows:

> "No, no, Mother! I am Pentheus, your own son, the child you bore to Echion! Pity me, spare me…But she was foaming at the mouth, and her crazed eyes (were) rolling and frenzy. She was mad, stark mad, possessed by Bacchus. Ignoring his cries of pity, she seized his left arm at the wrist; then, planting her foot upon his chest, she pulled, wrenching away the arm at the shoulder…He was screaming with what little breath was left. They (were) shrieking in triumph. One

tore off an arm, another a foot, still warm in its shoe. His ribs were clawed clean of flesh and every hand was smeared with blood as they played ball with scraps of Pentheus' body."

"His mother, picking up his head, impaled it on her wand... But all the victory she carries home is her own grief." (lines 1120 to 1145)

Dionysiaca: It was written by **Nonnus**. Nonnus was in the **5th century AD**. He was the most notable Greek poet of his time. He was converted to Christianity. He wrote Dionysiaca which is a very long and elaborate description of Dionysus (Bacchus) in a poetry form. He was a writer of imagination. Including all the stories of Greek mythology about Dionysus he added a lot of fancies of his own mind and represented Dionysus as a world conqueror. Detailing the birth, growth, triumph, adventures and the military expeditions of Dionysus, he wrote the longest account of his expedition against the Indians. It was all his own addition; there were no such things in the writings of Euripides. He also elaborated the frenzied behavior of the followers of Dionysus who killed an animal, and, eating its raw flesh and drinking its blood, they believed that by that act they were absorbing the powers of Bacchus in themselves. The story of Dionysiaca also contains the detailed behavior of love, hate and jealousy of the Greek gods.

Such writings, that were the scholarly masterpieces of those days, in fact, reveal the true image of the society of that time.

(2) **Beowulf:** It is considered to be an excellent epic of western literature, which was composed sometime in the 8th century AD by an unknown poet. It is written in the Mercian dialect of **Old English** from West Midland, Britain. It was most likely sung by minstrels for many years before it was written down. Beowulf reflects the long held Teutonic (pagan) beliefs of the Anglo-Saxon people mixed with the Christian beliefs of that time. The language of Beowulf very much resembles the modern German of today.

The story: Beowulf is a young landlord in the kingdom of Hygelac. He is invited by the neighboring king to save his kingdom from a dreaded monster that was terrorizing the kingdom for twelve years. Beowulf comes, fights with the monster and kills him. The whole town celebrates the victory of Beowulf. That very night the mother of the monster avenges the death of her son by her fierce attacks but she is also overcome and finished by Beowulf. He returns back to his home. After sometime King Hygelac dies and leaves his throne to Beowulf. Beowulf once again had to fight a fire-breathing dragon. He encounters the dragon, and a fear of death enters the back of his head. He still fights and terminates the dragon. But the dragon's poisonous bite makes him die a painful death. The epic ends with the detailed description of his funeral.

(3) Canterbury Tales: It was written by Geoffrey Chaucer around 1385 AD. These tales were recited in couplets in those days. At that time people from every corner of England used to make pilgrimage to Canterbury to receive the blessings of St. Thomas Becket. Pilgrims used to come and meet at an inn and from there they travelled together. To amuse themselves they devised a form of contest where the best storyteller was to win a special dinner prepared by the group. They used to tell tales on the way to Canterbury and also on the return trip.

For example: One of those tales begins in the court of King Arthur. A young knight is condemned to death for his crime. The queen shows sympathy towards the knight and says, "If you come up with a correct answer to my question within one year, you may be spared." The question was, "What is that thing that a woman desires the most?" After a great struggling effort and with the help of an old hag (who was a witch in disguise) he gets the right answer and produces it to the queen. The answer was that every woman desires total control over her husband. The answer pleases the queen and he is released from the punishment of death.

(4) Hamlet: Written by William Shakespeare (1564-1616). Most of the Shakespearean dramas have a tragic ending that expose the total disappointment of life.

Hamlet is prince of Denmark. Resenting his father's death he further resents his mother's marriage to his uncle Claudius who becomes the next king. One night the ghost of Hamlet's father appears and tells him that he was murdered by Claudius, and demands Hamlet to take revenge. By intellectual trickery Hamlet discovers that Claudius was guilty. Hamlet visits his mother in her sitting room and notices that something moved behind the curtain. He jumps up and stabs through the curtain. The person falls dead; he was Polonius, the king's personal advisor. Claudius exiles Hamlet to

England; but Hamlet comes back to Denmark and discovers that the woman he loved, Ophelia, the daughter of Polonius, has gone insane with the tragic death of her father. Her desperate love for the killer of her loving father scatters her wits and she drowns herself.

Ophelia's brother Laertes, with the help of Claudius plots a revenge to kill Hamlet in a dual with a specially prepared poisoned sword. On the other side Claudius has also prepared a poisoned wine for Hamlet in case Hamlet survives the dual.

Hamlet appears on the scene. Laertes fights the dual, wounds Hamlet, but he is also wounded by the same sword. Hamlet's mother, weary with her own grief, comes and happens to drink the poisonous wine that was prepared by her husband for Hamlet. Hamlet, feeling the presence of death crawling through his veins, to enjoy the last thrill of his revenge rushes to Claudius, kills him, and he himself falls dead. Laertes, dying with pain, collapses and dies. Hamlet's mother watching the death scene of her husband and son closes her eyes forever. The dead bodies of all the four characters of the play covering the whole of the stage create a gloomy atmosphere in the hall. The audience, holding their breath in a sad excitement, go home with enough material to have a nightmare in their dream. Thus ends the famous drama of Shakespeare with a spine-chilling thrill of ancient murderous living.

(5) Romeo and Juliet: Written by William Shakespeare. It is a tragic story of worldly love. The play is set in Verona, Italy. It relates to an ancient family feud between Montague and Capulet that disturbed the peace of the town.

The Capulets are holding a family celebration where Romeo (a Montague) comes in disguise and sees Juliet, the beautiful daughter of Lord Capulet. They both look at each other and fall in love at first sight. She was only fourteen. She shows her love and meets Romeo in a secluded area under the cover of the night. Secretly, they get married with the help of a well-wisher and, after spending the first night together, they sadly depart as they know that their families won't accept the marriage.

Juliet's cousin, Tyblat, when he discovers the arrival of Romeo in the party, wants to take revenge. Shortly thereafter, he fights with Romeo in a dual to kill him but, instead, he gets killed by Romeo. In the meantime, Juliet's father had arranged her marriage to a young man called Paris. The wise old Friar Lawrence, having a sympathy for Juliet, decides to give both a chance to meet together. He devises a potion that could put a person in a deathlike state for some time. Juliet drinks the potion and passes out. Her father, thinking her dead and grieving on his bad luck, puts Juliet in the tomb. But the secret message of Friar Lawrence could not be delivered to Romeo on time, while, in the meantime, he already hears about the death of Juliet. Bewildered, he runs to the tomb, sees her lying like dead, he drinks the poison which he had carried with him, and dies. Minutes later Juliet opens her eyes, and sees Romeo, the love of her heart, dead. In desperateness, she pulls the dagger from Romeo's side, stabs to her chest, and dies. The drama ends with a moaning scene where both families were present.

(6) Macbeth: Written by William Shakespeare. This play is set in Scotland. Returning from the battle, Macbeth, along with a second general, Banquo, is returning home. On the way they come upon three witches who predict that Macbeth will first become a baron and then the king of Scotland. Shortly after that, Macbeth, who was the foremost general of Duncan, becomes a baron. Due to his deep ambition to become the king, and also encouraged by his wife, he murders King Duncan and seizes the throne of Scotland.

Duncan's sons escape to England. Macbeth gets Banquo murdered but his son Fleance escapes. He also gives orders to murder the wife and the children of Macduff who had fled to England after Duncan's murder. Macduff was also a general of King Duncan's army. He gets help and overthrows Macbeth. With the guilt of murdering so many people, Lady Macbeth becomes insane and also a sleepwalker, and finally she dies. Macduff kills Macbeth in the battle and Duncan's son Malcolm is then proclaimed the king of Scotland.

This is another masterpiece of Shakespeare which tells the story of worldly ambitiousness. It also tells how far a person could go down committing grave sins one after another to fulfill his own ambition.

(7) Robinson Crusoe: Written by Daniel Defoe and published in England in 1719. It is a long and narrative fictional masterpiece of English literature.

Robinson Crusoe was from England. Dreaming about sea adventures he leaves his house against the will of his parents. He encounters many adventures on his sea voyages. On one voyage he is captured by pirates and enslaved. He escapes by a boat and is helped at sea by the people of another ship who give him safe passage to Brazil.

Robinson Crusoe makes his other journey to Guinea where, on the way, he is struck by a fierce storm and is marooned on an island. Cut off from the civilized world he spends a very long time over there. He saves himself and also one more person from the hungry cannibals who lived on that island. He escapes from the island, and, with the help of some kind captain of a ship, he reaches England. The whole story circles around the adventures of the sea and the survival from the adversities of the long deserted life on the island.

(8) Gulliver's Travels: Written by Jonathan Swift and published in London in 1726. It is about the adventures of Gulliver which became a world famous children's story. Its comical story of strange people of strange height and in a strange land makes it an interesting children's story which also establishes a satirical attack by Jonathan Swift on the hypocrisy, dishonesty and the cruelty of the royal people of those days.

Gulliver is a doctor who has a desire to travel on the high seas. He finds a job on a ship bound for the West Indies, but to his ill-luck the ship is wrecked and Gulliver, when he opens his eyes, finds himself surrounded by thousands of people who were only six inches tall. It was Lilliput. He was first welcomed and then rejected by those people.

He escapes from there. His second voyage takes him to Brobdingnag where people are tremendously tall like giants. His tiny body amuses the little nine year old daughter of a farmer who was 40 feet high. She gives him to the queen who makes him her favorite pet.

The third voyage takes him to the land of sorcerers and immortals with strange behavior and ideas; and his fourth voyage takes him to the land of the talking horses and the beasts, and many more strange creatures of the same kind. In the end he returns to England in a fully disillusioned state of mind.

(9) Oliver Twist: Written by Charles Dickens and published in 1839 in London. Charles Dickens wrote a number of books. Some of them were the bestsellers of his time. In Oliver Twist, Charles Dickens describes the adventures of a poor orphan boy. This book represented a sensational sketch of London's criminal world and its mistreatment of the poor.

Oliver's mother, Agnes, dies giving birth to him in a filthy workhouse. His father was unknown. Helped by the co-workers, as he grew, he found himself in the cruel world, where he was unmercifully beaten even for asking for food. The starving eight year old child escapes to London where he is caught up with a band of young criminals run by Fagan who teach him the tricks of the underworld petty crime.

Oliver was once apprehended by the police, but he fainted in the court with the fear of punishment. He was again captured by Fagan. This time Fagan got him involved in a major robbery. The robbery was unsuccessful. He gets shot, other criminals run away and he is left behind. Somehow he drags himself out. But the poor boy was taken care of by Rose, Mrs. Maylie and Harry, the people of the family whose house they were going to rob, because they felt a sympathy for him. Later on a person named Monks appears on the scene and tries to kill Oliver because, after a long effort, he discovered the identity of Oliver, that his unknown wealthy father had left a fortune for him and that he (Monks) was also Oliver's stepbrother. During the course of these inquiries it was also discovered that Rose was the younger sister of Agnes; and thus, Oliver stayed with the same family. Monks being associated with Fagan was tried and put to death, and the story ends. The story shows so many twists in the life of Oliver.

(10) Wuthering Heights: Written by Emily Bronte and published in 1847. Living in the desolate moors of Yorkshire, Bronte has probably depicted the disappointments of her life in her novel, which is written in a condensed poetic style.

It is a story of love, hate and revenge which starts in the house of a Yorkshire farmer and his wife who adopt the gypsy boy, Heathcliffe. But, since the beginning, Heathcliffe was scorned by his stepmother and his stepbrother, Hindley, and loved by his stepfather and stepsister, Catherine, who became the object of his love while living in that house. Although they both loved each other yet Catherine became attracted to Edgar Linton and married him. It caused Heathcliffe to leave the house, Wuthering Heights.

Holding the pain of disappointed love in his heart he goes out of town. After sometime he comes back as a wealthy man and discovers that Catherine is pregnant with Edgar's child. Catherine was again drawn towards Heathcliffe. They both vow to reunite, but she dies giving birth to baby Cathy. The arrival of Heathcliffe, betrayal by his wife Catherine and the shock of her death disappoints Edgar so much that he enters into a deep depression from which he never recovers.

Now, descending again into the hellish pain of his doomed love, Heathcliffe, decides to take revenge on Edgar, and thus, to control Edgar's fortune he marries Edgar's sister Isabella. He torments his stepbrother Hindley so much that Hindley resorts to drinking and becomes a gambler and his son Hareton plunges into poverty. Winning all of Edgar's property Heathcliffe gets his and Isabella's son Linton married to Cathy who was the daughter of Catherine and Edgar. Linton soon dies, Cathy falls in love and marries Hindley's son Hareton. The story ends with the tormented life of Heathcliffe who dies in despair in the end.

Remarks: You must have noticed that the entire English literature, novels, dramas and the poetries, reflect the image of the social living of those days which was possessed by the personal vehemence of ambition, jealousy, love, hate, revenge and the bitter disappointments of life. The vulgarity of savage behavior, the stories of dragons and monsters, the hair-raising tragic climaxes of Shakespearean dramas, the stories of survival from cannibals, the depiction of the underworld crime and the unforgettable painful memories of Bronte's work, all refer to the heartbreaking disappointments and the emotional miseries of the material world. There is absolutely no teaching of social upliftment of any kind and the talk of spirituality is out of the question. In the following pages you will see that the total history of the western world runs along the same lines as it is portrayed in their literature. **But if you carefully study any of the ancient Sanskrit literature of Bharatvarsh you will find that, directly or indirectly, one way or the other, it encompasses the subject of God and God realization.**

Early conquests and the religions of the British Isles.

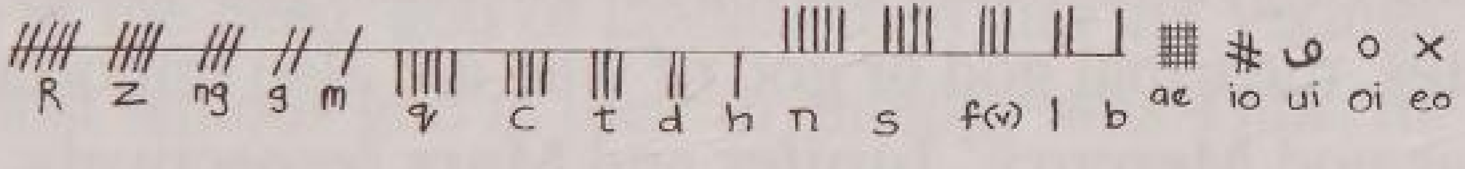
There was no name of that land when the survivors of the ice age came and began to live in the caves around 6000 BC. Then came some people from the Rhine and Danube river area in about 2000 BC who used bronze tools. They settled, flourished and left their monumental structure (in Salisbury) which is now called the Stonehenge.

Early invaders.

The Celts and their language. The first civilized invaders were the Celts of warlike nature who occupied the western island (now Ireland) and the northern area of the main island (now Scotland) in about 500 BC. They were from Gaul which is now France. Another group of Celts invaded and settled on the main island. They were called the Bretons (or Brythons), and thus, later, the entire group of islands was called the 'British Isles.'

The Celts originally lived in Austria (700 BC), then they spread to France, Portugal, Spain and the British Isles. Not much is known about the early Celts. The Celts of the British Isles developed a writing style called **Ogham.** The Ogham alphabet consisted of 20 signs represented by straight or diagonal strokes, varying in number from one to five, and drawn below, above or right through the horizontal line. The inscriptions of a few words or names on stone monuments of the 4th century AD have been found.

(A sample of Ogham line-alphabet:)



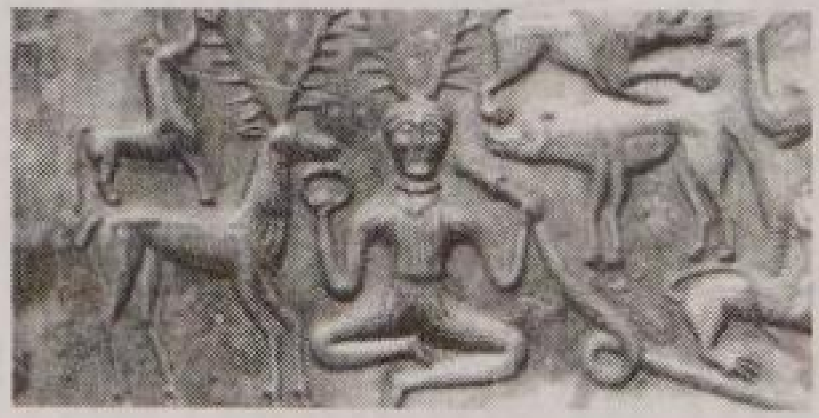
Roman conquests. In 56 BC, Julius Caesar invaded Britain, defeated the Celts, collected the wealth and returned to Rome. In 43 AD, Roman Emperor Claudius again invaded Britain, continued to conquer Celtic kings, and by 80 AD most of Britain had become a part of the Roman Empire. During the period of conquest, Romans built a seaport near Thames and called it **Londinium** which became London afterwards. In the early 400's the Romans left Britain because they had to defend their own country from the barbarian invasions. During that time Britain prospered. Romans built roads and forts, developed trade and also built walls and forts across the northern border to protect it from the warriors of Scotland. For the first time Christianity also came during that time but it did not spread much. People used to worship Celtic gods and goddesses.

Germanic invasions. During the 5th century AD Germanic tribes invaded Britain. They pushed the Celts mostly to the fringes of Britain and some of them migrated to Brittany in northwest France. During the early middle ages Celts adopted Latin alphabet and developed their culture. The Celtic languages that developed were Irish, Scots and Manx Gaelic, Cornish, Welsh and Breton of Brittany. Welsh, Irish and Scots Gaelic are still spoken in these countries but Breton is almost a dead language.

Early religion of the British Isles.

The Celts believed that the sun god rises from the sea in the early morning and goes back to the other world at night, which is a *Delightful Plain* also called *The Land of the Young* where there is no sickness, no old age, no death and happiness lasts forever. It was imagined to be some island beyond the sea where one day was like one hundred years of this world. This belief matches the Greek description of *Elysium* which is their heaven where souls of the heroes go and live forever. It was called the *Island of the Blessed*, and this story was also believed by the Romans of those days. The Celts also worshipped certain sacred (oak) trees, wells and rivers and regarded the rivers Shannon and Boyne as goddesses.

Some 400 names of gods appear in the Celtic mythological tales, most of which appear only once. The name of god **Lug** who is supposed to be the king of gods appears the most. **Taranis**, god of sky and thunder, and **Teutates**, the tribal god or god of war, are also important. They are identified as god **Mercury**, **Jupiter** and **Mars** respectively. The images of gods with three heads (mostly unidentified), were found in the British Isles, mostly in Ireland. An interesting goddess **Epona** was also quite popular in those days who was the goddess of the travellers and her image was often used to decorate the stables.



Rites and sacrifices of the Celts.

There were a number of Celtic gods and goddesses with Irish transformations who were worshipped where Lug was also the sun god. The priests who conducted the rites were called the Druids. Human sacrifice was practiced among the Celts of Gaul. Cicero, Caesar and other writers have mentioned this fact. Pliny the Elder (23-79 AD) said that it was also practiced in Britain in the earlier days but it was stopped afterwards.

On some important occasion the human victim was stabbed in the midriff and was allowed to fall with gushing blood. The bull-sleep rite was also common, where the flesh of the slaughtered bull was boiled and the future-telling wiseman (the primitive seer) used to eat that meat, take a bath in that broth and then sleep in the same situation contemplating to dream about the future. Many such rituals and sacrifices prevailed in those days.

Rites and mythology of the Germanic people.

Most of the Germanic mythology is of Norwegian and Icelandic origin. Their books contain the stories of gods, men and monsters. They are mostly in poetry form. Their **creation story** thus describes that there was only Ginnungagap, the great void, from which **Odin**, the chief god, along with his two brother gods raised the earth from the ocean. The sun shone and the earth became green with vegetation; god breathed on the two lifeless tree trunks and made them man and woman who started human generation. It was also believed that there is a "World Serpent" that lives under the oceans of the world. Their mythology also tells that there is a land of demons, which is separate from the land of gods.

Odin, apart from being the chief god, was also god of the occult and wisdom, god of the dead, god of lawless men and the Vikings, and much more. The most famous god in their mythology was **Thor**, the mightiest, who kept all the giants of the giant land under his control. He was god of rainfall and fertility so he was identified with Jupiter. **Freyr** was god of cornfields, and **Freyja** was goddess of love, fertility and wealth. She wept tears of gold nuggets and she was also goddess of magic.

Sacrifices were conducted in the open or in certain groves dedicated for this purpose. According to Tacitus (56-120 AD) human sacrifices were also practiced. Tacitus was the greatest historian of his time who wrote "The Germania" about the Germanic tribes in the Latin language.

There are interesting stories about Thor, how he defeated the demons when he went to the land of the demons and also how he was sometimes tricked by them. **The worship of god Thor was popular among Jutes and Saxons up till their conversion into Christianity. Between the 6th and 8th century some of the English people were converted easily and some under the pressure of the army.**

Now we can have a glimpse of the history of England which is a clear representation of greed, jealousy and ambitiousness of its ruling powers.

A general survey of the history of England.

Early history.

450 - 800 AD. The Germanic people invaded England and established a number of kingdoms between 450 and 600 AD. There were many groups of Saxons, Angles and Jutes. They established seven independent kingdoms called 'Heptarchy' (a Greek word which means 'the rule of seven'): **Kent, Essex, Sussex, Wessex, East Anglia, Mercia** and **Northumbria**. Northumbria, Mercia and Wessex were the main kingdoms who controlled the others whichever was in power, but they always battled among themselves for power.

In 597 the pope of Rome sent Augustine to England to spread Christianity. He was welcomed by the king of Kent who became the first convert, and then, with the help of the king of Kent, conversion vigorously started in England. The capital of the kingdom of Kent was Canterbury, so, Augustine established the cathedral there which was the center of the Church of England. In 601, the pope made Augustine the Archbishop of Canterbury, and thus Augustine became famous as Augustine of Canterbury.

In 829, the Saxon King Egbert of Wessex established his superiority and joined all the kingdoms together. He was thus the first king of the unified kingdom.

800 - 1066. In the early 800's, Danish Vikings had started attacking the country and had captured quite a few territories (except Wessex) and had settled in the eastern half of the country, but the Saxon King Alfred the Great of Wessex defeated the Danes and pushed them to the north eastern side of England. After Alfred's death in 899, the kingship weakened and Danish invasions again started and finally in 1016 Canute, son of the Danish king, succeeded in defeating the existing Saxon king of Wessex. Thus, the kingdom of England went into the hands of Danish rulers who ruled until 1042 when it was again conquered by a powerful Saxon king, Edward the Confessor, who ruled up to 1066.

1066-1399. After a few peaceful years during the reign of Edward the Confessor, William the Conqueror (William I) of Normandy, France, came with a strong force, defeated the Saxon king and became the crowned king of England in 1066. It was called the **'Norman Conquest.' William I** established a strong government and built cathedrals, castles and the Tower of London. His son **William II**, called Rufus, ruled after him. Afterwards, William I's youngest son, **Henry I**, became the king. William's family ruled up till 1154.

During that time civil war broke out because of the conflict between the nobles and the French people, as the nobles wanted to rule their territory in their own style. Consequently, the Normans lost their power and the Duke of Normandy of (French) Plantagenet family, **Henry II**, became the king in 1154. Henry wanted sole power to govern the churches of England which created a rift between the Archbishop of Canterbury and the King of England. But it was easily resolved (in 1170) when the king's knights came and beheaded the archbishop while he was doing the prayer in the cathedral.

Richard I succeeded the throne in 1189 and irritated the public by forcing them to pay heavy taxes for the expansion of his army. But when his brother **John** became the king, he really disturbed the subjects by his cruelty and treacherous behavior. The nobles and the barons of England joined together and forced John to accept their demands in 1215. From 1216 to 1272 **Henry III** ruled England.

Edward I (1272-1307) was more diplomatic. In 1272 he became the king. In 1295 he called for a meeting of leading nobles, church leaders and also the important representatives of the towns in Westminster to discuss the problems of the state which was called the **Model Parliament**. He brought Wales under English control by terminating the Prince of Wales in 1282 and making his own son the Prince of Wales in 1301. He also invaded Scotland in 1296 and proclaimed himself the king of Scotland. The Scots continuously rebelled. They threw out the existing King Edward II (the fourth son of Edward I) from their land and then it became independent in 1314.

Hundred Years' War between England and France.

Edward III, the son of Edward II, came into power in 1327. In 1337 he prepared an army and landed in Normandy, claiming all the thrones of the three French kings from his mother's side who were her brothers. That's how the war between England and France started which lasted for about one **hundred years (1337-1453)**. It continued during the reign of five English kings and involved several issues of the same nature to have domain upon each other. The parliament was divided into two groups called the **House of Lords** and the **House of Commons** in the mid 1300's.

The plague of the 14th century. During the same time the epidemic of bubonic and also pneumonic plague, that originated from central Asia, terrorized the entire Europe with its devastating effects (called the Black Death) and killing about 25 million people in Europe alone which was more than one third of its total population. It happened between 1347 and 1351 when the people of more than 1,000 villages died and the population of England was reduced to almost half. Still the greedy and heartless kings, sucking the revenue of the public, continued the Hundred Years' War.

After Edward III, his grandson, Richard II, who was only 10 years old, came into power in 1377. He was married in 1382 when he was only 15, and from 1392 he independently ruled the country. He totally ignored the suggestions of the Parliament and ruled the country so badly that everyone turned against him, and, in 1399 he was forced to abdicate the throne by the parliament. They chose his opponent the Duke of Lancaster IV to be the king, bearing the name Henry IV. Richard II was imprisoned and presumably died of starvation. Thus, after 333 years' reign of French families, the kingship of England came into the hands of English royal families that originated with the marriages between British, French and also German families. There were five main families who ruled England: House of Lancaster, House of York, House of Tudor, House of Stuart and House of Plantagenet. House of Lancaster and House of York were the branches of the Plantagenet family.

1399-1603. After Henry IV his son Henry V became the king who won a considerable part of northern France with his valiance but his son Henry VI lost everything that his father had earned, and thus, the Hundred Years' War came to an end in 1453.

This war had caused great damage to France and the treasury was getting empty. At that crucial time Joan of Arc helped the French army win several battles against England; but once she was wounded and captured by the Burgundians (the territory of east central France). They favored the English and so they sold her to the English people who burned her alive in 1431 before a large crowd, calling her a witch. That was the time when hundreds and thousands of people were killed, tortured and burned alive in the name of the Inquisition and witchcraft, which was an organized campaign started by the popes to oppress and convert the non-Catholics into Catholicism.

Thirty years' war between the two English families (1455-1485).

Shortly after the long war was finished, a family dispute between the House of Lancaster and the House of York turned into a 30 years' full-fledged war for gaining the kingship. The Yorkists gained the throne by imprisoning Henry the VI in the Tower of London, and then murdering him in 1471. Edward IV became the king. His 12 year old son Edward V succeeded the throne after him in 1483 but only after a few months he, along with his brother, was imprisoned and probably tortured to death by the next King Richard III who was also killed only after two years of his reign in 1485 in a battle by Henry VII who was from the House of Tudor and a descendant of the House of Lancaster. The family war thus ended after Henry VII married Edward IV's daughter which brought both families together. This time England got a cold and shrewd king who kept the nobles in constant fear.

His son **Henry the VIII** (1509-1547) of the **House of Tudor** had no son and only one daughter Mary from his first wife Catherine so he wanted to divorce her and marry Anne Boleyn, but the pope refused. Henry rejected the pope's authority and made the parliament pass the law in 1534 declaring that the king is the supreme head of the Church of England and not the pope, and thus, he made the Church of England an independent institution. That was the period of Reformation which gave birth to the Protestant creed. **Since then the Church of England became Protestant;** prior to that it was Catholic. Later on, the first 'Act of Union' of 1536 joined the two countries together and made one government for Wales and England.

Except for a few, most of the kings of those days in England, France and Germany were of a dissolute and tyrannical nature. It was like a legalized barbarianism that threatened the peace and prosperity of the people all the time. You can have a glimpse of that.

Henry the VIII had six wives including Catherine who was the widow of his brother. Out of them, two he divorced, one died, two were put to death as they were blamed for being unfaithful, and the last one survived. He had a daughter, Mary, from his first wife Catherine, another daughter Elizabeth from his second wife and a son Edward (the VI) from his third wife.

The first child Mary Tudor was called a bastard for none of her faults, because Henry's union with the widow of his brother, Catherine, was considered incestuous. Furthermore the second queen, Anne Boleyn (who was later on killed by her own husband as she had become tasteless for him), strictly forbade Mary from meeting her parents. She stripped Mary of her title of princess and made her the maid of her own daughter Elizabeth, and thus Mary was a subject of scorn for everyone.

Edward VI succeeded his father. He died in 1553. Before his death he nominated Lady Jane as his heiress for the throne. His death was kept secret for a few days and Lady Jane Grey (who was a Protestant and the great-granddaughter of Henry VII) was proclaimed the Queen of England which lasted only for nine days. Mary Tudor, the Catholic daughter of Henry the VIII, was in Norfolk. She came and claimed the throne which was recognized by all. Lady Jane and her husband were imprisoned in the Tower of London and then beheaded. (Lady Jane was married at 16 and became Queen when she was only 17.)

Mary Tudor became the Queen (1553-1558). She wanted to make Catholicism the state religion and in doing so she used her full power to fulfill her willfulness. In spite of Parliament's objections she married Philip II, the son of the emperor of Spain who was eleven years younger than her. She promulgated a dark cloud of fear upon the heretics by hanging the bodies of the executed men on the gibbets, terminating all those who rebelled (which could be in thousands), and burning some 300 people alive in her five years of reign. Her acts made her extremely unpopular. Rejected and dejected, a childless Queen of England, crushed under her deep desire of becoming a mother, disappointed with a number of false pregnancies and being an object of hatred and scorn by her own subjects, died a miserable death in 1558.

Church of England becomes predominant.

Elizabeth I became the Queen in 1558. She was clever and tactful and knew how to hold her emotions against her opponents. Her reign was called the Golden Age, which was like the evening sunshine after a daylong storm. Francis Bacon, Edmund Spenser and William Shakespeare were during that time. She preferred to remain unmarried as she liked to be called a Virgin Queen although she had quite a few well known intimate friends like the Earl of Essex, Sir Walter Raleigh and Robert Dudley etc. Raleigh gained the Queen's first favor when she knighted him in 1585. Lord Dudley was deeply favored by the Queen. She made him privy councillor and knight and then the Earl of Leicester in 1564. She was so attached to him that when he died in 1588 she shut her door for several days in grief and her loyal servant Lord Burghley had to break open the door to communicate with her.

She did great work to **permanently establish the predominancy of the Church of England which was already Protestant** but she allowed the Catholics to follow their practices. The popes were against her. Pope Gregory XIII announced in 1580 that it wold be no sin to kill the Protestant Queen of England. She granted the royal charter to the **East India Company (a merchant's trading company)** in December 1600 and expired in 1603.

1603-1714. After Elizabeth I, **James I** of the House of Stuart became the king and then his son Charles I (1625-1649). They ruled the kingdom very badly by increasing royal spendings, forcing the public to pay more tax and acting as if God had given them all the rights to do whatever they wanted. **Charles I** did not let the Parliament meet for eleven years and his impudences went to extremes. Finally, when Parliament met in 1640, it pressured the king to follow the rules laid down by it. The king refused, and a civil war broke out in 1642 between the supporters of the king and the Puritans (called the **Puritan Revolution**).

The **Puritans** were a body of religious movement within the Church of England, devoted to reforming the shortcomings of the church activities based on the teachings of John Wycliffe and John Calvin who were the leaders of the *Reformation* movement of Europe. The Puritans (also called Roundheads as they cut their hair short) believed in less rituals and more prayer and self-examination to improve purity of the mind. The Puritans became a political group. They opposed the king and the luxurious living of the nobility.

The Puritans had gained strength in the Parliament through Oliver Cromwell who was elected to the Parliament in 1628. He joined the Puritans in 1630. He again won the elections to the Parliament and became its leading general. There were two groups in the Parliament: the **Presbyterians** and the **Independents**. Thefirst one favored the king and the second one wanted the republican rule. Cromwell was on the republican side.

The Puritans and the Independent members of the Parliament formed an army in 1644 of which Cromwell was second in command. This Puritan Parliamentary army with the military skills of Cromwell fought and won many battles against the king and his supporters. In 1648 they entered the House of Commons, arrested 47 members, and removed all Presbyterian members from the Parliament which was more than seventy-five percent. The Parliament of the remaining one fourth of the members was called the **Rump Parliament** which passed the execution of Charles I in 1649 and made England a commonwealth.

The Long Parliament.

A committee of the Parliament ran the government up to 1653. It was also called the **Long Parliament** because it did not meet from 1648 up to 1660 as there was no king of England during that time to legally call for the meeting. Cromwell was the main power in the Rump Parliament. In 1653 he dissolved the ruling committee of the Parliament and made it a **Protectorate** government of which he was the Lord Protector, the sole dictator of the entire kingdom. After his death in 1658, his son became the Lord Protector, but, by that time, the people of England were tired of Puritan dictatorship and the rigid and harsh behavior of their ruling officers. They had closed the theatres and imposed their own beliefs that made them further unpopular. General George Monk joined the Presbyterians and overthrew the Protector government in 1660. The Long Parliament (or Rump Parliament) met again, the old Presbyterian members were called and a new Parliament was elected, and thus the Long Parliament was dissolved in 1660. The new Parliament brought back the monarchy and

Charles II, son of Charles I, became the king. It was called the **Restoration** of the kingship.

Charles II (1660-1685) was a normal ruler; normal in the sense that he accommodated himself with the situation and he was not obstinate and ambitious as the others, although he was a little indulgent that he left fourteen illegitimate offsprings from his mistresses.

The Great Fire of London.

The natural calamities did not leave the people of London to live in peace. A terrible **bubonic plague** broke out in London suburbs covering a wide area and killing about 100,000 people out of a population of 460,000 between late 1664 to early 1665. There had also been an epidemic of plague in 1625 which took the lives of 40,000 people. Another calamity fell on September 2, 1666 when **the Great Fire of London** broke out from a baker's oven and it spread so quickly that its uncontrollable flames danced through the city of London creating a horrifying scene of such a hellish disaster that only in four days it engulfed and burned 13,000 houses, most of the civic buildings of the town, 87 churches and also the main St. Paul's Cathedral. It subsided on the fifth day.

After the death of King Charles II, his brother **James II** (1685-1688) took the reign. He was a Catholic. He wanted absolute monarchy and to restore Catholicism. In doing so he took such drastic measures and tried to form a new Parliament of his own people (in 1667) that people disliked him, and so, they invited his Protestant daughter Mary II and her husband William of Orange, the ruler of the Netherlands, to invade England and take over the kingdom, because Mary, along with her husband, was also a legal claimant of the throne. They invaded, James II fled to France forever, and in 1689 **William III** and **Mary II** became the joint rulers of England between 1689 to 1702. Parliament gained more rights; a **Bill of Rights** (1689) was drawn up, determining the basic rights of people, limiting the powers of the kings, where they have to follow the decisions of the Parliament, and putting the restriction that the King or the Queen of England must be a Protestant.

After the death of William III in 1702, the second daughter of James II, **Anne**, became the Queen of England. The period of her reign is called the start of the **Augustan Age.** The political stability developed, and Scotland, Wales and England came under one rule. **The Act of Union of 1707 established one single parliament for Scotland, Wales and England, and all the three together were called 'the kingdom of Great Britain.'**

1714-1945. After Anne, **George I** became the king in 1714 who ruled up to 1727. The two houses of parliament were almost equal in power in the 1800's although the Lords had the power of veto. The Act of 1911 made the House of Lords lose their power of veto. It was only in 1928 when women also got the voting rights. After George I, his son George II became the king who ruled up to 1760.

When **George III** (grandson of George II) became king (1760-1820) the major trouble during his reign was the American Revolution (1775-1783) which ended up with a great financial loss to the country along with the loss of their hold on the lands of America. In 1801 the Kingdom of Ireland became part of the United Kingdom.

The American Revolution or the Revolutionary War in America (1775-1783).

There were already native Americans living in America before the Vikings came in 1000 AD. But the memory of the Vikings was lost in the lapse of time and the discovery of America by Christopher Columbus in 1492 became famous. Then came the English people in 1497, Portuguese in 1500, Spaniards in 1513, and the French in 1534. Skilled in colonizing, the first comers, English people, developed 13 large colonies along the entire East coast of America in 100 years from around Boston to the present Georgia which had become one of the main trading fields for the import of their commodities. These colonies were inhabited with English and European people as well. The trouble started when the British government started imposing various tax laws, like: the Sugar Act of 1764 levying tax on every gallon of molasses entering America from sources other than the British Empire; Quartering Act of 1765 to provide all the facilities to British soldiers; Townshend Act of 1767 that specified duties on glass, paint, paper and tea etc.; and many more such impositions and rules that the British government made them accept under the code of law. This attitude of the English people made the people of America angry with the monarchy style of rule, because the Europeans who had come to

America wanted to live a peaceful and independent life, and many of the British people also had come to America for a peaceful living after being fed up with the domination of the monarchy and the oppressive attitudes of Christianity. Thus, a growing discontent erupted in the form of a revolution that was triggered with the incident of the **Boston Tea Party.**

Boston Tea Party and the Declaration of Independence.

What had happened was that the colonial merchants bought cheaper tea from the Netherlands as compared to the cost of the tea of the East India Company which was their chief supplier. Knowing this the British Parliament passed the **Tea Act** in 1773 making the East India Company sell their tea (including the tax) at a lower price than the Netherlands' tea in order to dominate the tea market of America, and also to make the colonists understand that they have to pay the tax levied by the British Parliament. The American patriots, protesting against the taxation laws, disguised themselves as native Indians (under the guidance of a Boston patriot Samuel Adams), reached the Boston port, raided the ship of the East India Company, dumped all the tea into the ocean, came back home and rejoiced, drinking the Netherlands tea. This was called the **Boston Tea Party**.

This act of theirs enraged King George III and the other British authorities in America. So, to make the colonists understand that they must not dare challenge the British rule, British Parliament passed several laws to suppress the American people that became known as the **"Intolerable Act"** and gave such powers to the British governor of Massachusetts that made him a dictator of the British colonies. Furthermore, King George III sent an army under the command of Thomas Gage, appointing him as the commander-in-chief of the British forces in America and the new governor of Massachusetts.

The American patriots sensing the coming danger, formed a Continental Congress to fight for their rights and to unite themselves into the form of an institution. The patriots formed and established an army called the Continental Army from amongst the common residents who were called the **minutemen** as they were trained to be prepared for fighting on a minute's notice. The British soldiers were called the **redcoats** as they wore red jackets.

A secret message from England was sent to Thomas Gage ordering him to take military action against the troublemakers and arrest their leaders, but it was intercepted by the patriots and, before the British troops could move into action, the patriots alerted their forces. So, when the *redcoats* were secretly going to destroy the ammunition of the Continental army in Concord on April 19, 1775, the *minutemen* attacked them in Lexington before they could reach Concord. After this defeat more British troops arrived in Boston (which was the only port of landing at that time) with three major generals in May, 1775. **The petition of the Congress for a compromise was rejected by George III and he declared all the colonists 'the rebels.'** In this way a full-scale revolution started. Paul Revere acted as an informer of the movements of the *redcoats*, George Washington was given the command of the Continental army and the other patriots invigorated the enthusiasm of the Americans. Artillery was needed to fight the war so the *minutemen* attacked two British posts and got enough artillery. British troops left Boston for Canada on March 17, 1776.

On July 4, 1776, the Continental Congress adopted the final draft of the **"Declaration of Independence"** signed by its President, John Hancock, which was read to a large crowd and then it was signed by all the 56 members of the congress that included John Adams, Benjamin Franklin and Thomas Jefferson, and it declared the freedom of all the 13 colonies from the British rule.

Britishers, on seeing the Declaration of Independence, became furious and launched concentrated attacks to crush and kill the rebels, who, in return, also used their resources to subside them. Winning and losing the battles, the Continental army gained its weight when France offered to help. The French people happily aligned with America on February 6, 1778 as they saw a chance to heal the wounds of their hearts that Britishers had given them in the past.

After four years of impetuous fighting, the British army surrendered at Yorktown on October 19, 1781 which opened the door for peaceful negotiations, but still it took two more years to get the final 'yes' from the British when they ultimately signed the peace treaty in Paris on September 3, 1783.

East India (merchants trading) **Company.**

It started in 1600 AD and flourished during the reign of William III (1689-1702). The Company made its main center in Calcutta in 1690 and started its factory in Bengal. It had obtained the sole trade rights from the Nawab. Since then it had become a means for the diplomatic movements of the British people in India. It carried on its trade with great success and in one hundred years it made its firm foundation in Calcutta, Madras and also the other parts of India. The British government was already involved in diplomatically penetrating into the soils of India.

It was the time when the young **Sirajuddaula** who had become the **Nawab** (the ruler king) of Bengal in early 1756, discovered that the people of the East India Company were fortifying Calcutta with their forces without permission. His requests for stopping the fortification were totally ignored by the British Governor of Calcutta. He then marched his army and, on the way, capturing the British post at Cassimbazar, he took over the British fort of Calcutta on June 20, 1756.

This news disturbed the British people in Madras and Governor Robert Clive who was there at that time moved with his army to Calcutta, crushed the forces of the Nawab and retook the British fort on January 2, 1757. He forced the Nawab to sign an agreement on February 9, 1757, restoring all the rights of the Company with the right to fortify Calcutta and declaring his alliance with the British government. He also made him pay for the damages. Clive was supposed to go back to Madras but he stayed.

The naive Nawab, inexperienced of the political bluffs and tricks, could not see the venom of Clive's heart. The general of Nawab's army, Mir Jafar, who had reservations against him, was secretly allured and broken from Nawab Sirajuddaula by Clive with an assurance of making him the Nawab. Keeping a pretended friendship with Nawab Sirajuddaula, Clive, unexpectedly opened fire with his cannons on the Nawab's army at Plasey (with only 23 casualties on his side), captured the Nawab and killed him on June 1757. Nawab had 50,000 infantry and 30,000 cavalry whereas Clive had a troop of only 3,200. But, the ungrateful desertion of the greedy General Mir Jafar and his forces at the critical moment of sudden attack led the Nawab to lose everything.

Clive's obedient man Mir Jafar was made the ruler of Bengal, and, in this way, the British gained full control over the administration of Bengal, the richest commercial province of India, and the British regime was established. Clive went back to England in 1760. The investigation against him revealed the facts about the fortunes he had illegally made in India, but it was overlooked on the grounds that he had opened the road for the British to enter India. Clive committed suicide as an opium addict in 1774.

After securing their footings in Bengal, the British diplomats, in order to conquer the whole country: (1) induced embitterment between the major communities of India, (2) shared their favor with the influential people of the Hindu society by giving them some title of honor like 'Rai Bahadur' etc., to prove their diplomatic generosity, (3) degraded the customs and culture of India by calling them primitive and then imposing their own cultural superiority, and (4) tried to falsely rebuild the historic literature of Bharatvarsh and demean Hindu religion by every possible means they could obtain.

The working on the fourth issue vigorously started after the appointment of the first Governor General, Warren Hastings, when he patronized the formation of the Asiatic Society of Bengal (Calcutta) in 1784. Prior to that they were also busy fighting the American Revolution that ended with the loss of all of their 13 colonies in America which really meant a great deal for them, but they had to sign the peace treaty in 1783 to declare the independence of America as they had lost their game of sovereignty over there and had become a sore memory for the Americans of those days.

Now they had a full 130 years (1784 to 1914) to uninterruptedly work according to their diplomatic policies for India up till the beginning of World War I in 1914. That was the Victorian Age when the British Empire rose to its heights and became the most powerful nation of the world.

The rise of the British Empire.

Queen Victoria (1837-1901) and the expansion of the British Empire. When Victoria became the Crown Queen of Great Britain after the death of her uncle, King William IV in 1837, she was only 18 years old. In 1840 she married a cousin, Prince Albert, who helped her in her royal duties. They had nine children. The death of Albert in 1861 extremely grieved her, from which she never recovered. She dressed in black for many years and died in 1901. She had given most of the royal powers to the ministers of the Parliament. Her efficient ministers tactfully ran the government. They knew how to expand their territories and they knew how to deal with the people who opposed them. There were no big calamities in England during the Queenship of Victoria.

Queen Victoria's popularity during her reign was mainly due to her concern for the welfare of the people of England. During that period the British created a huge colonial empire around the world and expanded their business community. British colonies had become the sources of raw materials for the British industry and also the market of its manufactured goods. **Egypt, South Africa, Australia, Canada** and **India** became important parts of its growing empire. Britain's industrial development boosted its height and it became the richest country in the world whose empire covered almost one fourth of the world's land with about one fourth of the population of the world.

The Opium War (1839-1842).

It happened during the reign of Queen Victoria and it showed the real technique of the British diplomats. China was the main exporter of silk and tea to the European countries and the British used to balance their trade with the import of opium into China (with a hidden idea of making them drug addicts and then to rule their country). China began to face the drug problems and then it outlawed the import of opium. Still, the British merchants kept on smuggling opium into China when once 20,000 boxes of opium were seized by the Chinese authorities which started a real political war between China and Britain. It was called the 'Opium War.' The British were on the winning side. They stopped the war on the condition of receiving the possession of the island of Hong Kong along with the facility of five more ports for business and residence. That's how they got Hong Kong, which became one of their main business centers.

The British rule in India.

The trading policy of the British was sucking India's wealth into the industrial vaults of England. Their diplomatic policy, which was to erase and manipulate the root of Hindu (Bhartiya) culture in order to cripple the religious faith of the Hindus and also to change the nature of their education in order to open a road to rule the people of India according to their wish, aroused the patriotic feelings of the Indians and they began to demand the independence of their country.

Indians kept on requesting for their independence and the Britishers kept on ignoring, when at last it took the shape of a revolution that was launched in 1857. But it was not a big deal for the mighty Empire like the British to crush it. Thereafter the patriots of India were arrested and killed and their legitimate demand of independence was called by the illegitimate occupiers of India as 'The Mutiny.' On August 2, 1858, Parliament passed the Government of India Act which transferred the ruling power of the East India Company to the British crown. After that, the British got total control over India and it became a part of the British Empire. Later on, in 1876 Queen Victoria entitled herself as the Empress of India.

Now the British had full facility to explore and to mutilate the theme of the Sanskrit literature and, in this way, **during the Victorian period, whatever books were written by English or German writers on the Sanskrit language, literature, history or Hindu religion, their themes were deliberately altered, changed and wronged to an unbelievable limit.** However, one should know that we don't have 'concepts' or 'mythologies' like the religious literature of the other countries, we have 'Divine facts' that always remain a fact.

World War I. After the death of Queen Victoria, her elder son King Edward VII took the reign in 1901. He died in 1910 and then his second son George V became the king. During his reign World War I broke out in 1914. It shook the whole of Europe, costing the lives of nearly ten million soldiers, leaving 21 million wounded with enormous casualties and loss of properties, and toppling the monarchy of Russia which was followed by the famous Russian Revolution (1917-1922) that brought dictatorship to the country. The British lost about 750,000 people of their defense forces and about 7 million tons of shipping goods were destroyed by the German forces. After the fury of the war that ended in 1918 there was a long moaning peace as every European country was busy repairing its own damages of the war.

Flu of 1918-1919. There was one more global disaster because of worldwide influenza epidemics that occurred in 1918 and 1919. About 20 million people died in the world including more than 500,000 Americans in this epidemic.

Rise of dictatorship. The poor economic conditions and the social distress that developed after World War I gave rise to dictatorship in certain countries when their party leaders, to gain the confidence of the public, promised to give them a better standard of living. The Fascist dictatorship of Italy was formed in 1922, the Communist dictatorship of Russia (the USSR) was established in December 1929 by Stalin, and the Nazi dictatorship of Germany in 1933. In Japan, during the 1930's, military officers held important government posts, by 1936 they had gained control over the government, and thus, a kind of military dictatorship developed in Japan.

The Great Depression of 1929.

World War I was followed by the Great Depression that started with the collapse of the stock market of the USA in the month of October, 1929. Between 1930 and the height of the depression in 1933 about 9,000 banks failed, wiping out the savings of millions of people and sending a lot of them to the street in the charity relief line. At that time more than 12 million people were out of work and many had only part-time jobs. Another disaster occurred when a terrible drought called the Dust Bowl (1931-1938) damaged 50 million acres of land and wiped out hundreds of thousands of farmers. The Great Depression affected almost every nation and there was a sharp decline in world trade.

In England, foreign trade badly declined which developed a depression in the country. The Great Depression of 1929 had affected the economy of England very badly and it kept on worsening. The number of jobless people in England rose to about 3 million in 1932.

Ireland.

Ireland declared independence in 1919 and fighting broke out between the Irish nationalists and the British forces. The British Parliament (in 1920) passed the Government of Ireland Act, dividing the country into two sections: (1) 6 counties of Ulster, which is in the north, that had a Protestant majority, and (2) 23 counties of the south and 3 counties of Ulster that had a Catholic majority, calling them **Northern Ireland** and **Southern Ireland.** The Protestant majority in north Ireland accepted the Act, and the territory became known as Northern Ireland. But the southern group revolted and demanded independence. The British authorities toughly responded with extreme cruelty to the rebels, so they were bitterly hated by the Irish people. When the situation became worse the British, in 1921, made Southern Ireland a British dominion, called the **Irish Free State. Northern Ireland** remained with Great Britain. Because of the bitter experiences of the past, people of the Irish Free State didn't want any kind of affiliation with the British. So, between 1932 and 1937, they cut off most of the ties between them and Britain and finally in 1949 they totally left the British.

World War II.

Germany began to rearm the country. The British, being busy in the dispute of their home affairs, did not pay much attention to the military developments of Germany until it seized Austria in 1938 and invaded Poland on September 1, 1939, which started World War II. Within three days France and England declared war against Germany, but Germany kept on crushing and seized seven countries of Europe including France, when in June 1940 only England remained to stand against Germany who had further multiplied its power by joining itself with Italy. From October 1940 to almost May 1941 Germany regularly kept on air raiding London which was called the Blitz. On June 22, 1941, Germany invaded Russia, and on December 7, 1941, Japan bombed Pearl Harbor, Hawaii, that made the USA enter into the war. Now it was a true full-scale world war that involved almost all the important nations of the world. Germany had become like a war-machine. They had made alliances with 8 more countries (called the Axis) and the USA, Great Britain and Russia were aligned with 47 more countries of the world (called the Allies). While Japanese forces were busy raiding and occupying the Pacific Islands and extending their territories up to Singapore and Burma in 1941 and 1942, the Allies had stopped the progress of the Axis. Victories by the Russian armies at Stalingrad and Kursk in 1943 turned the tide of the war. The Allies prepared a sure and final blow to end the war called the D-Day operation and finally they hit the Normandy coast with the blazing fire from their 2,700 ships carrying 176,000 soldiers and other necessary equipment during the night of June 6, 1944 that destroyed the 60 mile area out of the intense fortification of the German forces called the Atlantic Wall. This defeat of the Germans led them to lose afterwards until finally they surrendered on May 7, 1945, and, on the other side, the Japanese surrendered on September 2, 1945. Thus ended World War II.

The casualties were uncountable and the loss was beyond estimation. It is believed that military deaths were more than 17 million and the civilians would have been a lot more than that, not considering the collective massacres and the other war-related tragedies. The total casualties of Britain were about a million, which was a lot for a small country. A great area of London was destroyed. The eastern part of Asia and most of Europe lay in ruins.

Millions of starving and homeless war-weary people cursed the power hungry dictators and the leaders of the world that created World War II. More than 12 million people were displaced in Europe. Motherless sobbing babies and homeless crying children dying with hunger and thirst, hysteric housewives and brain-scattered husbands who had seen the disasters of war with their own eyes and had lost everything in a flash, whatever they had, and the helpless elderly people paining to death being a victim of air raids, in every corner of the disastrous field of World War II, moved the hearts of the nations of the world and the **United Nations** organization was born on October 24, 1945 to remedy the sores of the war that lay across the globe with relief work and to control the future disasters of war by mutual agreements. Nations at war had learned that the winners of such wars win the ruins of others' domains and lose their peacefulness, and the losers of such wars lose their valued possessions and gain a painful memory of the war.

The blizzards of the Blitz had damaged the shape of London and the British discovered that they had lost the glory of being called the world's wealthiest Empire, which they had earned during the Victorian period (1837-1901). The war had badly affected the nation's economy, world trade was reduced to a disastrous limit and they needed to recall their people from the British colonies around the world to help rebuild their own nation which was in a mess with the loss of its people, property and prosperity.

Britain after 1945.

The British Empire had already started shrinking by 1931 when it promised independence to six countries: Australia, Canada, the Irish Free State, New Zealand, New Foundland and South Africa. These six countries along with Britain became the first members of the **British Commonwealth** which was officially established in 1931. The Commonwealth was described as nations equal in rank "united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations." Commonwealth nations had mutual trade facilities. After World War II, the British had to really concentrate their attention towards the administration of their own country so they had to leave India and make it independent. But the frictions that the British diplomats had developed between the major communities of India, and the stories about the Aryans which they had created, became an excuse for the division of India in 1947; and the independent India had to lose a part of its land which became Pakistan, a new country in the list of commonwealth allegiances.

The organized loots, rape and savage killings of the Hindus by the Pakistanis in Pakistan that occurred immediately after the partition of India reflected the naked brutality in the history of the civilized world that shattered the wits of even stonehearted people who witnessed those happenings.

After the independence of India in 1947, most of the colonies of the British rule became independent and joined the Commonwealth, and thus, the British Empire receded back to the territories of their own country. Ireland had joined the Commonwealth in 1931 but in 1949, because of certain political reasons, it left the Commonwealth, cut all the ties from England and became a republic.

Kingdoms rise and fall, empires expand and shrink, and nations prosper or perish, but the Divine wealth of India, which has always been a guiding light for the true Divine aspirants of the whole world, is still the same and unchanged.

• The informations (in Chapter 2) in relation to the western languages, cultures, religions and history etc., have been mostly taken from the Encyclopaedia Britannica, World Book Encyclopedia, Encyclopedia Americana and Lexicon Universal Encyclopedia.

इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥
(कठ.)

Chapter 3

The eternity of the Sanskrit language; the diplomatic schemes of the British during the 18th, 19th and the 20th century to destroy the culture, religion and the history of Bharatvarsh; and its effects on Hindu writers.

(1) The eternal perfection of the Sanskrit language which is the first language of the world.

Now we come back to the defects of the statement of Sir William Jones of 1786 and subsequently its blind acceptance by the writers of the whole world without checking its credibility.

We have already explained (on pp. 89-93) about the perfection of the alphabet, grammar, word formation, morphology, the literary presentation, and have discussed (on pp. 234-243) about the eternal stability of the Sanskrit language whose *apbhransh* words were adopted by all other languages of the world. Anyone studying Sanskrit grammar understands these facts from the beginning as they are the basic characteristics of the Sanskrit language, whereas all the western and the Middle East writing systems developed from the Phoenician and Aramaic alphabets which only had syllabic consonants and no vowels, and that also in an incomplete form.

We can have a general review of the development of the major languages of the world from the following diagrams.

DIAGRAM 1.

Prior to 3102 BC
and up till today.

The Sanskrit language existed in the same perfect form with its perfect and complete alphabet, vocabulary, grammar, word and sentence formation since the very beginning and up till today without any change in its grammatical laws that relate to Vedic *sanhita* and the language of the Puranas. The Bhagwatam that we have today itself gives the evidence of its existence when it was first recited in 3072 BC by Shukdeo near Delhi (Hastinapur).

Year	**Greek**	**Latin**	**German**	**English**
before 2000 BC	No language, no alphabet.	No language, no alphabet.	No language, no alphabet.	No language, no alphabet.
1600 BC	1600 - 1200 BC Mycenae culture Linear B slab 1400 BC, (deciphered in 1952) Dark Period of 400 years.			
900 BC	**Primitive Stage** Adopted Northern Semitic Phoenician alphabet of 22 graphic signs.			
c. 800 BC	4 signs were deleted. Vowels were added and also 6 more letters. Thus, it became a 24 letter alphabet.			
c. 700 BC - 400 BC	Style of writing kept changing and improving. Uniformity of letters happened around 400 BC. There were more than 24 dialects in a small country.	Adopted Etruscan alphabet (21). **Primitive stage**		

400 BC - 600 AD	**Language stabilized** Pronunciation, spelling of words, long and short vowels kept on changing. An improvised dialect 'Koine' was born which standardized the language.			
1st c. BC		y, z added - 23 letters		
100 BC - 14 AD		Development of the language, vocabulary, grammar and pronunciation kept changing.		
c. 300 AD		**Language stabilized** Vulgar Latin for general use and Classical Latin for literary use.		
300 AD onward		Morphology of Classical Latin kept improving and syntax, spelling and vowel sounds kept changing and improving of the Vulgar Latin also.		
4th c. AD			Great migrations of Germanic tribes.	
5th c. AD				Germanic people arrived in England.

Year	Greek	Latin	German	English
6th c. AD			There was a drastic change in the consonants of prime Germanic language called 'High German Consonant Shift' in 6th c. AD.	
600 - 1500 AD	Grammar changed, certain word meanings also changed. Words were borrowed from other languages like Latin, French, Turkish and Italian etc. to improve the vocabulary.			
750 - 1050 AD			**Old High German**: **Primitive stage**. It used Runic alphabet (23) which was a derivative of North Etruscan writing system. Written records are found only from late 8th century. It borrowed words from Latin.	
9th c. - 10th c. AD		j, v and w were added, thus making it a 26 letter alphabet.		**Old English: Primitive stage.** It very much resembles the German of today and it is totally unintelligible to a knower of Modern English. Used 26 consonants and vowels of Latin alphabet.
11th - 12th c. AD			**Middle High German**: Language changed, and pronunciation. b, d, g changed when they came at the end of a word.	

11th c. - 14th c. AD				**Middle English**: Spellings changed. Many French words added. Sound shift occurred during the 13th and 14th century when Old English long vowels were shortened and Early Middle English short vowels were lengthened in most of the situations. For about three centuries there was chaos in the literary world of England as it was trilingual. Middle English, Central French and Latin, all three languages were spoken in England at that time.
12th c. - 14th c. AD			Three striking vowel changes happened called '**New High German dipthongization.**' Long vowels i, o, u became ei, ou and ou (long).	
14th c. - 1650 AD			**Language stabilized** after many transformations.	
1500 AD onward	Spoken language and written language kept changing. Two varieties of languages were born from Koine: *Demotic* for everyday use, and also for poetic and novel writing, and *Katharevusa* (19th c. AD) for (con'd)			

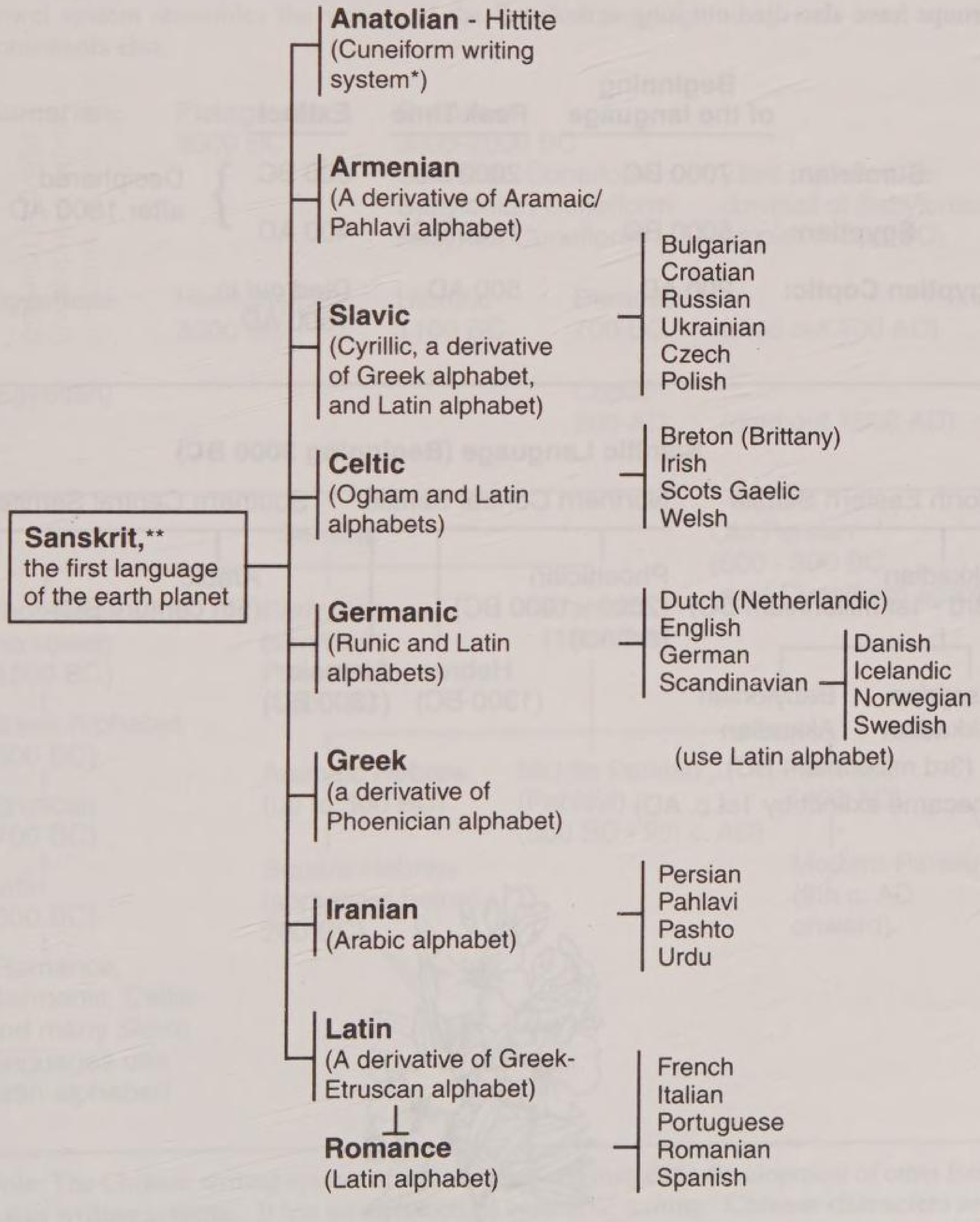
Year	**Greek**	**Latin**	**German**	**English**
1500 AD onward	literary use like documents, publications and technical write up etc. Its *syntax* and *vocabulary* is little different from Demotic. **By 19th c. AD it was fully standardized**.			
1500 AD onward		By 1500 AD it was a fully developed language. Its popularity started declining from 16th c. AD and it almost died out after 19th c. AD.		
1500 - 1660 AD				**Early Modern English**: Printing system invented. 'The Great Vowel Shift' affected long vowel e and o. Sentence structure modified, spelling and pronunciation regularized. Greek, Latin and French words borrowed. 1604 AD the first English dictionary was published which had only 3,000 words.
1660 onward			**Fully Developed**: The German language is standardized which became the **Standard (Modern German)** language.	**Fully Developed**: In Modern English, German, Greek, Latin and French words were borrowed. It also borrowed words from at least 20 more countries of the world.

DIAGRAM 2.

Major languages of the European family.

The most important language family of today.

(An image of the alphabet and vowel system and certain *apbhranshas* of the Sanskrit language are found in every language of the world because Sanskrit is the first language of the earth planet. Its *apbhranshas* are seen more in the languages of the European family because these countries had more frequent trade connections with India, and thus, the people of these countries also had social connections with India to some extent. That's why Pahlavi of Persia had lots of Sanskrit *apbhransh* words in it.)


Sanskrit,**
the first language
of the earth planet
Anatolian - Hittite
(Cuneiform writing
system*)
Armenian
(A derivative of Aramaic/
Pahlavi alphabet)
Slavic
(Cyrillic, a derivative
of Greek alphabet,
and Latin alphabet)
Bulgarian
Croatian
Russian
Ukrainian
Czech
Polish
Celtic
(Ogham and Latin
alphabets)
Breton (Brittany)
Irish
Scots Gaelic
Welsh
Germanic
(Runic and Latin
alphabets)
Dutch (Netherlandic)
English
German
Scandinavian
Danish
Icelandic
Norwegian
Swedish
(use Latin alphabet)
Greek
(a derivative of
Phoenician alphabet)
Iranian
(Arabic alphabet)
Persian
Pahlavi
Pashto
Urdu
Latin
(A derivative of Greek-
Etruscan alphabet)
Romance
(Latin alphabet)
French
Italian
Portuguese
Romanian
Spanish

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* Next to the name of each language their alphabetic system is also mentioned.

** **Indian languages:** Hindi, Bengali, Gujarati, Marathi and South Indian languages are the descendants of Sanskrit language. Sindhi and Punjabi are the derivatives of Hindi and Urdu languages.

DIAGRAM 3.

Languages of the world.

The earliest known **Sumerian** and **Egyptian** languages are extinct. The **Semitic**, **European Family** of languages (see Diagram 2), and **Sino-Tibetan** group of languages of Eastern Asia (that also include Chinese languages) cover the languages of almost the whole world of today, although quite a number of languages of these three main groups have also died out long ago.

	Beginning of the language	Peak Time	Extinct	
Sumerian:	7000 BC	2000 BC	300 BC	Deciphered after 1800 AD
Egyptian:	5000 BC	1100 BC	400 AD	
Egyptian Coptic:	200 AD	500 AD	Died out in 1500 AD	

Semitic Language (Beginning 3000 BC)

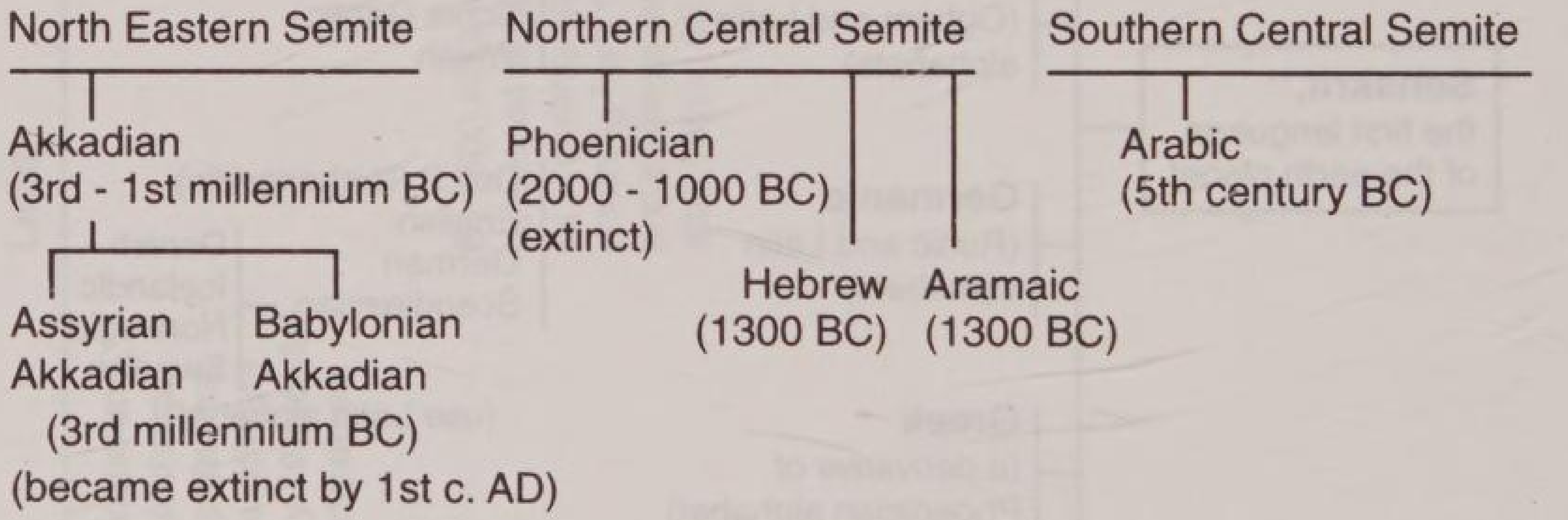

North Eastern Semite
Northern Central Semite
Southern Central Semite
Akkadian
(3rd - 1st millennium BC)
Assyrian Akkadian
Babylonian Akkadian
(3rd millennium BC)
(became extinct by 1st c. AD)
Phoenician
(2000 - 1000 BC)
(extinct)
Hebrew
(1300 BC)
Aramaic
(1300 BC)
Arabic
(5th century BC)

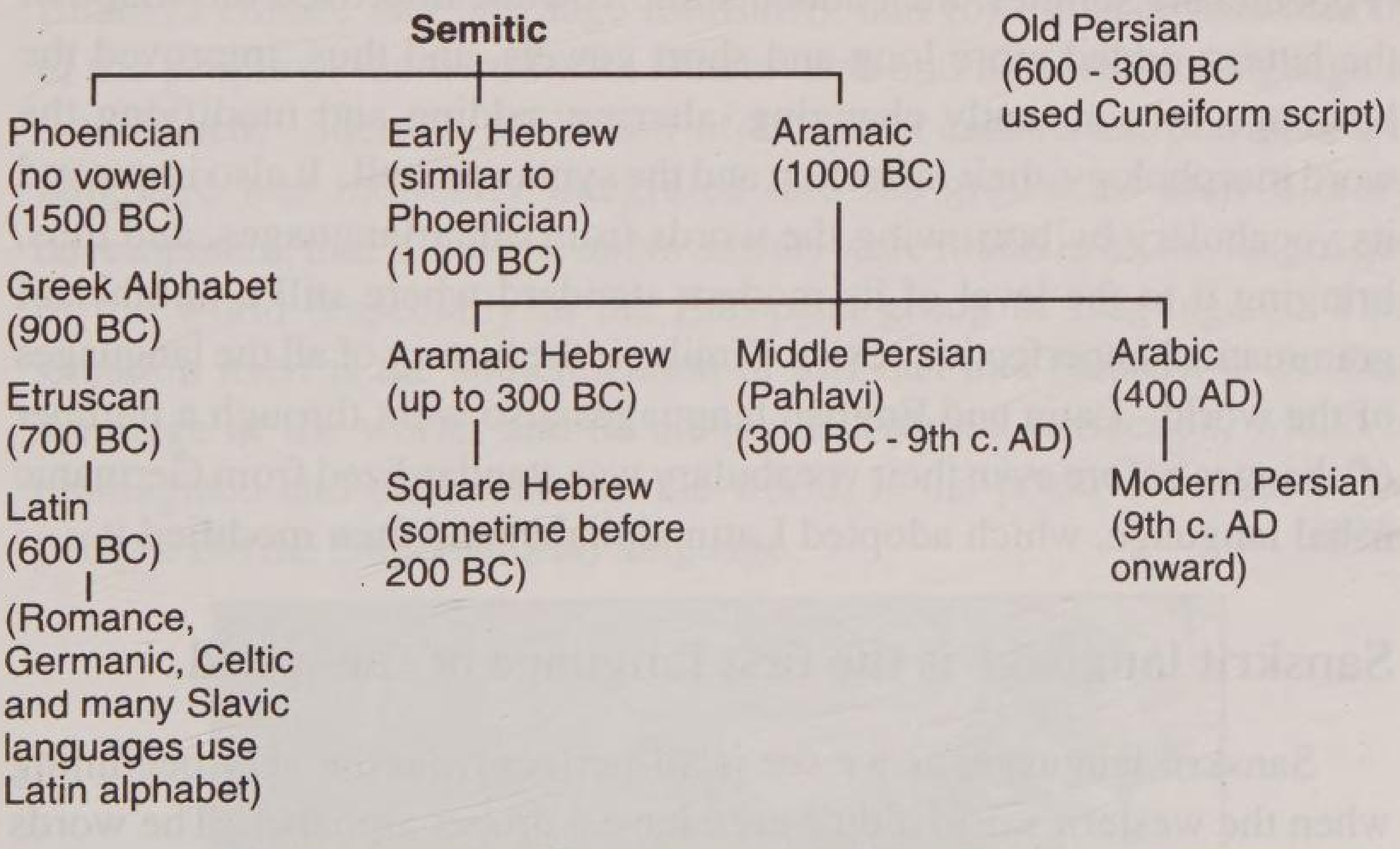
DIAGRAM 4.

Writing systems of the world.

The writing systems of the world developed in a very primitive style. First they were in a pictographic shape, then changed to a somewhat cursive form but with no vowels. Then, after a long time, it took the shape of a proper alphabet with vowels. In the beginning there were very few words to start with. The morphology gradually improved and the vocabulary expanded. The writing system of Sumerians and Egyptians died out, **Chinese** and **Semitic** survived which became the prototypes for the development of the writing systems of Eastern Asia and the rest of the world of today.

However, in all the alphabets of the languages of the world the basic characteristics of their vowel system resembles the vowels of the **Sanskrit** language along with some of the consonants also.

Sumerian:	Pictographic 3500 BC	Cuneiform 3000-2000 BC Sumerian Cuneiform Babylonian Cuneiform Assyrian Cuneiform		(died out after the downfall of Babylonian empire in 323 BC)
Egyptian:	Hieroglyphic 3000 BC	Hieratic 1100 BC	Demotic 700 BC	(died out 400 AD)
(Egyptian)			Coptic 200 AD	(died out 1500 AD)



Semitic

- Phoenician (no vowel) (1500 BC)
  - Greek Alphabet (900 BC)
    - Etruscan (700 BC)
      - Latin (600 BC)
        - (Romance, Germanic, Celtic and many Slavic languages use Latin alphabet)
- Early Hebrew (similar to Phoenician) (1000 BC)
- Aramaic (1000 BC)
  - Aramaic Hebrew (up to 300 BC)
    - Square Hebrew (sometime before 200 BC)
  - Middle Persian (Pahlavi) (300 BC - 9th c. AD)
  - Arabic (400 AD)
    - Modern Persian (9th c. AD onward)

Old Persian
(600 - 300 BC
used Cuneiform script)

Note: The Chinese writing system of earlier times originated the development of other East Asian writing systems. It has no alphabetical system of writing. **Chinese characters are still in logographic shape.**

A comparative view of Sanskrit and the other languages of the world.

The diagram 1 on page 224 tells the prolonged history of the slow and gradual development of the Greek and Latin languages which Jones tried to compare with the all-perfect Sanskrit language. The diagrams 1, 2, 3 and 4 give a complete picture of the incompleteness and the inconsistency of the alphabets, words and the linguistic development of all the languages of the world.

Languages of the world.

You can see that these languages never even had their own alphabet. The Iranian language, Persian, borrowed its alphabet three times from three different sources (cuneiform, to Aramaic, to Arabic) within 1,300 years and in its advanced stage it has only three (a, i, u) vowel marks which are used for both long and short sounds. They are totally inadequate to give the correct pronunciation of the words. So, unless you know the words, you cannot pronounce them correctly. The Greek language started from incomplete consonants which was borrowed from Northern (Phoenician) Semites, then added some vowels, improved the shape of the letters, added more long and short vowels, and thus, improved the language by constantly changing, altering, adding and modifying the word morphology, their inflection and the syntax as well. It also improved its vocabulary by borrowing the words from other languages, and thus, bringing it to the level of its modern standard where still a number of grammatical imperfections exist. Similar is the history of all the languages of the world. Latin and English languages also went through a number of changes before even their vocabulary was standardized from Germanic tribal language, which adopted Latin alphabet and then modified it.

Sanskrit language is the first language of the world.

Sanskrit language, as we see is all-perfect from the very beginning when the western world didn't even have a proper alphabet. The words of the Vedas like: *vishanti, upasate* 'विषन्ति उपासते' (अन्धं तमः प्रविषन्ति येऽविद्यामुपासते । ई.) are used in the same way in the Gita and the Puranas because there has never been any change or improvement in the formation of its words as it was the self-perfected language, which is also an indication of its Divineness.

"शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः । वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥"

(मनु. 10/43)

The Manu Smriti says that the ambitious *çhatriyas* of Bharatvarsh went abroad to the neighboring countries to establish their new kingdoms and, as they were cut off from the mainstream of the Bhartiya civilization and culture, they developed their own language and civilization as time went on and, forgetting Bhartiya culture, they became totally materialistic. This happened millions of years ago even before the last ice age. Natural calamities totally shattered their civilizations but still the survivors, in the spoken form of their primitive languages, held many *apbhransh* words of the original Bhartiya Sanskrit language which their remote ancestors had retained in their memory. Again (after the last ice age receded), when they started to re-establish themselves, according to their existing memory and with the scanty literal and cultural information that they received before the Christian centuries through the trade connections with India, they developed their own culture and religion. In this way, (a) a very remote connection of the people of the entire world with Bhartiya culture and language (Sanskrit), and (b) the later connections of the people of the world with Bharatvarsh and its Sanskrit language is established. Such an affiliation of Bhartiya culture and the Sanskrit language was indirectly integrated into the growth of their literary development, that's how the *apbhranshas* were found in all the languages of the world (especially in the European group of languages). This situation itself is the authentication of this fact that Sanskrit is the first language of the world; and its unique and eternal perfection, which is unimagined and unmatched in the world, is the positive verdict of its being a Divine (supernatural) language.

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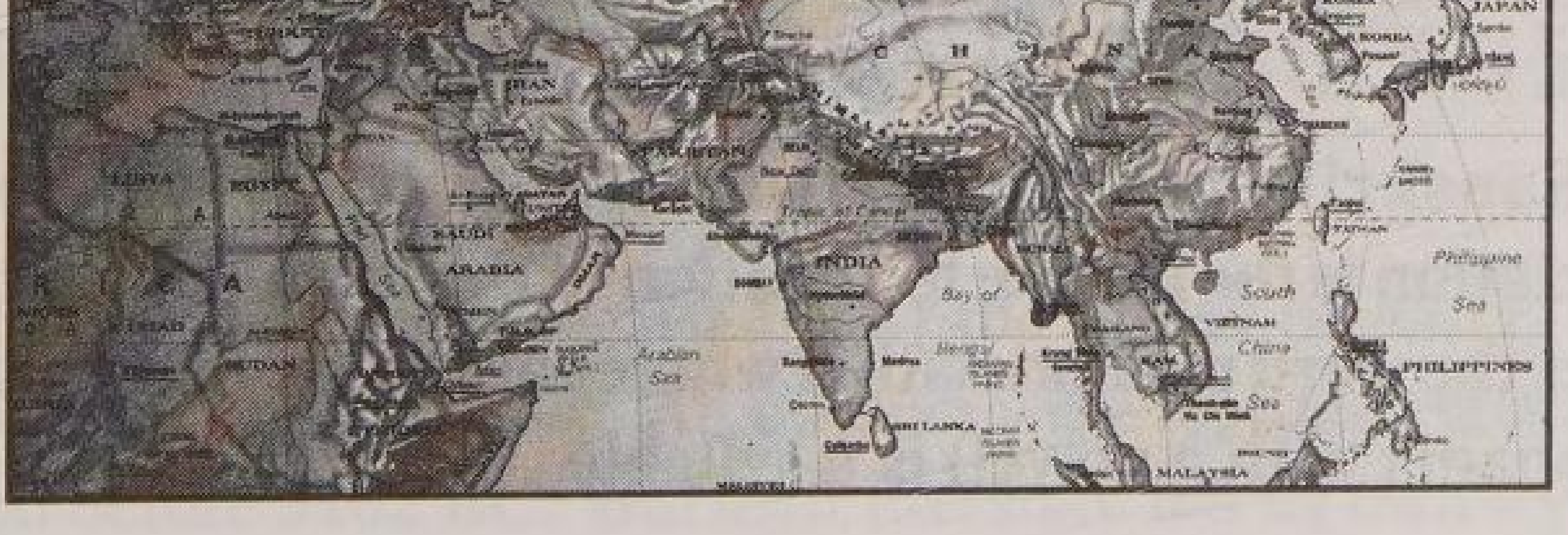


The six unmatched features of the Sanskrit language.

(1) The vowel-consonant pronunciation of the alphabet.

The most striking feature of the Sanskrit language is the vowel-consonant pronunciation of the alphabet and the uniqueness of every consonant (or its combination) as a complete syllabic unit when it is joined with a vowel. For example: Its 16 vowels are the actual 'voice pattern' of the sound and 36 consonants are only the 'form' of the 'voice pattern' of the sound. So a consonant (क्, ख्, ग्) alone cannot be pronounced as it is only a 'form' of the 'voice pattern' until it is attached to a vowel. Thus, a vowel, which itself is a 'voice pattern,' can be pronounced alone (like, अ = a, ओ = o) or it can be modulated by adding a consonant to it (like, क्+ अ = ka, ख्+ आ = kha, क्+ ओ = ko, ख् + ओ = kho). **This system was not adopted in the languages of the world.** Thus, their syllables have no uniformity, like in *come* and *coma* where 'co' has two different pronunciations, and in *come* and *kind* or *kiss*, the letter 'c' and 'k' both have the same pronunciation.

The Greeks adopted five vowels from the Sanskrit literature, and some of the daily usable *apbhransh* words and numerals, like *trya* (त्रय), *panch* (पंच) etc. *Trya* (three) became *trias* and *panch* (five) became *pente* in Greek.

These words reached their country through the trade routes by word of mouth during trade communications with India. The English language during *Great Vowel Shift* used some diphthongizations like *ai* and *au*. But still the range of vowels as compared to Sanskrit was always less and incomplete and, apart from the vowels, consonants also had their own sound (like vowelless *sly*, *fry*, *dry*) which was also not always the same, like the word *chaos* where the sound of *ch* is *k* and *o* is *a*. This situation created a permanent ambiguity of the pronunciations and the vowels lost their true effects, like, *top*, *mop*, *hum, chum*, where *o* and *u* both sound as long or short *a*. Thus, a language which is developed on imperfect grounds can never be perfect, no matter how far it advances.

In Sanskrit, the basic structure of its vowel-consonant pronunciation is the unique foundation of the language that precisely stabilizes the word pronunciation where each letter (or a combination of consonants with a vowel) is a syllable.

(2) Formation of the Sanskrit words.

The second unmatched feature is the formation of the Sanskrit words. Since the beginning we had a complete dictionary of root words called धातु (*dhatu*) that could create any number of words according to the requirement by adding a proper prefix and suffix which are described in detail in the Sanskrit grammar. We have 90 forms (conjugations) for every verb to be used in the 10 tenses and 21 forms for other words (see p. 90). Take an example of 'कृ' *dhatu* (*kri* = to do). Hundreds of words along with all the 90 conjugations could be formed from one single 'कृ' *dhatu*. For instance: सुकृत, विकृत अकृत, कर्ता, अकर्ता, कर्तृत्व, विकर्म, सुकर्म, कर्म, अकर्म, कृत, क्रियमाण, क्रिया, परिष्कृत, बहिष्कृत, तिरस्कृत, पुरस्कृत, अक्रिय, सक्रिय, निष्क्रिय, and so on. The formation, modulation and creation of words have been originally the same, in an absolutely perfect state since the beginning, as they are today.

(3) The uniqueness of the grammar.

The most impressive uniqueness of the Sanskrit grammar is that, along with the Sanskrit language, it is unchanged in every age because it is a Divinely produced grammar. Its conjugation system, word formation and the style of poetry formation are all unique, unchanged and perfectly detailed since it appeared on the earth planet through the descended Saints. Take a line of the Yajurved "ताँस्ते प्रेत्याभिगच्छन्ति ये केचात्महनो जनाः ॥"(ई.). There is a noun जनाः (people), and verb गच्छन्ति (to go into) which is formed of गम् *dhatu* (to go), like, गच्छति, गच्छतः, गच्छन्ति. All the 90 *conjugations* of the verb गच्छ (to go) and all the 21 forms of the noun जन (people) are used in the same way without any change in the Vedas, in the Puranas and in other Sanskrit literature as well, because they are ever perfect without any sound shift. The Sanskrit language represents the literal form of the Divinity on the earth planet. Such is the Sanskrit grammar.

(4) The three kinds of prime Sanskrit scriptures (Vedas, Upnishads and the Puranas) and their style of literary presentation.

The three styles of Sanskrit are: (a) the Vedas (*sanhita)*, (b) the Upnishads and (c) the Puranas. All of them were reproduced during the same period before 3102 BC. But their literature has its own style. **The**

difference in the style and the uses of words in all the three kinds of scriptures does not mean any evolution or improvement in the vocabulary. It is just their style. For example, the word खलु has been used only once in the Rigved *sanhita.*. Vedic verses do not use the full range of words as is used in the Puranas and the Bhagwatam because **they are mainly the invocation *mantras* for the celestial gods and that too for ritualistic purposes, not for the devotion to supreme God.** So they don't need too many words to relate a *mantra.* They have their own character, and use some of their own wordings which are unusual to regular Sanskrit literature. For example: देवेभिः in the Vedas and देवैः (celestial gods) in common Sanskrit. Similarly, व्योमन् in the Vedas and व्योम्नि (Divine dimensions) in common Sanskrit. But the formation of these words is explained in the Vedic grammar and in the Nirukt, a special book for explaining such words.

The language of **the Bhagwatam** is very scholarly, poetic and rich as it explains the richest philosophy of God, God's love and God realization along with its other affiliated theories. It also explains the total history of this *brahmand* and its creation. The true Divine love form of the supreme God is described in the Bhagwatam.

The language of the other 17 **Puranas** is less rich, and the language of the **Upnishads** sometimes leans towards the Vedic *sanhita* side. As explained earlier (in chapter one), all the scriptures are the Divine powers with their own speciality. We can clearly observe the peculiar characteristic of the Vedas in the tenth canto, chapter 87, of the Bhagwatam where the Vedas themselves are offering their homage to supreme God Krishn.

"क इह नु वेद बतावरजन्मल्योऽग्रसरं यत उदगादृषिर्यमनु देवगणा उभये।
तर्हि न सन्न चासदुभयं न च काल्जवः किमपि न तत्र शास्त्रमवकृष्य शयीत यदा॥"

The whole chapter is like this, grammatically perfect, but it is a kind of twisted and uncharming style of language. This is the style and the character of the Vedas (the *sanhita*). All the chapters of the Bhagwatam, before and after this particular chapter, have elegant literary presentation but this particular chapter, which is in the style of the language of the Vedas, stands out with its own peculiarity. **Now we know that the difference in the literary presentation of the Vedic *sanhita* and the Puranas are their own nature and style, they do not relate to their seniority or juniority.**

(5) The *apbhransh.*

***Apbhransh* (and *prakrit*) part of Sanskrit literature and its offshoot Pali and Hindi.** In every society there are many classes of people. Some are educated, some are less educated and some are much less educated. Accordingly, the quality of their speech differs. Thus, during the time of Ved Vyas, when Sanskrit was the spoken language of India, there may have been some people who spoke a localized form of less perfect Sanskrit. As time went on a new language developed in the Bihar area of North India which was a combination of the localized dialect with the *apbhransh* words of Sanskrit. The pronunciation of the Sanskrit word changes when it is spoken by the people who are less educated or not educated in the Sanskrit language, and then such words permanently enter into their locally spoken language. These, partly mispronounced words, are called the *apbhransh*. Just like the words तीन (*teen*) and सात (*sat*) are the *apbhransh* of the Sanskrit words त्रय (*trai*) and सप्त (*sapt*) which mean three and seven. It was called the Pali language in which the teachings of Gautam Buddh were written around 1800 BC. Still, Sanskrit remained the spoken language of the literary class of India at least up to the time of Shankaracharya.

When Shankaracharya went to have an audience with Mandan Mishra he found two parrots in two cages that were hung in front of his house. They were happily uttering Sanskrit phrases (जगद् ध्रुवं स्याद्, जगदध्रुवं स्याद्) which they had memorized by listening to the scriptural discussions that were usually happening in the house. All over India Shankaracharya debated in Sanskrit language wherever he went. It was around 500 BC.

That was the time when the Greek and Latin languages were in the course of their development. Trade communications between India, Persia, Mesopotamia, Syria and Greece were already well established. The stories of the Puranas and the Bhagwatam had already reached, in a broken form, into those countries which they then adopted in their society and incorporated into their religious mythology. The Iliad and the Odyssey in their earliest and incomplete forms were composed around 600 BC, and later on certain Sanskrit *apbhransh* words were added in the Greek and Latin languages (which Jones picked as examples for his speech in Calcutta).

Prakrit. Around the 1st century BC Kalidas wrote his famous drama "Abhiggyan Shakuntalam." He was one of the nine great personalities (called the nine gems) of the Great Vikramaditya of Ujjain. In that book he used pure Sanskrit for educated people and a kind of broken Sanskrit language with an abundance of *apbhransh* words for those who were less educated. This style of local dialect was called '*prakrit*' as it was used for communication among the illiterate or less literate class of country style people. Literally, '*prakrit*' word means 'natural,' uncultivated or local vernacular speech of a general rural area. **Thus, *prakrit* was not the name of any vernacular language but it was a general class of local country style dialect of broken Sanskrit words and its *apbhransh*.** Take an example from Abhiggyan Shakuntalam (Section I):

"शकुन्तला-अठासूए! गमिस्स अहं। [अनसूये, गमिष्याम्यहम् ।]
अनसूया-किंणिमित्तं? [किं निमित्तम्?]
शकुन्तला-इमं असंबद्धप्पलोविणिं पिअवदं अज्जाए गोदमीए णिवेवइस्सं।
[इमामसंबद्धप्रलापिनीं प्रियंवदामार्यायै गोतम्यै निवेदयिष्यामि ।]

The main dialogue is in *prakrit*. Its Sanskrit version is written in brackets. A Sanskrit knower could see the scanty physical resemblance of *prakrit* words with the Sanskrit words. It means:

Shakuntala: "I am leaving."

Ansuya: "Why?"

Shakuntala: "I am going to tell the supreme mother Gautami about the irrelevant gossips of Priyamvada."

So, *prakrit* was the style of conversation of the village folks or illiterate people. It's like this: *Me gong do hos wok.* (I am going to do housework.)

Sanskrit or Dev Vani, and *prakrit*. Some writers have deliberately tried to tell that *prakrit* was a form of Indian language. They give an argument that first it was *prakrit* and then its final shape was called Sanskrit. In this way they wrongly tried to place their ideology of the development of the Sanskrit language. The above simulation of *prakrit*-English *'Me gong do hos wok'* clearly shows that it is the crude and the broken form of the existing English language. It is not any stage of the development of the English language. Moreover, we have already explained that Sanskrit language was in its perfect state since its appearance on the earth planet. Thus, *prakrit* was its crude and broken form which was used by the uneducated people of those days.

Sanskrit language was the first language of the world. It is also called *Dev Vani* (the language of celestial gods) because it is the spoken language of Brahma's abode including other celestial abodes, and because it is eternally perfect so it is called *Sanskrit.*

Pali and Hindi languages.

During the time of Buddh a new language developed in North India. It was called the **Pali** language. All the Buddhist literature is in the Pali language. This language adopted more or less the Sanskrit grammar and had its own vocabulary which was phonetically close to Sanskrit words. For example:

"न आन्तलिक्खे न समुद्दमजझे,
न पब्बतानं विवरं पविस्स ।
न विज्जती सो जगतिप्पदेसो,
यत्थट्ठितं नप्पसहेय्य मच्चु ॥" (9/13/128)

It is a verse from the "Dhamm Padam," a collection of the teachings of Buddh by a Buddhist monk. The Sanskrit version of this verse is:

न अन्तरिक्षे न समुद्रमध्ये न पर्वतानां विवरं प्रविश्य ।
न विद्यते जगति प्रदेशः यत्र स्थितं न प्रसहेत् मृत्युः ॥

The general meaning of this verse is that there is no such place in this entire world where you could escape the death. The first line of Pali is: "*Na antlikkhe na samuddmajjhe,*" and the first line of the Sanskrit is "*Na antarikche na samudramaddhe.*" Now you can see the phonetic resemblance of Pali words with the Sanskrit words.

Hindi or Devnagri is now the main language of India (especially North India) which developed around the 12th century AD. It uses the alphabet of the Sanskrit language. It has its own vocabulary yet it uses a lot of Sanskrit words and its *apbhransh.* Take an example: (Sanskrit) अहं पितृगृहं गच्छामि। (Hindi) मैं पिता के घर जा रहा हूँ। Here *pitra* and *grih* is Sanskrit and its *apbhransh* is *pita* and *ghar* which is used in Hindi. Another example: (Sanskrit) परित्राणाय साधूनां विनाशाय च दुष्कृताम्। (Hindi) साधुओं की रक्षा एवं दुष्कृतियों के विनाशार्थ। Here *sadhu* (holy person), *vinash* (destruction) and *dushkrit* (the evil doers) are Sanskrit words which are used in their original form in Hindi. They have only been partly modulated according to their uses in the Hindi language. Thus, we see that Hindi language is also an offshoot of the Sanskrit language.

(6) Sanskrit, the scriptural language up till today.

Now we know that Sanskrit was the spoken language among the scholars up to the time of Kalidas. The disciple Saints of Chaitanya Mahaprabhu wrote hundreds of books in Sanskrit language on the supreme knowledge, beauty, love and the loving pastimes of Krishn, and Jeev Goswami described the detailed philosophy of soul, *maya* (original cosmic energy), God and the intimate eternal manifestation of God's Gracious personality of Divine love (called the *prem tattva*).

The famous debate of Lord Chaitanya with Sarvabhaum Bhattacharya that happened in the Sanskrit language established the popularity of the Sanskrit language in the educated society of India up to the 16th century AD. It was the period of the Muslim rule. Hindi, also called Devnagri, was the main spoken language of North India, and Sanskrit was the language of the learned people. After 1857 when English rule tried to suppress Sanskrit education in India by introducing and encouraging English education by all means and cutting the grants for the Sanskrit colleges, Sanskrit education (being the soul of Bhartiya culture) still survived, and keeping its glory it maintained its potential. Now the Sanskrit colleges all over India are maintaining the greatness of the eternal Divine language that was introduced by the creator Brahma on this earth planet at the very beginning of human civilization.

Sanskrit is the language of our scriptures. It is also the language of the Divine abodes. The conversation of Maha Lakc̣hmi and the supreme creator of this universe Maha Vishnu (in the Samrahasyopnishad), that details the description of Krishn, Radha and Divine Vrindaban abode in more than seventy pages is a lively representation of the Sanskrit language **which is the language of Vaikunth abode**. Have a glimpse of a passage from the same Upnishad.

> "तस्मिन् स्थाने गोपगोपीगणाः पुलिननिलीनाः सदा क्रीडापराः भवन्ति । द्वितीयपरिणाहे वाटिकाः क्रीडास्थानानि वृक्षाः पक्कलपुष्पनम्राः पत्रैर्नम्रा घारा आसीदन्ति । क्रीडापराणां गोपीनां गणा निकुञ्जदेव्याः श्रीराधायाः स्वावेशेन क्रीडापराः सुरतानन्देन संभोक्ष्यमाणा भवन्ति ॥"
>
> "सा लक्ष्मीरुवाचेदम् । केन साधनेनेदं स्थानं दृष्टिगोचरं भवति । स होवाच । सृष्टौ त्रयो योगा भवन्ति । ज्ञानयोगः कर्मयोगो भक्तियोगश्चेति । तेषां त्रयाणां योगानां मध्ये प्रेमयोगोऽतिरिक्तो भवतितराम् । येषामेव प्रेमसंपत्तिस्तेषामेव सुरतानन्दसुखं भवति । न धर्मेण नेष्टापूर्ते न वर्णेन नाश्रमेण न तीर्थेन न व्रतेन न देहशोषणयोगेन न वेदोदितेन कर्मणा न धर्माधर्माविचारसाधनेन तत्स्थानं भवति । यो मनसि निरन्तरं तद्ध्यानापन्नो भवति तस्य भवति ॥"

In the above passage God Maha Vishnu is describing the supreme greatness of Divine Vrindaban abode where *Gopis* rejoice with Radha Rani and experience the ultimate Bliss of Divine love. Maha Lakçhmi, the consort of Maha Vishnu asks, how could one enter into that abode of Radha Krishn? Maha Vishnu replies, "The procedures and the practices of good *karm*, austerity, Vedic *dharmas* of *sanyas*, *yog* and also the various forms of worship to God are all incapable of providing entrance into that abode. There is another path of *prema bhakti* (also called *raganuga bhakti*) which is the only means of entering into Vrindaban abode. It is the selfless loving adoration with deep love and longing for Radha Krishn."

The word 'language' is termed as *bhasha* (भाषा) in Sanskrit. **Thus, the *bhasha* (भाषा) of Vaikunth abode in its original form descended on the earth planet through Brahma** in the form of the Vedas and the Puranas and all of its affiliates and branches along with its grammar. **First it was called the *bhasha* as it was the only language of India, literary and spoken both. Later on, when its offshoots developed, it began to be called the Sanskrit *bhasha* (Sanskrit language)** to distinguish it from the other local languages that used the *apbhransh* words of Sanskrit mixed with their locally spoken tongue. *For convenience, these local languages were called the 'prakrit' languages by the history writers.*

Certain European writers and their blind followers tried to confuse the issue of the eternal perfection of the Sanskrit language. They argued that in the beginning the language (of the Vedas) was in an undeveloped stage. Afterwards when it became a refined language then it was called the Sanskrit language. In this way they tried to prove the gradual development of the Sanskrit language. But their biased intellect failed to understand the actual significance of the word '*sanskrit.*' The word '*sanskrit*' is formed as "सम् + कृत" where सम् (*sam*) prefix means (सम्यक् *sammyak*) 'entirely' or 'wholly' or 'perfectly,' and कृत (*krit*) means 'done.' **So '*sanskrit*' word means the one which is introduced or produced in its perfect form. Thus, the Sanskrit language even according to its own literal meaning proves to be a perfect language by its own character.** It was first introduced by Brahma to the Sages of the celestial abodes and still it is the language of the celestial abode, so it is also called the Dev Vani.

In the beginning, people and the Sages both spoke pure Sanskrit language. Later on when the population increased only then the *prakrit* form of speech with lots of *apbhranshas* was developed in the less educated society.

Since the 15th century, Saints of Vrindaban and Braj wrote many books on the *leelas* (pastimes) of Radha Krishn in the locally spoken Hindi language. Goswami Tulsidas wrote Ramayan in a local dialect of Hindi, and the devotee Saints of Chaitanya Mahaprabhuji of Bengal wrote several books on Krishn and Chaitanya in Bengali language. Apart from those, all other main scriptures are in Sanskrit language.

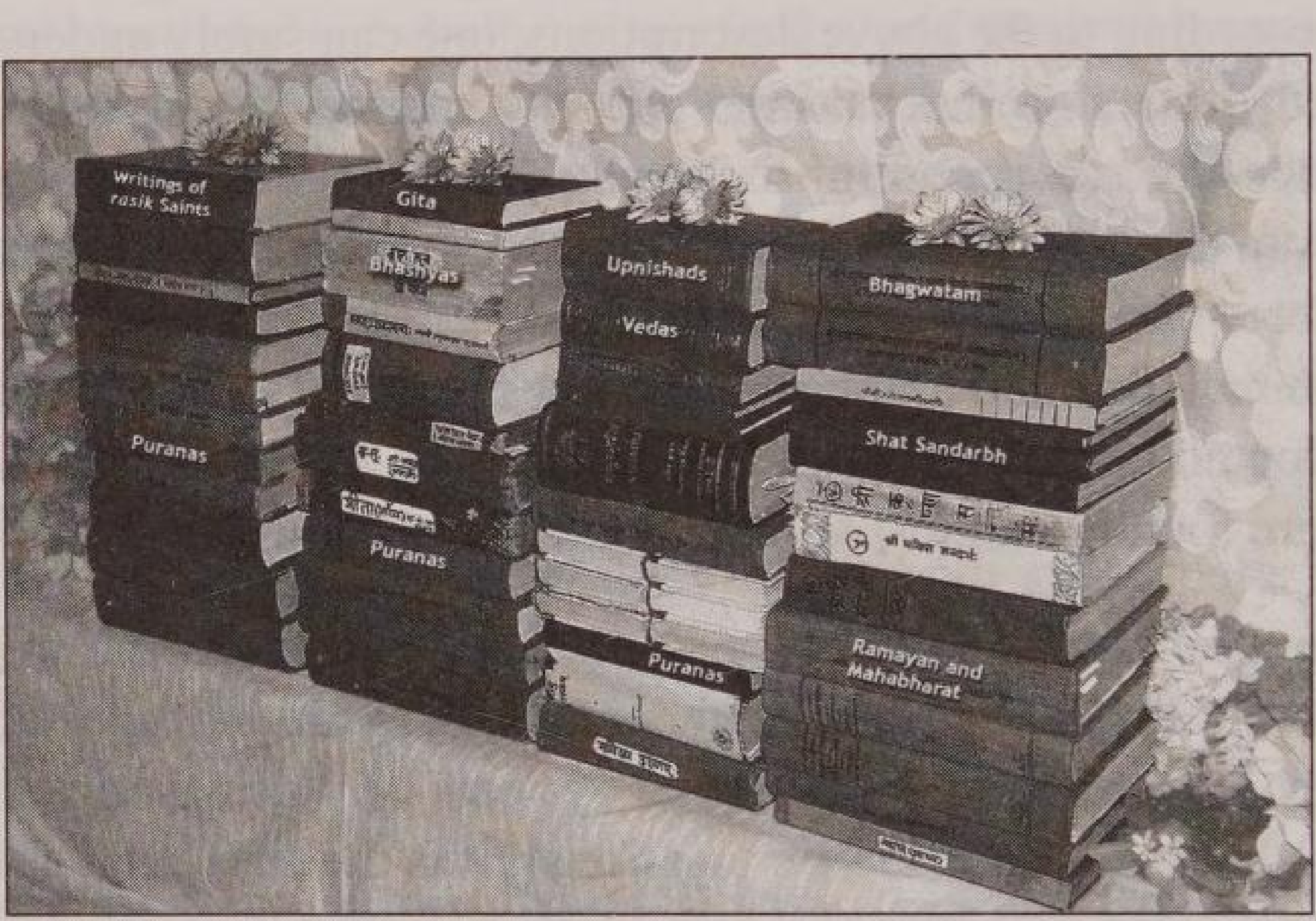
The latest happening of the historical representation of scholarly Sanskrit discourses by the Divine descension of this age, Jagadguru Shree Kripaluji Maharaj, was in 1957 that glorified God Shiv's glorious town Varanasi for seven days. It revealed the philosophies of all of our major scriptures and reconciled them with the theme of the Bhagwatam. It was such an event that enthralled the wits of the great learned *pandits* (Sanskrit scholars) of India with the sweetness of the Divine touch that was imbued in the dry looking Darshan Shastras and they wholeheartedly desired him to accept the honor of being the supreme ***Jagadguru*** of this age (जगद्गुरूत्तम) as a flower of their heartfelt appreciation.

It is thus established that the Sanskrit language, since its appearance in the world through Brahma, maintained the glory of our eternal scriptures in its perfect linguistic representation. All the scriptures including all the Puranas were again authenticated and reproduced between 3200 and 3102 BC by Bhagwan Ved Vyas whose Divine wisdom was unlimited and whose Divine clairvoyance saw everything of past, present and future. If someone's conscience fails to comprehend the eternal authenticity of the Sanskrit language for some reason, then at least, according to the above descriptions, one can surely understand its undefied perfection that had the capacity of introducing hundreds of thousands of words according to its root system since the very beginning, when even the earliest known cursive writing systems of the world (Greek and Hebrew etc.) were at their infancy and were struggling to standardize the pronunciation and to improve their vocabulary. During that process they adopted certain *apbhransh* or commonly used words of Sanskrit which are found in almost all the languages of the world.

The presence of Sanskrit words in the languages of the world and the existence of the Sanskrit language and literature in its perfect form, when there were no alphabet-vowel systems of writings in the world, itself is the strongest evidence that Sanskrit is the first language of the world.

Then, how and why did Sir William Jones set up such a fabricated falsehood to derogate the Sanskrit language and introduce such a fictitious tale (that was later on termed as Proto-Indo-European language) in his Calcutta speech of 2nd February 1786 (more detail on pp. 88, 181)? Was he an enemy of Bhartiya culture?

No, **he was an intelligent and most obedient servant of the British regime, employed by the British diplomats to cleverly destroy the culture, religion and the history of Bharatvarsh** so that the British could rule India forever and spread their religion, and, at the same time, they could make use of the scientific knowledge of the Vedic scriptures, whatever they could find.

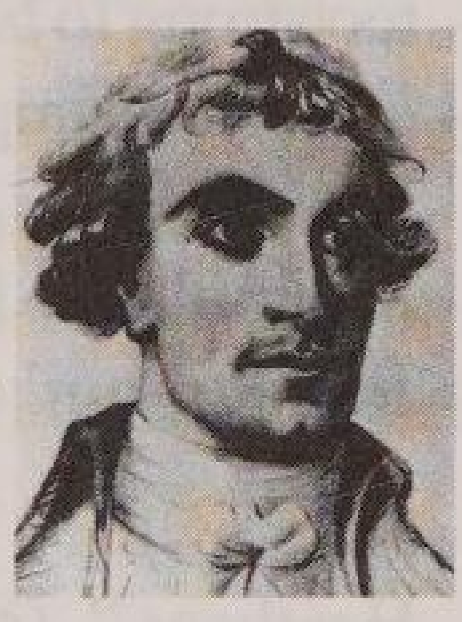

Writings of rasik Saints
Gita
Bhashyas
Upnishads
Vedas
Bhagwatam
Puranas
Puranas
Shat Sandarbh
Puranas
Ramayan and Mahabharat

The Vedas, Upnishads, Puranas, Darshan Shastras, Manu Smriti, Mahabharat, Ramayan (Valmiki and Tulsidas), Bhashyas on Brahm Sutra, Bhashyas on Gita, the Bhagwatam, Shat Sandarbh, and other books by the *rasik* Saints, etc.

There are thousands of Bhartiya scriptures as described in Part 2, Chapter 3 of this book. They were revealed and written by the Rishis, Divine personalities, *Jagadgurus* and the *rasik* Saints. Only the most important ones are shown here.

(2) Organized efforts to destroy our culture and religion, and to mutilate our history.

The first evidence of the above fact is the **personal secret suggestion of Jones** (along with a derogative essay) of 1784 to Warren Hastings, Governor General of India, where **he explains his plan of how to destroy the religious faith of the Hindus of India** which is deep rooted in their hearts by: **(1) Fabricating a false Sanskrit scripture that would show all the greatness of Jesus. (2) Translating a gospel and Isaiah into Sanskrit in the style of a Hindu scripture with (false) ancient predictions about Jesus being a great Divine person, and then (3) carefully distributing these (false and fabricated) books in our educated society to withdraw their mind from the Vedic religion and to divert it towards Christianity.** See for yourself.



Evidence of their malicious intentions (to produce fabricated Sanskrit scriptures).

Sir William Jones, 1784*

> "As to the general extension of our pure faith in *Hindustan* there are at present many sad obstacles to it... We may assure ourselves, that... *Hindus* will never be converted by any mission from the church of *Rome*, or from any other church; and the only human mode, perhaps, of causing so great a revolution, will be to translate into *Sanscrit*... such chapters of the Prophets, particularly of ISAIAH, as are indisputably evangelical, together with one of the gospels, and a plain prefatory discourse, containing full evidence of the very distant ages, in which the predictions themselves, and the history of the Divine Person (Jesus) predicted, were severally made public; and then quietly to disperse the work among the well-educated natives."

Such a dangerous plot was launched against India with two main objectives: (1) To destroy the Bhartiya religion, and (2) to mutilate its

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***Asiatic Researches Vol. 1. Published 1979, pages 234-235. First published 1788.**

history. One can imagine the depth of their bad intentions of which Jones was the main implementor.

We are giving a few more passages from the same essay "On the Gods of Greece, Italy and India" by Jones, President of the Asiatic Society of Bengal (Calcutta), written in 1784. This is a long essay of 47 pages in which Jones had tried to demean all the forms of the Hindu God and Goddess in a very humiliating manner and tried to condemn Their Divine greatness by all means.

First effort of Jones (1784).

Jones writes,

> "Since Gods of all shapes and dimensions may be framed by the boundless powers of imagination, or by the frauds and follies of men, in countries never connected; but, when features of resemblance, too strong to have been accidental, are observable in different systems of polytheism, without fancy or prejudice to colour them and improve the likeness… **It is my design, in this Essay, to point out such a resemblance between the popular worship of the old Greeks and Italians, and that of the Hindus."** (p. 188)
>
> "…drawing a parallel between the Gods of the *Indian* and *European* Heathens." (p. 190)

His writing clearly shows his atheistic views and a deep scorn for Indian religion in his heart where he tries to demean all the forms of our God by comparing them with the fictitious mythological figures of the Greeks and Romans and calling everyone heathens.

He further proceeds and tells on pages 203 and 215 that Goddesses Lakçhmi, Parvati and Durga (Who are supreme Goddesses of Vaikunth and have the ability of governing the whole universe) are like Ceres, Juno and Minerva, respectively. Not only that, he writes that 'Meru' (the actual name is Sumeru which is a celestial hill) is the north pole of this earth planet.

Could you believe that such an important figure of the 18th century has gone so low as to compare the most important supreme Divine Goddesses of

Vaikunth with the imaginary non-vegetarian goddesses of Homeric origin? But, hold your breath, if you have a regard for Bhagwan Ram you may be shocked to read his outrageous statement where he says,

> "RAMA and CRISHNA, must now be introduced, and their several attributes distinctly explained. The first of them, I believe, was the DIONYSOS of the *Greeks*."
>
> "The first poet of the *Hindus* was the great VALMIC, and his *Ramayan* is an Epick Poem... comparison of the two poems (the Dionysus and the Ramayan) would prove DIONYSUS and RAMA to have been the same person; and I incline to think, that he was RAMA, the son of CUSH, who might have established the first regular government in this part of *Asia*." (pp. 214, 221)

First look to his understanding where he says that Kush was the Father of Ram. Every religious Indian knows that Bhagwan Ram had two sons, Kush and Lav who ruled Bharatvarsh after Ram.

Along with the above writings an ugly black and white picture with a footnote "RAMA" is printed. There were a lot of beautiful pictures of Bhagwan Ram and also of other forms of God, but the picture shown there appears to have been specially created to look like a worldly stern Muslim ruler with a sword in his hand.

Now come to his main statement about Bhagwan Ram and Dionysus, which is like synonymizing Divinely blissful and glorious daylight with the demonically scary, spooky, and darkest midnight.

Bhagwan Ram's Bliss of Divine love is much higher than the absolute and limitless Bliss of Vaikunth which itself is unlimited times greater than the greatest felicity of the highest *Gyanis* and *Yogis*; and the Gracious glory of His inseparable Divine consort, Sita Devi, gives glory to the Divine Goddesses of all the *brahmandas* of this universe. (अगनित लच्छि उमा ब्रह्मानी। उपजहिं जासु अंश गुन खानी॥ राम बाम दिशि सीता सोई। रा.) This is Bhagwan Ram.

Whereas, Dionysus was an imaginary figure called the god of wine and worldly enjoyments. The demented hilarity of the followers of the diabolical Dionysian cult involved frenzied and worse than cannibalistic savagery where intoxicated men killed some animal as a sport and frantically ate its raw flesh as a blessing of Dionysus and drank the blood of the animal (detail on p. 192).

The Dionysian tale was a compilation of the writings of two worldly novel writers at different times between 400 BC to 5th century AD, whereas Valmiki Ramayan was written by a descended Divine personality during the time of Bhagwan Ram. But Jones had tried to equalize both writings. Such acts establish a record of how low a person could go down in deliberately degrading the religion of another nation. However, it appears that their meat eating passion was so great that they could not think of anything better.

Jones then condemns the history and the Divinity of Manu. He writes,

> "This epitome of the first *Indian* History… though whimsically dressed up in the form of an allegory, seem to prove a primeval tradition in this country of the *universal deluge* described by MOSES, and fixes consequently the *time* when the genuine *Hindu* Chronology actually begins."
>
> "We may suspect that all the fourteen MENUS are reducible to one, who was called NUH by the *Arabs*, and probably by the *Hebrews;* though we have disguised his name by an improper pronunciation of it. Some near relation between the seventh MENU and the *Grecian* MINOS may be inferred." (pp. 198, 202)

The deluge of Moses which Jones mentions had happened only about 5,000 years ago and the deluge mentioned in the Bhagwatam, which was an occasional *kalp pralaya*, had happened 1,972 million years ago. The 14 *manvantar* of separate Manus with their definitive history is an established fact which is related to the 14 cycles of the 'time' element in a day of Brahma (see p. 56), whereas the Grecian Minos, was only a legendary king of Crete around 2800 BC whose history is unknown. A stone slab called Linear A was found at Crete which is believed to be related to the Minoan culture. The script of Linear A is still undeciphered.

Every historian knows that the Greek and Roman gods were the imaginary figures, created by the primitive people of those countries. He further says,

> "*...must appear indubitable that their doctrine is in part* **borrowed** *from the opening of Genesis... In the beginning* GOD created the heavens and the earth. And the earth was void and waste... and GOD said: *Let Light be*–and *Light was.* The sublimity of this passage is considerably diminished by the *Indian* paraphrase of it, with which MENU, the son of BRAHMA, begins his address to the sages on the formation of the universe." (p. 207)

In this passage Jones disregards the greatness of the Bhagwatam and says that the doctrine of creation is borrowed from Genesis.

The statement of 'borrowing' by Jones is really something that exactly tells the frame of his mind and the extent of his prejudice. Anyone who has knowledge of the Upnishads and the Bhagwatam knows that the creation theory is originally in the Upnishads which is further detailed in the Bhagwatam. Upnishads existed before 3102 BC, whereas the Genesis (which we have now) was written around 400 BC. Just think over it... It is like someone who sees his friend wearing a fancy shirt asks him, "Where did you get this?" The man says, "I borrowed it from my great grandson." The first person looks to his friend in curious amazement thinking if he has gone insane or what. He has no child so how could he borrow the shirt of his great grandson? Jones again says,

> "...the whole crowd of gods and goddesses in ancient *Rome* and modern *Varanes*, (Varanasi of India) mean only the powers of nature, expressed in a variety of ways and by a multitude of fanciful names."
>
> "Be all this as it may, I am persuaded, that a connexion subsisted between the old idolatrous nations of *Egypt, India, Greece,* and *Italy*, **long before they migrated to their several settlements.**" (pp. 229, 232)

Their secret planning.

These two passages reveal the true format of the planning of the British that they tried to execute, and they employed their full resources to accomplish it for as long as they ruled India. (1) The first passage indicates that they wanted to destroy the authenticity and the theme of our scriptures which also includes our history, and (2) the term 'migration' of the second passage clearly indicates that they had already planned to establish a fallacy that Indians came from somewhere else and migrated to India.

***By the first act* they wanted to degrade the Hindu religion by all means and to show that the Hindu religion is no better than the religion of Greeks and ancient Romans. They also wanted to prove their imagined greatness of Christianity so that they could impose their superiority upon us.**

***By the second act* they wanted to prove that they also had equal rights to live in India like the Hindus as both have come from outside.**

If we look to their doings, during the period they ruled India, with this angle of view, everything becomes crystal clear.

A brief review of how was it executed.

1784 • In January 1784, the Asiatic Society of Bengal was established in Calcutta under the patronage of Warren Hastings and Sir William Jones was appointed its President. Its main purpose was to find ways of how to accomplish their secret aims mentioned above. Its literary works were published in the name of "Asiatic Researches."

1784 • Towards the end of 1784 Jones produced his first essay (described above) which was the first most important work of the Asiatic Researches.

1786 • On 2nd February 1786, Jones, in his Presidential speech, produced his new fabricated theory of some unknown *protolanguage* that was designed to disprove the authenticity and the first originality of the Sanskrit language, and to create a ground for fabricating another theory of Aryan invasion.

1793 • Jones in his 10th Presidential speech discredits our entire history as described in the Puranas and places Chandragupt Maurya as the contemporary of Alexander by falsely telling that he was no other than Sandracottus of 312 BC.

1816 • Jones died in 1794 but in 8 years he could not produce the full thesis of his created theory of some unknown *protolanguage*. Another coworker of the Asiatic Researches group of people, Franz Bopp (see pp. 180-181) worked hard for his whole life and then produced his first work in 1816 and the detailed work around 1852 to substantiate the ideology of Proto-Indo-European language which Jones had created.

1828 • All the articles of the Asiatic Researches including the writings of its secretary Mr. Wilson (1828) were purposely designed to be extremely derogatory and produced falsified descriptions of Hindu religion and history.

1828 • In 1828 an atheistic society, contempting the personality of God, called the Brahmo Samaj, was formed in Calcutta. Its founder and coworker received great appreciation by the British and were heartily welcomed in England and were praised by Max Müller and other writers of that group.

1847 • Max Müller was appointed by the East India Company to wrongly translate the theme of the Vedas and construct a wrong history of India. He was highly paid for this job. (Max Müller's letters themselves reveal this secret.)

1866 • In 1866, a professor of Calcutta Sanskrit College, Pandit Taranath, was given a lot of money on a contract basis to compile the largest Sanskrit dictionary and to wrongly interpret certain Vedic words to suit the derogatory theory which the British had fabricated against the Vedic religion.

1922 • F.E. Pargiter, retired I.C.S. (Indian Civil Service) Calcutta, was appointed to write the wrong history of India. All the history writers of that period (like Smith, Keith etc.) were also assigned to write the wrong history of India, squeezing it into the frame of their fictitious story of Aryans coming to India.

From the above account you can clearly understand how well planned was their scheme.

* * *

Two more attempts of Jones to destroy the Divinity of Sanskrit language and to mutilate Bhartiya history.

It has been explained earlier that in 1786 Jones produced his ideology of the speculated *protolanguage*. This was his **second attempt** to destroy ancient Bhartiya culture in which he tried to establish this theme that Sanskrit was not the very first language as it was believed earlier. It was like any other language of the world, and all the languages of the world came from some unknown and extinct *protolanguage*. In this way he tried to uproot the originality, greatness and the Divine authenticity of the Sanskrit language. **But the fallacy was that he could not produce any details of his statement up till his death.**

After 66 years, Franz Bopp introduced his complete works in 1852, popularizing the term "Proto-Indo-European," and again after 18 years the Neogrammarians produced their thesis in 1870 (details on p. 181). They all worked in one direction to prove that Sanskrit is like the other languages of the world. The statement of Bopp in his first essay called the *Conjugation-system* (1816) clearly proves that all of them were following the guidelines of Jones. Bopp states in his *Conjugation-system*, "I do not believe that Greek, Latin and other European languages are to be considered as derived from Sanskrit… I feel rather inclined to consider them altogether as subsequent variations of one original tongue."

These enormous and prolonged efforts expose the determination of the British regime that how badly they wanted to crush our culture and religion. The **third attempt** of Jones was to create a fiction about Chandragupt Maurya being the contemporary of Alexander.

The statements of Jones and the fiction of Sandracottus.

Sir William Jones, President of the Asiatic Society of Bengal, gave his tenth anniversary discourse on February 28, 1793. The topic was, "Asiatic history, civil and natural," and it was published in the fourth volume of the Asiatic Researches, first printed in 1807, reprint 1979. This was his third attempt to destroy the culture and the history of Bharatvarsh by mutilating the historic dates.

In his speech, he refers to the writings of Megasthenes about the word Palibothra as to whether it was meant for Patliputra (Patna) or not. The confusion was that Patna (city) stands near the river Son whereas Palibothra was written by Megasthenes to be standing near the river Erannoboas. Jones says in his speech,

> "I cannot help mentioning a discovery which accident threw in my way, (I) thought my proofs must be reserved for an essay which I have destined for the fourth volume of your Transactions. To fix the situation of that Palibothra which was visited and described by Megasthenes, had always appeared a very difficult problem."
>
> "...but this only difficulty was removed, when I found in *a classical Sanscrit book, near 2000 years old*, that Hiranyabahu, or golden-armed, which the Greeks changed into Erannoboas, or the river with a lovely murmur was in fact another name for the Son itself, though Megasthenes, from ignorance or inattention, has named them separately. This discovery led to another of greater moment; for *Chandragupta*, who, from a military adventurer, became, like Sandracottus, the sovereign of Upper Hindostan, actually fixed the seat of his empire at Patliputra, where he received ambassadors from foreign princes; *and was no other than that very Sandracottus* who concluded a treaty with Seleucus Nicator; so **that we have solved another problem,** to which we before alluded, and may in round numbers consider the *twelve and three hundredth years before Christ.*" (pp. XXV to XXVII)

He tells in his speech that he has found a classical Sanskrit book of about 2,000 years old. The other thing he says is that Chandragupt was no other than the very Sandracottus who is described by Megasthenes to have made a treaty with Seleucus around 312 BC; and, to establish that *that* Chandragupt belonged to the Maurya dynasty, he mentions about some poem by Somdev which tells about the murder of Nand and his eight sons by Chandragupt in order to usurp the kingdom. In this way Jones created a fictitious connection between Chandragupt Maurya and Sandracottus. He says in his speech,

> "A most beautiful *poem by Somadev,* comprising a very long chain of instructive and agreeable stories, begins with the famed revolution at

Patliputra, by the murder of King Nanda with his eight sons, and the usurpation of Chandragupta; and the same revolution is the subject of a tragedy in Sanscrit, entitled the Coronation of Chandra." (p. XXVIII)

Further he says, "We know from an arrangement of the seasons in *the astronomical work of Parasara,* that the war of **the Pandavas could not have happened earlier than the close of the twelfth century before Christ;** and Seleucus must, therefore, have reigned about nine centuries after that war." (p. XIX)

Apart from the 2,000 year old book, identification of Chandragupt Maurya with Sandracottus and the poem by Somdev, he also mentions about an astronomical work that calculates the period of the Mahabharat war to be around 1200 BC.

These were the basic points of his speech that was called the discovery of the identity of Chandragupt Maurya as Sandracottus.

Anyone could see that these people were adamantly prone to fabricating false statements all the time just to demean our culture and to destroy the genealogy of our religious history. **All the four things referred to in this speech are absolutely wrong and outrageous.**

Finally, Somdev was just a story writer of fun and frolics. Yet he never described Chandragupt Maurya as the usurper of the kingdom and never connected him to the period of Seleucus Nicator and Alexander; and: **(a) there is no such astronomical record in Bhartiya scriptures that determines 1200 BC for the war of Mahabharat, (b) there was never a written book in India that lasted for 2,000 years, and (c) there is no such statement in our religious writings to show that Chandragupt Maurya was in 312 BC.**

(a) The statement of the greatest astrologer Aryabhatt, our most prestigious astronomical calendars called '*panchang*,' and the astronomical information given in the most authentic books, the Bhagwatam and the Mahabharat, reveal that Mahabharat war had happened in 3139 BC.

(b) The scriptures, in ancient times, were written on *bhoj patra* (a paper thin bark of a Himalayan native tree) which never lasted in a readable condition for more than 500 to 800 years even with extreme care. These books were written for teaching and learning purposes so they were constantly in use (not like writing and hiding them in a cave as Dead Sea scrolls). When one book was worn out, another one was rewritten by the learned scholars under the guidance of the Master. Thus, the knowledge of the scriptures uninterruptedly continued. Now we know that there was no such book that was 2,000 years old. Moreover, Jones never produced or showed that book to anyone, even to his close associates. It was simply *his* word of mouth to relate the fake story of a 2,000 year old book. (The word *hiranybahu* is a general poetic term for the river Son which could have been picked up from any of the poetical writings.)

(c) As regards the period of King Chandragupt Maurya, the Puranas give a detailed genealogical account of all the kings of the Magadh kingdom, starting from the Mahabharat war (3139 BC) and up to the Andhra dynasty. Accordingly, the period of Chandragupt Maurya comes to the 1500's BC. **In no way could it be pushed forward to 312 BC. But those people (the British diplomats) were determined to do it that way because they wanted to squeeze the entire history of India within the time frame of their Aryan fiction story.**

Jones, in his first speech of 1784, had already criticized the chronology of Indian history to that extent that he wanted to terminate the ruling period of all the Manus and modulate it into one Manu, and that also according to his own choice. It was a *grave problem* for him how to shorten the period of the ruling kings as it was already detailed and documented in the Puranas. He and his colleagues (of the Asiatic Society) were working hard to find any clue to dissipate the history of the Puranas and of other history books like the Mahabharat and the Ramayan etc.

It appears that after ten years of working they could not find anything that could resolve their problem. So, Jones created a new fiction story, turned towards the writings of Megasthenes who was a disdained foreign ambassador (envoy) in Magadh in 302 BC and related it in his tenth anniversary speech. Megasthenes was disdained for this reason, that his boss Seleucus I Nicator was stopped by the king of the Gupt dynasty from entering further into India and his dream of conquering India had thus ended up with only a peace treaty.

Everyone who has read Megasthenes knows that his writings are most unreliable. But Jones found an excuse to quote the writings of Megasthenes where he describes the treaty of Seleucus with Sandracottus, the king of Magadh.

The writings of Megasthenes are erratic and mostly illogical. He writes all the names in the Greek style, like Palibothra (the town) or Sandracottus (the king). All the Greek writers never used correct pronunciation of the Indian names. There are many similar names used by them: Sandracottus, Sandracyptus, Sandracuptash, Xandramas, Agrammas and Andracottus etc. In his writings Megasthenes describes his stay in Palibothra, the usurption of the throne (of Magadh) by the existing king, a detailed account of the grandeur of the court of Sandracottus, the treaty of the king with Seleucus Nicator and the receiving of foreign ambassadors by the king, and so on.

One thing we must mention, that there were two different dynasties that had similar names of their first king: the Maurya dynasty and Gupt dynasty. The first king of the Maurya dynasty, called Chandragupt Maurya, was in BC 1500's, and the first king of the Gupt dynasty, called Chandragupt Vijayaditya, was in BC 300's. The second king of Gupt dynasty and the son of Chandragupt Vijayaditya was Samudragupt Ashokaditya. He was the ruler of Magadh between 321 and 270 BC.

Chandragupt Maurya, who was the legitimate heir, was enthroned by a *brahman,* Chanakya. After cleverly killing Nand and his eight sons, Chanakya coronated him to the throne of Magadh. Chandragupt Maurya was not ambitious of conquering the other states of India and he did not receive foreign ambassadors because there were only trade relations of India with the foreign countries in those days (1500's BC) not political relations. So his kingdom was much smaller as compared to the kingdom of Chandragupt Vijayaditya of Gupt dynasty.

Chandragupt Vijayaditya, who was the son of Ghatotkach Gupt of Shreegupt Family, was made the commander-in-chief of the large army of Chandrashree of Andhra dynasty. After the accidental death of Chandrashree, his minor son, Prince Puloma, under the guardianship of Chandragupt, ruled for seven years. But Chandragupt finally terminated Puloma, *usurped the kingdom* and became the crowned king. In this way the kingship of Magadh was transferred from the Andhra dynasty to the Gupt dynasty. There were seven kings in the Gupt dynasty (called Abhir in the Bhagwatam) who ruled for 245 years between 328 to 83 BC. Chandragupt ruled from 328 to 321 BC and his son Samudragupt Ashokaditya from 321 to 270 BC. Chandragupt was an ambitious king. He invaded the neighboring states, conquered them and extended his kingdom up to Punjab. For his constant victories, he was titled *vijayaditya,* which means the sun of victory.

Seleucus I Nicator (354-281 BC) was the son of the general of Alexander's father, the king of Macedonia (Greece). He was a trusted man of Alexander and participated in his conquests. Seleucus was with him when **he invaded western Punjab in 326 BC and King Porus resisted him.** Alexander's army was war weary with constant war, so he had to return to his country leaving his conquered land of India in the care of King Porus. Alexander died in 323 BC at an early age. After his death his kingdom was divided into several independent states. His three main generals, Antigonus, Ptolemy and Seleucus became the governors of certain areas. Their personal disputes and thirst of power to rule the entire kingdom of Alexander kept them busy overpowering each other when finally Seleucus conquered Babylon in 312 BC, assumed the royal title of the king in 305 BC, established his kingship and undertook the expansion of his kingdom. He took over a part of Iran and entered the Gupt empire where he was stopped by Samudragupt. The campaign ended up in a friendly **treaty in about 304-303 BC** where he returned the trans-Indu provinces to Samudragupt in exchange for 500 elephants. **In 302 BC Seleucus sent Megasthenes to remain as envoy** (ambassador) in the court of Samudragupt to maintain the social relationship and to facilitate communication between the two kings.

Thus, taking into account the above facts, it becomes clear that Sandracottus of Megasthenes could only be Samudragupt of Gupt dynasty, historically and also according to the phonetic similarity of both of the names. **(1) It was Chandragupt, father of Samudragupt, who was a military adventurer and usurper of the kingdom, not Chandragupt Maurya who was made the king of Magadh in his young age by a *brahman*, Chanakya. (2) Chandragupt Maurya was in the 1500's BC, not 300's BC. (3) In the writings of Megasthenes the word "Maurya" was never used with the**

name of Sandracottus, and (4) there is absolutely no mention of Chanakya (Vishnugupt) who was the most important person in Chandragupt's life.

These are such obvious evidences that no historian could deny them. But, Jones, deliberately overlooking these facts and taking an excuse of the unfounded writings of a worldly disdained gossiper, Megasthenes, fabricated the story of matching Chandragupt Maurya with Sandracottus.

In fact, he was doing his job as he was told by his superiors. However, these scheming strategies show the malignancy of their promoters, the people of East India Company.

Now we can look into the statements of Megasthenes.

The non-credibility of the statements of Megasthenes.

The original writing of Megasthenes called 'Indica' has been lost. Extensive quotations from the writings of later Greek writers, Strabo, Diodorus and Arrian, still survive. Strabo was of the opinion that Megasthenes simply created *fables* and as such no faith could be placed in his writings. Strabo's own words: "Generally speaking the men who have written on the affairs of India were a set of liars. Deimachos is first, Megasthenes comes the next." Diodorus also held similar opinions about him.

Now see the personal situation of Megasthenes. He was a Greek, who had no understanding of Bhartiya language and culture, who knew only Greek mythology, who was appointed as an envoy to the court of Samudragupt in Patliputra (between 302 and 288 BC) so his activities were limited, who did not see much of India as he was mostly in Patliputra, and who was dependent on his translators to communicate with the people who were also ordinary folks. In this situation, how could he have learned about the Bhartiya culture and philosophy which is so extensive and deep, especially when he was dependent upon the incomplete information of his translators.

He had affinity for his hero, Alexander the Great, who was the worshipper of Hercules, and whose mother, Olympias, was the worshipper of Dionysus. Alexander had a conviction that somehow he was a descendent of Hercules. According to the legend, Hercules was the illegitimate son of god Zeus, so Hera, wife of Zeus, hated him. Hercules was known for his bravery and heroic works, but, towards the end of his life, he became insane, killed his own children, and died tragically.

Dionysus was a famous god of the Greek mythology in those days. His annual celebration was a true example of frenzied savagery where women killed their own babies and deliriously danced in the passion of drunken aberration.

Megasthenes wanted to praise Alexander and his mother's worshipped gods: Hercules and Dionysus. In doing so *he created a chain of his own imagined stories* about Hercules and Dionysus and tried to patch up a parallelism between them and Hindu forms of God. Not only that, his prejudiced mind also tried to mutilate and manipulate our culture and history by falsely and frequently stating that 'Hindus have said so.' As he had nothing much to do, probably he enjoyed putting down his mental fancies into his writing book. He also wrote about the existing situations and the happenings of the kingdom where he used improper pronunciation of the names of the people and the town according to his own imagination. Most probably he was doing it for fun and that's why he was considered as a gossiper. **Now see some of his gossips.**

According to the **Indica** by **Arrian**, **Megasthenes wrote** that in those days women bore children when they were only seven years of age; men lived at the most forty years and the elephants up to 200 years. Very wealthy men wore ivory earrings and colored their beard with blue, pink and purple color. He wrote that ants by instinct are gold diggers, and that the ants of India are larger than foxes. They make burrows, and as such, their burrows become strewn with gold. That's how Indians obtain gold from there. He further wrote that the ancient Indians ate the bark of the trees and the raw flesh of animals before Dionysus came to India.

He also wrote about large Indian flying snakes dropping their venom at night and winged scorpions of an extraordinary size. He was puzzled to see how the sugar cane is so sweet. So he wrote that India had honey yielding reeds but it was without the bees. At one place he wrote that Indians living on Nuloo Hill have feet pointing backward and have 8 toes; and, there is a kind of tribe in India who have no digestive organs so they don't eat or drink. He also tried to equate Manu with Dionysus. Such statements themselves prove the mental state of Megasthenes.

Could you believe someone trying to identify an eternal Saint and born Divine personality, Gracious and kind Manu (who started human civilization), with a nonexisting imaginary (mythological) character Dionysus who was the instigator of celebrated savagery. Anyway, such descriptions show the deep malice of the heart of the describer, and, patronizing the writings of such a person, tell that Jones along with his people were all of the same category.

Constructing a detailed scheme of operation (by the British).

Planning of the scheme.

By this time (the tenth anniversary of the Asiatic Society of Bengal) the preliminaries and the basic outlines of their future scheme were completed. Now they had to precisely decide and implement them in an organized manner.

Thus, taking into consideration all the related factors, for instance: (a) the secret suggestion of Sir William Jones to Warren Hastings about the spreading of Christianity in India in his first essay of 1784 where he extensively demeaned all the forms of Hindu God, (b) his speech of 1786 where he ousted the Sanskrit language from its Bhartiya originality and tried to prove that, like other languages, Sanskrit was also the language of a foreign tribe, and (c) the identification of Chandragupt Maurya with Sandracottus in his speech of 1793, they established firm grounds for their future operation.

They decided: (1) To create a fiction about the origin of the Hindus, that they also belong to some foreign race that came and settled in India a long time ago, like the people of other countries. (In this way to establish that Hindus are also outsiders as Muslims and Christians, and thus, they all have equal rights to the land of India.)

(2) To fix the period of the Vedas between 1500 to 1000 BC, calling them a myth and a poetic composition of primitive people and to modify the education system of India. (In this way to abuse the eternity of the Vedas and the Upnishads, to demean the Divineness of the scriptures,

and making it equal to the imaginative fancies of Homer and Virgil that depicted the primitive instincts of love, greed and hate of the uncivilized people of those days.)

(3) To call 'heathens and savages' to the Indians and to establish that they also killed and ate horses and cows. (In this way to induce a menial humility in the minds of Hindus as if they were some kind of low class people whose religious books introduced animal killings.)

(4) To demean all the Vedic Sages (calling their theme as *Brahmanism*), to demean all the Divine personalities and all of the *acharyas* of Bharatvarsh and to praise and elevate the greatness of the Bible in order to convert the Hindus into Christianity. (In this way to totally destroy the religious faith of the Hindus and make them socially, morally and politically dependent forever.)

(5) To establish Chandragupt Maurya as the contemporary of Alexander, and thus, to create a false history of India by making it the fixed point in the history, and from there squeezing the entire Bhartiya history of all the seven *manvantars* within the period starting 1500 BC. (In this way to destroy the Divine greatness of Bhartiya history, historic Saints, and all the Divine descensions of God.)

Execution of the plan.

To execute the above plan they: (1) appointed, employed and influenced a selected group of people who wrote books on Indian culture, society, history and religion exactly as they had planned, and (2) procured all the Sanskrit manuscripts as much as they could, kept whatever they wanted, mutilated the historic facts of the kings of *kaliyug* in some of them, and destroyed the authentic history books because they conflicted with their plans.

(1) Mutilation of our history and religion.

All the writers of the Asiatic Society of Bengal were appointed by the British diplomats of the East India Company. Although the declared aim of the Asiatic Society was 'to explore into the History, Antiquities, Arts, Sciences and Literature of Asia,' but its secret aim was to explore in detail all the Hindu scriptures and try to find such words and passages that could be manipulated and used to demean our culture and religion.

At the same time it was also their aim to discover the medical, astronomical and other scientific facts that are written in Sanskrit literature so that they could use it for the benefit of their own country. The essay No. XVIII of Goverdhan Kaul 'On the Literature of the Hindus' published in Volume I of the Asiatic Researches reveals this fact, where he says,

> "Infinite advantage may be derived by *Europeans* from the various *medical* books in *Sanscrit*, which contain the names and descriptions of *Indian* plants and minerals, with their uses, discovered by experience, in curing disorders. There is a vast collection of them from the *Characa*, which is considered as a work of SIVA."
>
> "Astronomical works in this language are exceedingly numerous: seventy-nine of them are specified in one list; and, if they contain the names of the principal stars visible in *India*, with observations on their positions in different ages, what discoveries may be made in Science, and what certainty attained in ancient Chronology?"

People, who were appointed to write for the Asiatic Researches, abused the Hindu religion and the Divine Masters and *acharyas* to their heart's content. Apart from them, **Max Müller was specially employed to create the translation of the Rigved in such a way that it should appear disgraceful and idiotic; and also to abuse all the aspects of Hindu religion. For this work Max Müller was paid approximately £800 (according to the present value, see page 268) for every page of his writing.** In 1866, a professor of Calcutta Sanskrit College, Pandit Taranath, was also especially **employed to assemble a Sanskrit dictionary in such a way so as to show the corrupted meaning of certain Vedic terms according to their choice, and for this work he was paid about two million Indian rupees (according to the present value, see page 272).** In this way they wanted to authenticate their wrong and misleading translations of the Vedas according to this particular dictionary; and then they would tell the Hindus that the translation is according to their own dictionary. These two are the documented evidences. There would have been many more such examples where paid scholars were employed for such purposes.

There were a number of history writers like Pargiter and V. Smith etc., under the influence of the British people, who wrote the detailed history of India in which they placed Chandragupt Maurya as a contemporary of Alexander and fabricated all the records accordingly. **In those days the British Empire was at its flourishing height, and thus, it was not difficult for the only powerful empire of the world to somehow influence and remunerate the good writers who could write and mutilate the history, religion and the culture of India according to their plan. Also, it was a good pride-giving prestige for the writers to be patronized by the diplomats of such a great Empire.**

(2) Procuration, mutilation and destruction of Sanskrit manuscripts.

When Max Müller was in London, working for the East India Company, he met a number of orientalists (Max Müller's letter of 1-9-1847), presumably all of them were working for the British government on similar projects as Max Müller. To minutely explore each and every verse of hundreds and hundreds of Sanskrit scriptures, it needed hundreds of full time Sanskrit scholars and a good number of coordinating staff; and for this purpose a good number of duplicate copies of each Sanskrit book were also required.

Thus, to fulfill their aim, the East India Company purchased and acquired the handwritten books and manuscripts that were available in those days. All of these books and manuscripts were kept in the vast library of the East India Company and the Asiatic Researches. H.H. Wilson, in the preface of his translation of Vishnu Puran, writes, "The translation of the Vishnu Puran has been made from a collection of various manuscripts in my possession. I have compared it with three other copies in the library of East India Company."

This brief statement reveals the fact that there were a number of copies of most of the Sanskrit books and manuscripts. When there were so many copies of one single scripture, imagine the immensity of the books and the manuscripts that were in the possession of the East India Company. All over India wherever any manuscript was discovered, they obtained it and kept it in their library.

The Britishers also tried to tamper with Bhavishya Puran by clearly forging and fabricating a few verses that related to the period of Chandragupt Maurya and Vikramaditya in chapter six and seven of the first part of Pratisarg Parv. The printed Bhavishya Puran, which is available nowadays, is the copy of the tampered one which the English people have left.

The history books were destroyed.

The Puranas tell about the Divine descensions of supreme God, a brief history of every *manvantar* (one *manvantar* is about 308 million years), history of eternal Saints and Sages and the devotees as well, philosophy of devotion, God and God realization, and a detailed history of the last 5,000 years since the Mahabharat war.

We had a large number of history books in Sanskrit and in other local languages that described a detailed date-wise history of various kingdoms of India since the Mahabharat war and up to the Muslim rule. The kingdom of Magadh (Bihar) and the kingdom of Hastinapur (Delhi) were the important ones. Then, there were the kingdoms of Ujjain, Nepal, Kashmir, Assam, Rajasthan and many others, and they all had their historical records in their local languages and in Sanskrit as well. But the situation is that today none of them are available in full. **Then, what happened to those history books?**

It's obvious that they were destroyed by the British. They had the ***motive,*** because they didn't want to show that the Mahabharat war happened in 3139 BC and Chandragupt Maurya was in BC 1500's, and they had the ***opportunity***, because all such books were in their possession in the library of the East India Company. So they destroyed them. **It was an imperative necessity for them to destroy the history books because if they existed, then it was not possible for them to construct an entirely false history of India. Thus, after destroying those books, they employed and engaged such history writers who reconstructed a false history of India and fabricated their supporting statements based on the stray, incomplete and factually irrelevant archaeological findings and totally irrelevant writings like identifying Chandragupt Maurya with Sandracottus.**

It appears that destroying the unwanted books, manuscripts and evidences was a general hobby of those people.

The history of Christianity shows how they destroyed the unwanted books written by their own theologians (Arius, Macedonius and Nestorius etc.) and anyone possessing those books was to receive the penalty of death by law. In 1887 when Nicholas Notovitch discovered some ancient memoirs in Hemis (Buddhist) monastery that revealed the presence of Jesus in India, the Christian organization planned to procure and destroy the record, and Max Müller tried hard to refute the statements of Notovitch.

In 1873, the writing of an Essene member "The Crucifixion by an Eye Witness," describing *the survival of Jesus from crucifixion*, was published. Shortly after that all the sold and unsold copies along with the printing plates mysteriously disappeared. It was done so cleverly and in such a well organized manner (obviously by the Christians) that it left no trail behind. Only one copy had incidently survived that was reprinted in Chicago in 1907 (see page 139). In 1757 Robert Clive acting friendly with the Nawab of Bengal, when he got the opportunity, opened fire with all of his cannons on the army of the Nawab in Plasey and killed him. Clive then kept one of his pet men in his place and established the English regime in Bengal in the name of the East India Company. That's how the Britishers entered the land of India. These are all well known facts that determine the policy of their working in those days.

So, when they planned to fabricate a wrong history of India, considering the motive and the opportunity factors, it is positively evident that they destroyed the history books and their related historical records, whatever was in their possession.

Some more instances of the past when Bhartiya religious books were destroyed.

(a) In the 12th century AD Bakhtiyar Khilzi of Khilzi dynasty destroyed the **University of Nalanda** (near Patna) which was one of the main centers of general and religious education in India. The huge library of Nalanda that had an immense collection of books was burned, the students and the monks living there were killed and the entire university was destroyed. (b) Later on, other Muslim rulers also destroyed the temples, damaged the deities, killed the priests and destroyed all the holy books that were in those temples. (c) Prior to that, during the invasions of Huns, the **University of Taxila** (near Kabul) along with its library was destroyed by the Huns. The library of Taxila had a great collection of religious and historical books. (d) During the period of Buddhist influence in India, mainly the Vedas, its branches and its affiliated books were destroyed by the Buddhists because their religion was non-Vedic.

After all these damages, whatever ancient and lately written history books survived during the 19th century and came into the possession of the British, they were selectively destroyed by them because they wanted to destroy the history, culture and the religion of Bharatvarsh.

The fiction of Aryan invasion, introduction of English language, and the suppression of Sanskrit language.

The preplanned scheme of Jones to introduce the idea that Sanskrit was an outside language gave birth to the speculation of the imagined existence of some Central Asian (Aryan) race who spoke Sanskrit and who brought Sanskrit language to India when they forcefully entered the country. In this way, the fiction of the Aryan invasion was created much later, sometime in the 1800's by the same group of people and was extensively promoted by Max Müller. Let us now probe into the matter and see how this story was formulated.

It is a well known fact that India is called Aryavart. Manu Smriti (2/21, 22) describes the exact location of Aryavart which lies from the south of the Himalayas and all the way up to the Indian ocean. Its inhabitants are called the Arya. But it is not a locally spoken name. Commonly, we write Bharatvarsh for India in general and scriptural writings. The territory of India (or Bharatvarsh or Aryavart) during the Mahabharat war (3139 BC) was up to Iran. So the ancient Iranian people also used to call themselves the Aryans.

People of the British regime using this information, fabricated a story that some unknown race of Central Asia who came and settled in Iran were called the Aryans and they were Sanskrit speaking people. They invaded India, established themselves permanently, and wrote the Vedas. Those who introduced this ideology never cared to produce any evidence in support of their statement because it never existed, and furthermore, fiction stories don't need evidences as they are self-created dogmas.

If someone carefully looks into the ancient history of India, he will find that there was no such thing as an Aryan invasion. Since the very beginning of human civilization, Hindus (Aryans) are the inhabitants of Bharatvarsh (India) which is called Aryavart. In the Bhartiya history there are descriptions of Shak and Hun invasions and also of Muslim invasions but never an Aryan invasion. It was simply a figment of the imagination of the British diplomats that fabricated this false story. However, after creating this story, they had to fix the period of the entry of the Aryans into India which needed a careful decision.

The second millennium BC was the period of migration and the expansion of major civilizations in the Middle East area. The **Sumerians** were at their peak around 2000 BC, the **Babylonians** were expanding their empire around 1700 BC and the **Assyrians** established their independent kingdom around 1400 BC. The **Hittite empire** (Turkey) also flourished during the second millennium BC. The Hittite language used Akkadian cuneiform script of which the earliest known record of cuneiform text goes back to 1700 BC. The cursive form of the alphabetical writing of **early Hebrew** and **Aramaic** languages started taking their first primitive shape around 1000 BC, and the **Greek** around 900 BC.

Considering these factors of social and literal developments in the Middle East, they randomly fixed the fifteenth century BC for their speculated Aryan invaders, telling that they came from the Iranian side, forcefully entered the Indus valley, settled there and spread towards the south.

This is the whole story about the Aryan invasion fiction which was so extensively popularized that it appeared in the writings of every historian.

Max Müller promoted this invasion story and formulated his dates of Vedic origin accordingly.

In **1833, Thomas B. Macaulay** (1800-1859) was appointed to the Governor General's supreme council by the East India Company to modify the education system of India. Discouraging Sanskrit education he designed a western style of English education that was supposed to *'produce such a group of people who would be Indian in blood and color, but English in taste, opinion and intellect.'*

In October 1844, **Lord Hardings**, Governor General for India, passed a resolution that all government appointments in India should have a preference to the English knowing people. This condition hampered the Indian culture and greatly promoted English education in India.

Max Müller. A paid employee, who translated the Rigved in a demeaning style. The hidden secrets of his life.

(1) Max Müller was a British agent, especially employed (in 1847) to write the translations of the Vedas in such a demeaning way so that the Hindus should lose faith in them. His personal letter to his wife dated December 9, 1867 reveals this fact.

(2) He was highly paid for this job. According to the statistical information given on page 214 of the "English Education, 1798-1902" by John William Adamson, printed by Cambridge University Press in 1930, the revised scale of a male teacher was £90 per year and for a woman, £60 in 1853. The present salary of a teacher in London is £14,000 to £36,000 per year, which averages a minimum of at least 200 times increase in the last 146 years. Max Müller was paid £4 per sheet of his writing which comes to **£800** of today (1999). This is an incredibly high price **for only one sheet of writing.** But it's the general law of business, that the price of a commodity increases with its demand. The British were in such an imperative need to get someone to do this job and Max Müller was the right person, so they paid whatever Max Müller asked for. His enthusiastic letter to his mother dated April 15, 1847 reveals this fact.

(3) Max Müller's letters dated August 25, 1856, February 26, 1867, and December 16, 1868 reveal the fact that he was desperate to bring Christianity into India so that the religion of the Hindus should be doomed.

His letters also reveal that:

(4) He lived in poverty before he was employed by the British, (5) his duplicity in translation was praised by his superiors, and (6) in London, where he lived, there were a lot of orientalists working for the British.

Letters of Max Müller.

“The Life and Letters of Friedrich Max Müller.” First published in 1902 (London and N.Y.). Reprint in 1976 (USA).

(1) To his wife. Oxford, *December 9, 1867.*

“…I feel convinced, though I shall not live to see it, that this edition of mine and the translation of the Veda will hereafter tell to a great extent on the fate of India, and on the growth of millions of souls in that country. It is the root of their religion, and to show them what that root is, I feel sure, the only way of uprooting all that has sprung from it during the last 3,000 years.”

(2) To his mother, 5 Newman’s Row, Lincoln’s Inn Fields, *April 15, 1847.*

“I can yet hardly believe that I have at last got what I have struggled for so long… I am to hand over to the Company, ready for press, fifty sheets each year; for this I have asked £200 a year, £4 a sheet. They have been considering the matter since December, and it was only yesterday that it was officially settled.”

“…In fact, I spent a delightful time, and when I reached London yesterday I found all settled, and I could say and feel, Thank God! Now I must at once send my thanks, and **set to work to earn the first £100.**”

(3) (a) To Chevalier Bunsen. 55 St. John Street, Oxford, *August 25, 1856.*

“**India is much riper for Christianity than Rome or Greece were at the time of St. Paul.** The rotten tree has for some time had artificial supports… **For the good of this struggle I should like to lay down my life, or at least to lend my hand to bring about this struggle.** Dhulip Singh is much at Court, and is evidently destined to play a political part in India.”

“I should like to live for ten years quite quietly and learn the language, try to make friends, and then see whether I was fit to take part in a work, by means of which the old mischief of Indian priestcraft could be overthrown and the way opened for the entrance of simple Christian teaching… Whatever finds root in India soon overshadows the whole of Asia.”

"Much more could be said about this; a wide world opens before one, for which it is well worth while to give one's life. **And what is to be done here? here in England? here in Oxford? nothing but to help polish up a few ornaments of a cathedral which is rotten at the base."**

(b) TO THE DEAN OF ST. PAUL'S (DR. MILMAN). STAUNTON HOUSE, BOURNEMOUTH, *February 26, 1867.*

"I have myself the strongest belief in the growth of Christianity in India. There is no country so ripe for Christianity as India, and yet the difficulties seem enormous."

(c) TO THE DUKE OF ARGYLL. OXFORD, *December 16, 1868.*

"India has been conquered once, but India must be conquered again, and that second conquest should be a conquest by education. Much has been done for education of late, but **if the funds were tripled and quadrupled,** that would hardly be enough… A new national literature may spring up, impregnated with western ideas, yet retaining its native spirit and character… A new national literature will bring with it a new national life, and new moral vigour. As to religion, that will take care of itself. The missionaries have done far more than they themselves seem to be aware of."

"The ancient religion of India is doomed, and if Christianity does not step in, whose fault will it be?"

(4) (a) FROM THE DIARY OF MAX MÜLLER. PARIS. *April 10, 1845.*

"I get up early, have breakfast, i.e. bread and butter, no coffee. I stay at home and work till seven, go out and have dinner, come back in an hour and stay at home and work till I go to bed. **I must live most economically and avoid every expense not actually necessary. The free lodging is an immense help, for unless one lives in a perfect hole… I have not been to any theatre, except one evening, when I had to pay 2 francs for a cup of chocolate, I thought 'Never again'."**

(b) To HIS MOTHER. PARIS, *December 23, 1845.*

> **"...instead of taking money from you, my dearest mother, I could have given you some little pleasure. But it was impossible, unless I sacrificed my whole future...** I have again had to get 200 francs from Lederhose, and with the money you have just sent shall manage till January or February."

(c) To HIS MOTHER. PARIS, *May 24, 1846.*

> "Baron Cetto has written to me three times from there with new proposals. Perhaps I shall give private lessons, but am sure to make a little money by Sanskrit commissions."

(d) 46 ESSEX STREET, STRAND, LONDON. *June 13, 1846.*

> "MY DEAR MOTHER. Here I am really in London... I had many expenses those last days, and I am all the more grateful for the thirty thalers you put up with the shirts; the orange sugar was confiscated on the frontier."

***(5)* On April 17, 1855, Bunsen wrote to thank Max Müller for an article on his Outlines.**

> **"You have so thoroughly adopted the English disguise** that it will not be easy for any one to suspect you of having written this 'curious article.' It especially delights me to see how ingeniously you contrive to say what you announce you do not wish to discuss, *i.e.* the purport of the theology. In short, we are all of opinion that your cousin was right when she said of you in Paris to Neukomm, that you ought to be in the diplomatic service!"

(6) *(a)* To HIS MOTHER. *September 1, 1847.*

> "My rooms in London are delightful. In the same house lives Dr. Trithen, an orientalist, whom I knew in Paris, and who was once employed in the Office for Foreign Affairs in St. Petersburg. Then there are a great many other orientalists in London, who are mostly living near me, and we form an oriental colony from all parts of the world... We have a good deal of fun at our cosmopolitan tea-evenings."

By the middle of October, Max Müller was able to send the first sheet of Sayan's Commentary to M. Burnouf.

To this Burnouf replied on November 9.

> "MY DEAR FRIEND. I thank you for having sent me the sheets of your grand edition of the *Rig-veda.* I use the word grand, because I consider it both grand and excellent… I have examined your sheets, and I must own that I am astonished that in so short a time, you have been able to master the mass of materials at hand."

(b) The following letter from Dr. John Muir, the editor of *Original Sanskrit Texts, or the Origin and History of the People of India,* (contains the mention of a man of whom Max Müller always spoke of with reverential affection) 33 SUSSEX GARDENS, *June 26, 1854.*

> "MY DEAR SIR, It may interest you to know that there is at present in London a Pundit from Benares, he has become a Christian. He has come to England with the Maharaja Duleep Singh, as a sort of tutor or companion to His Highness. His name is Nehemiah Nilkanth… He is a Sanskrit scholar, being able to write the language accurately and fluently, and having a general knowledge of the philosophical schools… He has latterly been employed as a catechist… Nilkanth, since his conversion, has written a tract in Hindoo against the *Vedânta,* which is interesting."

Pandit Taranath of Calcutta.

The profound learning of the grammar professor Pandit Taranath of Calcutta Sanskrit College was well known in his field. But, greed blemishes the good qualities of a person. The British bought his wisdom for a high price. He was given rupees ten thousand in 1866, which comes to approximately 2,000,000 (two million) Indian rupees according to the present value (200 times minimum increase in the last 133 years). In the 1930's the headmaster of a vernacular primary school was drawing a salary of only twenty rupees per month and he was very happy with that income. Nowadays a teacher of the same grade draws about 3,000 rupees per month. When there is an escalation of 150 times in 69 years (1999), imagine the difference in 133 years, which should be much more than 200 times.

The British gave that money to Taranath for some very specific work to be done by him, and that was to misinterpret certain words of the Vedic *sanhita* that should reflect the meaning according to Max Müller's translation of the Vedas. **The condition was that money will be paid after the work was done satisfactorily.** The dictionary that Taranath compiled is called the **"Vachaspatyam."** Its *preface* itself reveals the above facts.

The "Preface" is as follows:

> The profound learning of Pandit Taranath Tarkavachaspati, one of the professors of the Calcutta Sanskrit College, has been well known to all.
>
> His edition of Panini's grammar with his own commentary was published in 1863 with the patronage of the Government of Bengal on the recommendation of Mr. E.B. Cowell M.A. at that time Principal of the Calcutta Sanskrit College and now professor of Sanskrit in the University of Cambridge.
>
> Pandit Taranath has been for many years collecting materials for a Sanskrit Dictionary, which shall have a wider and deeper scope than Wilson's Sanskrit Dictionary…The Pandit's Dictionary will have the explanations in Sanskrit, so as to be available for the use of both Hindu and European scholars…
>
> For the preparation of the work (Sir Cecil Beadon, the Lieutenant Governor of Bengal) was pleased to accord it the patronage of the Government of Bengal in the following letter, from the Junior Secretary of the Bengal Government to the Director of Public Instruction No. 507 dated Fort William the 26th January 1866.
>
>> "I am directed to acknowledge the receipt of your office letter N. 2 dated the 3rd instant and in reply to convey the Lieutenant Governor's sanction to the purchase of 200 copies at Rupees 50 per copy aggregating **Rupees 10,000, of the Sanskrit Dictionary in its complete form which Pandit Taranath, the Grammar Professor of the Sanskrit College (Calcutta), engages to compile within a period not exceeding five years."**
>>
>> **"No sum whatever, I am to add, will be paid unless the work is completed."**

An extension of time for five years longer was granted for the preparation of the work by Sir William Gray, the Lieutenant Governor of Bengal, in the letter from the Bengal Government No. 3480 dated the 12th December 1870.

H. Woodrow. M.A.
Inspector of Schools, Lower provinces of Bengal,
and formerly Fellow of Caius College, Cambridge.

The **Vachaspatyam** is a huge Sanskrit-to-Sanskrit dictionary in **six volumes** which is still being used by the scholars of Sanskrit. There are certain uncommon words in the *sanhita* or *mantra* section of the Vedas which are not commonly used in the Puranas. So, the Sanskrit scholars generally don't notice the artfulness of Taranath which he has used to corrupt the meanings of those Vedic words, and they take it for granted that all the word-meanings of the Vachaspatyam are correct. **That's what the Britishers wanted, that the dictionary by a Hindu *pandit* would be acceptable to all the Hindus, and in that way they can claim that whatever Max Müller wrote about the Vedas was according to the dictionary of the Hindus.**

We will now take two words **गोघ्न** (*goghn*) and **अश्वमेध** (*ashvamedh*) to expose the double duplicity of the Britishers that, **on one side they employed Max Müller to create the translation of the Rigved in such a scornful manner that Hindus themselves should begin to reproach their own religion of the Vedas, and on the other side they employed a Hindu *pandit* to compile an elaborate Sanskrit dictionary that should exhibit disgraceful meanings of certain words of the Vedic *mantras*.**

गोघ्न (*goghn*) means the donee guest who receives a cow. Maharishi Panini formed a special *sutra* "**दाशगोघ्नौ सम्प्रदाने।**" (3/4/73) for this purpose which means that the words **दाश** and **गोघ्न** (*goghn*) represent the receiver of the charity (**सम्प्रदान**). The root word **हन्** (*han*) means to reach, to approach, **to receive** or to kill. **हन्=हिंसागत्योः**, where **गति** (*gati*) word has many applications in various situations, like: to reach, to move, to approach, **to receive**, to collect or to receive knowledge, etc. In this way Maharishi Panini clarified the literal confusion and **established the correct meaning of the Vedic word गोघ्न (*goghn*) by especially making a rule that the word '*goghn*' *only* means the receiver of a cow.** But Pandit Taranath, ignoring the supreme authority of Panini, writes in the Vachaspatyam: "गोघ्न। गां हन्ति हन्। गोहन्तरि।" which means 'the killer of a cow.'

See the difference: (1) The one who receives the cow; and (2) the person who kills the cow. When the meaning of a particular word is already fixed by a great Divine personality, Maharishi Panini, why did Pandit Taranath change its meaning? It is obvious that he was working for the British.

Take the second example of the word अश्वमेध (*ashvamedh*). It is a very common word used in almost all of the Puranas where powerful kings did *ashvamedh yagya* and established their kingly grandeur. In such a *yagya* (Vedic fire ceremony) a horse was dignifiedly kept throughout the entire ceremony which was considered as a part of the ceremony. At the very end that horse was ritually worshipped and sanctified with the *mantras* of the Vedas. Then the horse was adorned and he was set free to move to any direction and to approach any nearby kingdom. A group of warriors followed the horse.

The king of the nearby kingdom, in whose territory the horse has entered, has either to accept the subordination of the king who has done the *ashvamedh yagya,* or he has to put up the fight to keep his independence. That was a well known royal custom in ancient times before the Mahabharat war. But only most powerful kings used to do *ashvamedh yagya,* not everyone.

Now see what Pandit Taranath writes about *ashvamedh* in Vachaspatyam: "अश्वमेध। अश्वः प्रधानतया मेध्यते हिंस्यतेऽत्र। मेध् = हिंसने घञ्।" It means, "The horse is particularly slaughtered and killed." He refers to the root word मेध् = हिंसने (*medh* = to kill). But the root word मेधृ or मेध् (*medh*) truly means, "मेधाहिंसनयोः संगमे च। to understand, to kill, **to conjoin** or to add etc."

The main body of the *ashvamedh yagya* is *conjoined* with the rituals related to the horse, that's why this *yagya* is called *ashvamedh.* But the renowned Pandit of Calcutta Sanskrit College, Taranath, cancelling the accepted meaning of *'ashvamedh,'* and artfully defying the true meaning of the root word *'medh,'* has given such a meaning in Vachaspatyam that ruins the Divine greatness of the Vedas.

The horse of the *yagya* was ritually worshipped in *ashvamedh yagya*, but Taranath wrote that *ashvamedh* meant killing of the horse, and to emphasize the act of killing, he repeated it twice, 'slaughtered and killed.'

Why did he do so? It's very obvious, that he was sold out to the British. So he did whatever he was instructed to do. **It is thus very clear that, in a well planned and systematically organized manner, the Bhartiya culture, religion, history and the Divine greatness of the great Masters and *acharyas* was crushed and tried to be destroyed by all means by the British diplomats.**

A question arises, why did they do so? There are two reasons for it: the political and the psychological. The political reason was the main one which we have already discussed that they wanted to make India their dependent by all means forever. But there was also a psychological aspect behind that.

The psychological facts.

It is a common phenomenon that when a person has some kind of objectionable or undesirable past in his life or in his family or community, he holds a kind of subtle feeling of guilt in the back of his mind. So, his ego hurts when he hears the praise of someone's honorable past, and his ego revolts when someone points out the wrongs of his own past. In both the situations, as a general reflex reaction of his conscious mind, he tries to impose an attitude of self-superiority to console his ailing ego and, at the same time, he tries to denounce others to feed his ego with a little touch of self-esteem that he is better than the others. For example: The son of a thief (if he is not in the thieving business and he is living a regular life), tries to impose that he is a very honest person but others are not, and tries to find faults in others, or a person who comes from a tribe of the savages of the remote past tries to show how kind he is and he tries to prove that the whole world was savage at one time, and so on.

Thus, if we look to the history of the people of England, we discover a lot of questionable and undesirable facts about them. (1) The first one is that the existing English people are not the original inhabitants of England. They were the three tribes, Jutes, Angles and Saxons, who invaded England and settled there between 450 to 800 AD.

(2) Their mythology contained the land of demons and the land of gods, whereas a World Serpent lived under the oceans. Until their conversion into Christianity the worship of god Thor (god of thunder and lightning) was common among them, and, apart from animal sacrifices, human sacrifices were also practiced. Bulls, cows, pigs, sheep and horses were common sacrificial victims in those days. Witchcraft and black magic was prevalent in England.

(3) "Dionysiaca" by Nonnus written around 5th century AD, is their other mythological book in which Bacchus (which is another name of Dionysus) was the god of wine, merriment and wild behavior and was the initiator of a famous savage cult of those days.

(4) The ancient western people were so savage that the term **vegetarianism** never existed in their minds. In the 6th century BC, philosopher Pythagoras (of Greece) advocated vegetarianism. In the 18th century AD, Benjamin Franklin (of USA) and Voltaire (a French author and philosopher) were the main people to emphasize vegetarianism. But even up to 50 years ago there was hardly any pure vegetarian restaurant in England. Vegetables were fed to the pigs and the cows, and the meat of pigs and cows was eaten by the people. Even today beef, pork and lamb are the staple foods of the people of England.

(5) Their religious book is the Bible, which contains the descriptions of the wrathfulness of God, the derogatory words of Jesus himself and also of Paul who was the first main promoter of Christianity. The earlier section of the Bible elaborately details the act of animal sacrifices at the altar of God.

(6) In the name of the Divine philosophy there is absolutely nothing except that God has created heaven and earth, and in the name of devotion there is only dogmatism in the Bible. Even the word 'devotion' or 'meditation' is not mentioned anywhere in the Bible.

(7) There were only thinkers and theologians in Christianity. The few who claimed to be with God were, in fact, in their own field of pious imagination (detail on p. 154).

(8) The heartlessness of the chief religious functionaries of Christianity of those days is well known with the incidents of Crusades and Inquisitions when millions of innocent people were killed, tortured, burned and eliminated in the name of Christianity; and the extent of material greed is evident with the introduction of fake Indulgences.

(9) The history of the people of England goes back only to around 500 AD when they invaded British Isles. The actual history of the Romans goes back to 44 BC, with the reign of Julius Caesar; their general history goes up to 509 BC when the Roman republic was established; and mythological history goes up to 700's BC when one of the mythological twins, who were brought up by a wolf, established Rome. That's all. The general history of Greece goes back to about 600 BC when the Iliad and the Odyssey were verbally composed. The mythological history of the Jewish Bible mentions the Great Flood which the scholars believe may have happened sometime around 3000 BC. **In gist, this is the entire record of the actual and the mythological history of the western world.**

Whereas, we have a date-wise history of up to the Mahabharat war (3139 BC) and three generations before that up to the reign of Shantanu. Prior to that we have a concise and systematic history of billions of years crossing all the ice ages, because ice ages do not affect the climate of India that much as other countries of the world.

The Vedic literature and its religion gives reverence to cows, and the Vedic *yagyas* are only pure and *sattvic* fire ceremonies with Vedic *mantras*, followed by worship to God. Non-vegetarianism is out of the question in Hindu religion.

We have absolutely no mythology. All of our writings are the true Divine facts. The Upnishads and Puranas etc. reveal the Divine form, name, abode and virtues of the supreme God and explain in detail the path of God realization along with the general history of Bharatvarsh which includes the history of hundreds of eternal Saints and all the descensions of the supreme God.

We have a recorded history of about 500 Divine Saints in the Bhaktmal of Nabhadas whose renunciation, humbleness and devotional living is the inspiration for the souls of the entire world desiring for the love and vision of the supreme God. The *acharyas* and the *rasik* Saints of Braj revealed such a Bliss of Divine love which is uncountable times greater and sweeter than the Blissful experience of a true Divine *Yogi*, and they opened the path of Divine love for anyone in the world who is sincerely longing for that love.

Seeing such an amazing spiritual greatness of India which was a ruled colony of the British, their vanity was hurt and their hearts revolted. They couldn't believe that India had such a deep and descriptive Divine philosophy since time immemorial whose single ray incorporates the teachings of all the pious religions of the rest of the world. At the same time, recognizing the blemishes of their own culture and of their own religion of the wrathful God of the Bible whose beliefs induced the killing and burning of millions of innocent people, they, as a psychological reaction of their prejudiced minds, decided to crush the Hindu culture to the extremes and bring it as low as possible.

Major falsehoods as promoted by the British.

Accordingly they created three groups of major falsehoods to deteriorate Hindu culture. They were: (1) **Sages and Saints:** To demean the Vedic Rishis, Sages and *brahmans* by calling them savages and to degrade all our great Masters and *acharyas* (because the early inhabitants of the British Isles were like savages, and prior to that, according to the Old Testament, the generation during the 1200's BC was such that sometimes they slept with animals for carnal fun. So, killing and eating bulls, cows, horses and sacrificing animals was their regular routine).

(2) **Literature:** To despise the authentic greatness of the Sanskrit language and to condemn all the scriptures including the Vedas, calling them a myth and poetical imagination (because they themselves had nothing but myths and the frantic expressions of fighting and killing of demons etc., like their ancient topmost classical book, Beowulf, written around 700 AD, describes about the mythological person Beowulf who went on an expedition and killed a savage monster and fire breathing dragons).

(3) **History:** To reject the authentic history and to fabricatingly reconstruct a false history of India by making Chandragupt Maurya a

contemporary of Alexander and making it a fixed point in their writings, and also by fixing the date of Hindu scriptures between 1200 BC and 1000 AD in order to fit in with their Aryan invasion fiction (because their own early history is the history of barbarism, and the later history is the history of lust, greed, cruelty, riots and wars with no spirituality at all).

In this way throwing their historical dirt on the Hindu culture by mutilating it, and thus, showing themselves that they are better than us, they ruled India for about two hundred years.

During the 19th century and the early 20th century almost all of the writers and the historians exactly followed the above guidelines of falsehood as established by the diplomats of the British regime. They were all either employed or appointed and influenced by them to write such books. Thus, there were quite a number of books written by the famous writers of that time with detailed statements and charts that elaborated the wrong descriptions. So, the few, who were independent writers, followed the same wrong tradition because that was the only available material for them to get the information for their writings.

In this way the entire literary work of the whole world was infused with such ideas. The Encyclopaedia Britannica was fed with all the wrong information about Indian culture, religion and history as written by Jones, Max Müller and others, and the other encyclopedias blindly followed the same tradition. **It should be kept in mind that the British Empire was the most powerful empire in the world in those days. So it was quite easy for them to manipulate all the literary works of that period.**

We are giving the samples of the writings of a few writers: some of the Asiatic Researches, and three more, Max Müller, Pargiter and V. Smith. You will see that their writings bear the motivations of the same class and kind with the same kind of fabrications of Bhartiya history.

⁂

(3) Demeaning the history and the religion of India; misguiding the whole world; and destroying and fabricating the historic records.

To understand the logic of their writings and to understand the style of their arguments, evidences and willful reasonings, we will give you an example:

Two people, father and son, are happily sitting in a public park and eating oranges. A friendly looking, hardy man approaches and sits near them, without even asking for the permission to sit, and says, "Hey! You are eating nice blue oranges." The man looks to him with surprise and says that these oranges are of orange color not blue, that's how the color orange got its name. The comer says, "No, no, no, these oranges are round like the letter 'o.' So, being from the 'O'–range group of round fruits they are called oranges (O + range), but truly they are blue in color." In the meantime his friend comes and he also says, "Hey! Nice blue oranges." Upon this, the first comer says, "See, my friend also says that they are blue. Now we have two witnesses. It is thus proved that these oranges are blue in color, and now who cares for the opinion of yours or other people like you."

The first comer again asks, "By the way, what are the birth dates of both of you?" The man, still holding his patience, says that he was born on 20th July, 1947, and his son was born on 10th April, 1967. The first comer jumps up and says, "Hey mister! You must be lying. How could you be the father of the other person, you must be his son because you were born on 20th of July and the other person was born on 10th of April. July always comes after April and moreover the date 20th also comes after the 10th, so it is proved by double evidence that you are younger than the other person, and thus, you must be his son and not his father." The man, fully irritated, pulls out his driving license and also of his son's and says, "If you are not blind, can't you see the year of our birth on these cards." The first comer says, "Cards could be counterfeited and years could be misprinted. I don't trust these. I only trust whatever I say, and I have proved by your own statement of the 'month of your birth' that you are the son of the other gentleman, not the father. And, this discovery leads to another discovery, that although you are the son, you are looking older than the other person. It means that you must be having some kind of prolonged physical and mental sickness and that's how you look older, and this situation makes me believe that you may have a stepmother whose cruelty is the cause of your mental sickness. But don't worry I will introduce you to a very good psychiatric doctor who will take care of you. And one more thing, what is your name please?" The man was on the verge of disgust. He coldly said, "My name is Jai Ram and I am from the London town of Canada, and now could you please leave this place and get lost." The first comer cunningly smiled and said, "Oh, so you are the descendent of Jack the Ripper of London who was in 1888. He was in London and you are in London, and you have the same initials as his, J(ai) R(am) and J(ack) the R(ipper). It was very clever of you to hold on to the initials of your ancestor…"

It was too much. Just imagine, if someone does to you like this, what would you feel like doing? You might like to punch his jaw so hard that he should not be able to talk again for his whole life, but if you are not in a position to do so, you may leave the place yelling some swear words at him.

Exactly like that, they have given their bizarre reasonings and totally disregarded all of the authentic records and written whatever came into their head without any logic or consideration. Jones writes that all the fourteen Manus are reducible to one, and Max Müller says that the Vedas are the ravings of madmen. Imagine, if the descended Divine personalities and eternal Saints who produced the Vedas are madmen, then what is the category of those people who write such things. However, we are giving some excerpts from the writings of those people and you can see for yourself.

* * *

Asiatic Researches group of people.

H.H. Wilson, secretary of Asiatic Researches writes that:*

- The writer of Shankar Digvijay Anandgiri must be an unblushing liar…
- Jaidev resumed his erratic habits and collected a considerable sum of money…
- Nityanand was addicted to mundane enjoyments…
- *Bhakti* (devotion to God) is an expiation for every crime…

J.D. Peterson writes that:

- When Vaishnavas separated themselves from the Shaivas they introduced a new symbol of the Sun under the name of Krishna…

F. Wilford writes that:

- The Puranas were the heated imagination of deluded fanatics…
- The radical name of *Vaikuntha* is *cuntha*, an idiot.
- Chandragupt Maurya fled to Punjab and met Alexander…

The motivation and the intention of their writings is all very clear, I don't have to give a detailed comment on it. **Jaidev** is a well known Saint, ***bhakti*** (devotion) is the only practical path to God, and **Vaikunth** is the supreme Divine abode of Maha Vishnu, the Divine goal of all the worshippers of Vishnu. **Nityanand** was the Divine descension of Balram who was the elder brother of Krishn during His descension period, that's why he was called '*prabhu*' (the Divine Lord). But **Wilson, presumably with the help of some local professor, especially forged and created a Bengali verse that resembled the verses of Chaitanya Charitamrit and produced it as an evidence in his writings to show that Nityanand was**

*** Details in Appendix II.**

an extremely worldly person. The Bengali verse which he created, was: 'মৎস্যের ঝোল্ কামিনীরকোল্। আনন্দে তোরাসবে হরিহরি বোল্॥ ' (*matser jhol kamineer-kol, anande tora-sabe Hari-Hari bol*). It meant, "Let us all eat fish, enjoy the women and chant Hari bol."

This act of Wilson proves that these people could have done anything and everything to prove their point, and, as such, they would also have tampered with the Sanskrit manuscripts and must have destroyed the genuine history books related to the dynasties of *kaliyug* of various kingdoms of India.

Now we will give you a glimpse of Wilson's translation of Vishnu Puran which is one of the important Puranas.

Translation of Vishnu Puran by H.H. Wilson (1786-1860).

First published 1832. Printed in India by Nag Publishers, Delhi, in 1980, and reprinted in 1989.

In the preface of the Vishnu Puran Mr. Wilson releases the stress of his heart by using all of his favorite words like, absurd, thieves, imposters, myth, fiction, barbarous, degraded, outcast, puerile and speculations etc., for all the Puranas, and all the scriptures. These are all the words of an English gentleman where Wilson criticizes the supreme Divinity of Krishn, disregards all the Puranas by calling them absurd, puerile and imaginative, and condemns the entire history by crushing and cutting the reigning period of all the dynasties of this *manvantar* (before the Mahabharat war and after the Mahabharat war) into a period of only 4,600 years which is actually 120.5331 million years. It is like cutting an extra large shirt and fitting it to a tiny doll and throwing the rest into the trash can. Now you can see what he writes.

He condemns the authenticity of all the Puranas.

> "The facility with which any tract may be thus attached to the nonexistent original, and the advantage that has been taken of its absence to compile a variety of unauthentic fragments, have given to the Brahmanda, Skanda, and Padma, according to Wilford, **the character of being the Puranas of thieves or imposters.** Original

copies don't exist, thus all of them are made up and unauthentic."

"There is nothing in all this to justify the application of the name. Whether a genuine **Garuda Purana** exists is doubtful." (p. lii)

"The **Agni Purana**, in the form in which it has been obtained in Bengal and at Banaras, presents a striking contrast to the Markandeya. **It may be doubted if a single line of it is original."** (p. xxxvi)

"The cyclopaedical character of the Agni Purana, as it is now described, excludes it from any legitimate claims to be regarded as a Purana, and proves that its origin cannot be very remote." (p. xxxvii)

"The documents (the manuscripts of the Puranas) to which Wilford trusted proved to be in great part fabrications, and where genuine, were mixed up with so much loose and unauthenticated matter, and so overwhelmed with extravagance of speculation, that his citations need to be carefully and skillfully sifted, before they can be serviceably employed… legends apparently invented for the occasion **renders the publication worse than useless."** (p. lxx)

"The **Brahm Vaivart**, as it now exists… the great mass of it is taken up with tiresome descriptions of Vrindavana and Goloka, the dwellings of Krshna on earth and in heaven; with endless repetitions of prayers and invocations addressed to him; and with insipid descriptions of his person and sports, and the love of the Gopis… the **stories, absurd as they are,** are much compressed to make room for the original matter, still more puerile and tiresome. **The Brahmavaivartta has not the slightest title to be regarded as a Purana."** (p. xl, xli)

"Here therefore is the most positive assertion that the **Bhagavata** was composed subsequently to the Puranas, and given to a different pupil, and was not therefore one of the eighteen." (p. xxviii)

Condemns the description of *brahmand* as detailed in the Bhagwatam.

"**Mount Meru**, the seven circular continents, and their surrounding oceans, to the limits of the world; all of which are mythological fictions, in which there is little reason to imagine that any topographical truths are concealed." (p. lx)

Criticizes the supreme Divinity of Krishn.

> "The fifth book of the **Vishnu Purana** is exclusively occupied with the life of Krshna. It is possible, though not yet proved, that Krshna as an Avatara of Vishnu, is mentioned in an indisputably genuine text of the Vedas. He is conspicuously prominent in the Mahabharata, but very contradictorily described there. The part that he usually performs is that of a mere mortal, although the passages are numerous that attach divinity to his person. There are, however, no descriptions in the Mahabharata of his juvenile frolics, of his sports in Vrndavan, his pastimes with the cow-boys, or even his destruction of the Asuras sent to kill him. These stories have all a modern complexion.... They **are the creations of a puerile taste, and grovelling imagination.** These chapters of the Vishnu Purana offer some difficulties as to their originality." (p. lxviii)

History: The following passage itself is a positive example of Wilson's wrong statements where he says that the statement of the Puranas identify Chandragupt (Maurya) with Sandracottus. Again, he says that 1,100 years passed between the Great War and Chandragupt (Maurya) whereas in the same book (Volume No. IV pp. 643-646) he describes a difference of 1,600 years. Moreover, he randomly fixes the date of Mahabharat war at 1400 BC, disregards all of our Divine records by calling them absurd, and crushes the entire history of all the dynasties of this *manvantar* (which is 120.5331 million years) into a period of about 4,600 years (1200 + 1400 BC + 1999 AD).

> "The Gupta and Andhra Rajas, mentioned in the Puranas have placed beyond dispute the identity of Chandragupta and Sandracottus: Thus giving us a fixed point from which to compute the date of other persons and events. Thus the Vishnu Purana specifies the interval between Chandragupta and the great war to be eleven hundred years."

> "Hindus have their ancient history. It is a tolerably comprehensive list of dynasties and individuals… it is discredited by palpable **absurdities in regard to the longevity of the princes of the earlier dynasties…** Their distribution amongst the several Yugas, undertaken by Jones or his Pandits, finds no countenance from the original texts."

> "The time of the great war, and the beginning of the Kali age; both events **we are not obliged, with the Hindus, to place five thousand**

> **years ago.** To that age the solar dynasty of princes offers ninety-three descents, the lunar but forty-five, though they both commence at the same time."
>
> **"Deducting however from the large number of princes a considerable proportion, there is nothing to shock probability in supposing that the Hindu dynasties (from Manu) and their ramifications were spread through an interval of about twelve centuries anterior to the war of the Mahabharata, and conjecturing that event to have happened about fourteen centuries before Christianity, thus carrying the commencement of the regal dynasties of India to about two thousand six hundred years before that date (the Christian era)."** (p. lxii)

Calls the philosophy of *Sankhya* a speculation and supports the Aryan invasion fiction.

> "Samkhya philosophy, which is probably one of the oldest forms of speculation on man and nature amongst the Hindus." (p. vii)
>
> "It is commonly admitted that the Brahmanical religion and civilization were brought into India from without… Passages in the Ramayana and Mahabharata and Manu, point to a period when Bengal, Orissa, and the whole of the Dekhin, were inhabited by degraded or outcaste, that is, by barbarous tribes. The traditions of the Puranas confirm these views, but they lend no assistance to the determination of the question whence the Hindus came; whether from a central Asiatic nation, as Jones supposed, or from the Caucasian mountains, the plains of Babylonia, or the borders of the Caspian, as conjectured by Klaproth, Vans Kennedy, and Schlegel." (p. lxiii)

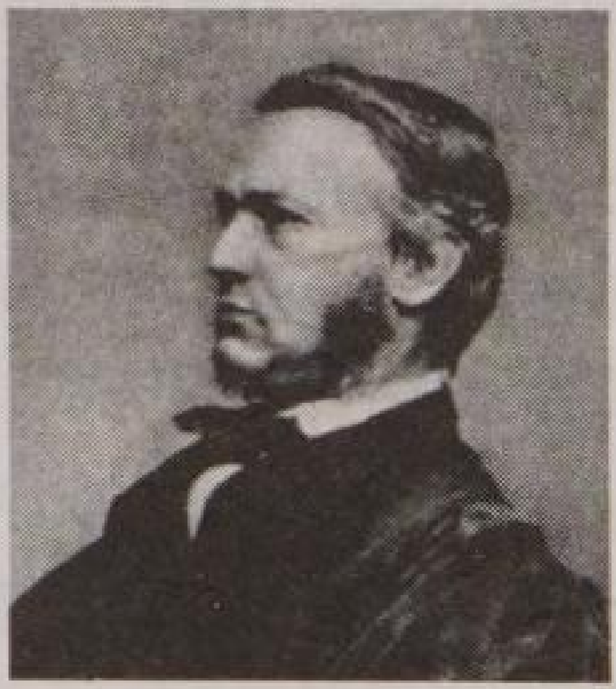
We will now take two verses, the very first one and the very last one, of the Vishnu Puran to show the shortcomings of Wilson's translations.

The first verse starts like this: "सदक्षरब्रह्म य ईश्वरः पुमान्". Wilson translates it, "May that Vishnu, who is the existent, imperishable Brahm, who is Ishwar, *who is spirit.*" The actual meaning of the word पुमान् (*puman*) is the *personal form* of God. Thus, the meaning of the above verse is, "The eternally existing absolute *brahm* Who is Ishwar (the creator and maintainer of the universe), has a *personal form.*" Wilson changed the meaning of the word पुमान् (*puman*) from '*personal form*' to '*spirit,*' because the Bible describes God as 'spirit.'

A line of the last verse is: "यस्य रूपं प्रकृतिपरात्ममयं सनातनस्य". In this verse, रूपम्, (*roopam*) प्रकृतिपर, (*prakritipar*) and आत्ममयम् (*atmmayam*) are the key words. *Roopam* means the form or the body of God. *Prakritipar* means beyond the realm and the effects of *maya,* the cosmic power. *Atmmayam* means that the form of God is the form of His own absolute Divine being. Material beings have soul and body configuration, not God. The body of the personal form of God is eternal (सनातन *sanatan* = eternal) and simultaneously omnipresent.

Thus, the meaning of the above sentence is: "The personal form (the Divine body) of God, Hari, is eternal, is beyond *maya* and is the form of His own absolute Divine being." But Wilson translates it as: "Eternal Hari, whose *essence* is composed of both *nature* and *spirit*."

How wrong and adverse these translations are, is an example in itself. These translations give the idea that God has no personal form and whatever God is, is only spirit and is of a *mayic* nature, which means fully materialistic. The God of Wilson, in the holy Bible, is said to be '*spirit,*' and also it is said in the Revelation that God looks like '*a jasper and sardine stone.*' Probably Wilson was trying to bring his 'stone, and spirit' God into the Puranas. That's why he has translated the Vishnu Puran like this and has tried to destroy the Divine and the Gracious theme of the Vishnu Puran.



Max Müller (1823-1900).

A general concept which people hold for Max Müller is that he wrote about the Vedas, and because the Vedas and Upnishads are the prime Bhartiya scriptures, many of the Hindu scholars give him credit for his work. But the fact is that many of them may not have thoroughly studied the writings of Max Müller, or may have a similar opinion about Hinduism as Max Müller had. Thus, in either case, the true quality of his writings remains uncomprehended to such scholars. There is no doubt that Max Müller had great scholarly abilities as studying was his hobby since his childhood, but he used his intelligence to specifically degrade Hinduism by abusing and misrepresenting the theme of the Hindu scriptures. A few places he also wrote a few words like, "If I were asked under what sky the human mind has most fully developed... I should point to India (India, What Can It Teach Us, p. 14)." But, in fact, his such words were only the deceptive appearances which he paraphrasingly used to make Hindus feel good towards him. Factually, he was vehemently and sincerely working for the British (p. 268), and his extensive writings followed the exact pattern of the British policy to crush the Divine image of the Hindu religion. **So he writes that:***

- The Vedas are like the *twaddles of idiots and the ravings of madmen. Their downright absurdity can hardly be matched anywhere…*
- In former times all these victims had been offered. We know it for certain in the case of horses and oxen.
- The Vedas are intended from the beginning for *an uncivilized race of mere heathens and savages…*
- Sacrifice was a natural occupation for the Vedic savages…
- That Vishnu in India, became in time, an independent deity as Apollo and Dionysus were in Greece.
- The Greek and Indian gods were not beings that ever existed…
- Sanskrit and English are the varieties of one and the same language…
- Sanskrit, the ancient language of the Vedas, is no more distinct than the Greek of Homer.
- The meaning (of the Vedas) adopted by Sayan was too absurd.
- Chandragupt Maurya was the contemporary of Alexander and Seleucus…
- The Vedas contain a great deal of what is childish and foolish. The strange religion of such strange creatures…
- Vikramaditya who founded the Vikram era certainly did not live in the first century BC…
- The Vedic hymns were created between 1500 and 1000 BC…
- Writing was unknown to India before the fourth century BC…

*** Details in Appendix III. (A summary of six books.)**

- The Vedic word Diva (god) meant only 'bright' and nothing else…
- Even the killing and eating of a cow must have been fully recognized at these feasts when the Sutras were written…
- The Aryans migrated into India into the land of seven rivers and composed the hymns of the Ved.
- It is easy to call these utterances (of the Vedas) as childish and absurd…

Comments. Max Müller seems to have a great affinity for the words like, savages, heathens, absurd, horse and cow eating etc., that's why he uses them frequently in his writings.

He abuses supreme Creator God Vishnu by comparing Him with a Greek fictitious god Apollo and the promoter of a savage cult, Dionysus; compares the eternally perfect Sanskrit language with the primitive Greek language of Homer; condemns the authentic translations of the Vedas by Sayan; disdains the Great Vikramaditya who started the historical Vikram era; infers that Vedic gods never existed just like Homeric gods, and Diva **(दिव्= देवता = god)** only means 'bright' and nothing else; and also says that the writing system in India started only after the 4th century BC.

Every orthodox Hindu knows that Ved Vyas rewrote all of the scriptures and taught them to his disciples. Any Hindu who has even the least understanding about the Hindu religion could see that Max Müller's writings are extremely prejudiced. Also, his translations are misleading. We will give you one example of his Vedic translation.

In the last chapter of "India, What Can it Teach Us" on page 259 Max Müller translates some verses of the Kathopnishad. Take Max Müller's translation of one verse:

> "The wise (man), who by means of meditating on his *Self* recognizes the Old (the old man within) who is difficult, to see, who has entered into darkness, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind."

How wrong this translation is, you yourself can see. The actual verse is:

"तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥" (कठ.1/2/12)

It means,

> "The patient and determined devotee who selflessly unites his heart and mind to the supreme God in totality (with His Grace) recognizes Him, Who is very difficult to perceive, Who has His eternal Divine form, Who is omnipresent, Who is hidden behind his own personal power (*yogmaya),* Who resides in the depths of every human heart, and Who is also omnipresent in the material denseness of the world. Such a devotee crosses the cosmic ocean of sorrows and passions."

Max Müller translates "God's personal eternal form" as, "the old man;" (**गूढं+ अनुप्रविष्टं**) "The omnipresent God Who is hidden behind His own personal power, *yogmaya"* as, "(God) Who has entered into the darkness." And (**गह्वरेष्ठं**) "(God) Who is omnipresent in the material denseness of this cosmos" as, "(God) Who dwells in the abyss." Just compare *"the eternal personal form of God"* with *"the old man;"* and *"God Who is omnipresent in the cosmos"* with *"God Who dwells in the abyss."* How badly and deliberately the Sanskrit terms are misinterpreted.

There are certain Sanskrit words that could not be translated into a few words so they should be used in their original form, but Max Müller and his followers have mutilated all of them. For example: the word ***hiranyagarbh*** (**हिरण्यगर्भ**) denotes a state of the manifested form of *maya* which is associated and represented by God Himself and which holds and contains all the worlds within. This word *hiranyagarbh* is translated as '*the golden germ'* by Max Müller and all the others. God Shiv is also called **Pashupati** because He is the kind Lord of the souls. *Pashu* word here relates to the souls. But His name is translated as '*Lord of the creatures,'* just to demean His Divine personality. There is a word ***garbh grih*** (**गर्भगृह**) which means 'the inner chamber of the temple,' but it is translated as '*the womb house.*' Like this, many of the Sanskrit terms were misinterpreted and wrongly translated.

In this way, the translation of the Vedas by Max Müller was a deliberate attempt to demean the Vedic religion, Vedic Rishis and the Vedas themselves by wrongly interpreting the theme of the Vedic verses. It was all done according to the secret instructions of the British. On one side Max Müller abused the unblemished eternal Vedas, the eternal Divine form of God, the great Masters, Rishis and *acharyas,* and on the other side he praised Christianity which was formed on prejudicial grounds (p. 150). He also praisingly mentioned about Ram Mohan Roy and Keshab Chandra Sen in his writings because they were against Vedic religion and were the critics of all Vaishnav *acharyas*.

Ram Mohan Roy was an atheist. He did not believe in the descensions of God or the writings of the *acharyas*. He disregarded Vedic religion, criticized Hindu customs and rejected the teachings of all the *Jagadgurus*. Pretending to be believing in an impersonal spiritual existence, he wore the appearance of an orthodox Hindu but his heart was fully Christianized. That's why when he visited England, he was well received by the Britishers and was admired for his Christian bent.

In 1828 he established the **Brahmo Samaj** in Calcutta on the same lines of his non-Vedic faith and tried to encourage western style of education in the country. Ram Mohan Roy died in Bristol, England. The third leader of Brahmo Samaj, Keshab Chandra Sen (in 1866), worked on the same lines as Ram Mohan Roy with some modifications, but, during the 20th century the Brahmo Samaj slowly died out.

Max Müller praises Christianity. He writes in the "Physical Religion" on pages 203 and 364:

> "There are some portions of the Bible which, I believe, most Christians would not be sorry to miss. But that is nothing in comparison to the ***absurd and even revolting*** stories occurring in Sanskrit books which are called sacred. In that respect it is quite true that there is no comparison between our own sacred book, the New Testament, and the Sacred Books of the East."
>
> "It would be simply dishonest on my part were I to hide my conviction that the religion taught by Christ, and free as yet from all ecclesiastical fences and intrenchments, is ***the best, the purest, the truest religion*** the world has ever seen."

Using the exact words of Max Müller one can say that, those who have carefully studied the New Testament and read the history of Christianity they fully know that the bishops of those days used ***the best*** method to get money from their followers by selling Indulgences; introduced ***the purest*** form of spine chilling cruelty through the enforcement of the Inquisition where millions of innocent men and women were tortured, burned at the stake and killed; and the first promoters incorporated ***the truest*** image of their primitive living by using demeaning words,* introducing the Eucharist** (their religious ceremony, which represents the flesh and blood of Jesus in an edible form), and, in the kingdom of God, decorating even God's supper with abominable varieties of meat (in the Revelation 19/17, 18). Was Max Müller unaware of such ***absurd and even revolting*** facts of his own religion?

Certainly he knew about these dark images that's why he indicated in one of his letters (August 25, 1856) that religion-wise ***there is nothing to do in England except help polishing a few ornaments of a cathedral which is rotten at the base.***

He also knew that the true meaning of the Vedic verses are deep and profound which cannot be understood through learning the mere meaning of its words. Thus he mentions in "The Vedas" chapter III, p. 49:

> "Besides, their language is so difficult that, as yet, it makes a satisfactory translation of the whole Veda a perfect impossibility… The Vedic hymns on the contrary, even when we understand every word of them, remain very obscure in their structure or construction."

In the back of his mind He knew that the date of the Vedas is much older than what he had established. So, in the flow of speaking, while lecturing 'on the age of the Vedas,' it casually came out from his mouth, that:

> "If now we ask how we can fix the date of these periods, it is quite clear that we cannot hope to fix a *terminus a quo*. Whether the Vedic hymns were composed 1000, or 1500, or 2000, or 3000 years BC, no power on earth will ever determine." ("Physical Religion" Lecture V, p. 91)

***Demeaning words of Paul**, the first main promoter of Christianity: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents." (Rom. 1/29, 30)

****Eucharist:** Eucharist, also called Holy Communion, is a Christian sacrament related to the Last Supper of Jesus which happened the day before his crucifixion. At the Last Supper, writers of the New Testament made Jesus say to his people to eat that bread, which was his body, and to drink that wine, which was his blood. Eucharist is celebrated daily, weekly, monthly or four times a year depending on the system and the denomination of the particular church. Catholic churches give more importance to it. During the Eucharist ceremony the bread and wine is distributed. Then, imagining that it is the body of Jesus, they eat the bread, and imagining that it is really the blood of Jesus, drink the wine. This is the Eucharist. (Such acts, according to the true devotional science for the realization of God, strengthen the *tamsi* instincts of a human mind.)

He also realized that Vedic descriptions are well coordinated with their subject matter so it is not easy to isolate a criticizable verse. But he had to do it because that's what he was paid for. So he says that,

> "It is rather hard to have to pick out childish and absurd thoughts, in order to prove the primitive and unsophisticated character of the Veda. **But if it must be done, it can be done.**"
>
> ("Physical Religion" Lecture V, p. 101)

Max Müller knew about the negative sides of his own religion, and he also knew about the positive aspects of Hindu religion, yet, for his whole life, he criticized Hindu religion by all means. Why did he do so? Because he was especially employed for this job by the British.

You know that the British government during the time of Queen Victoria of England had agreed to pay Max Müller an extravagant price for every single sheet of such abusive writings. **It was thus the warmth of the money for a poor scholar of those days that made him do such a thing, and also it was the negativity of his own mind that induced him to accept such a job.**

F. E. Pargiter (1852-1927).

I.C.S. (Indian Civil Service), High Court Judge, Calcutta.
Retired 1906, Vice President of the Asiatic Society, London.
Pargiter writes:*

"Ancient Indian Historical Tradition."

- The whole of the Sanskrit literature has no historical works.
- Aryans established themselves in India through long warfare.
- Vedic literature does not give any information who compiled them… No trust can be placed in the Vedic literature as regards any matter which the *brahmans* found.
- The original *brahmans* were not so much priests… they were wizards…

*** Details in Appendix IV.**

- These statements of *yugas* and *manvantar* are generally worthless for chronological purposes.

- Chandragupt began to reign in or about 322 BC. He was preceded by the Nine Nandas... The reign of Nandas would be 80 years.

- From the Bharat battle to the Mahapadm (Nand) there were 37 Magadh kings... the total of all of their reigns (according to Puran) is (940 + 138 + 330) = 1,408 years. These figures cannot be relied upon.*

- The reign of Mahapadm (Nand) began in 402 BC (322 + 80) by overthrowing the last king of Shishunag dynasty.

- From the 7th king of Brihadrath dynasty and up to the last king of Shishunag dynasty, the reigning period was 448 years; and from the 1st to 6th king of Brihadrath dynasty (the first dynasty after Mahabharat war), the reigning period was 100 years.

- Thus (402 + 448 + 100) 950 BC is the date of Mahabharat battle.

"The Purana Text of the Dynasties of the Kali Age."

- The Puranas were originally in *prakrit* (local) language. What we have now is the Sanskritized version of older *prakrit shlokas.*

- The Bhavishya Puran existed in the 3rd century AD and Matsya Puran borrowed what the Bhavishya contained before the Gupt era (320 AD). Then Vayu, Brahmand and Vishnu Puran were compiled accordingly.

- The *brahmans* fabricated the passages, and the later readers of the Puranas further fabricated the details of the text.

- The *brahmans* converted *prakrit* words of the Puranas into Sanskrit and substituted future tense for past tenses... and altered them to the form of a prophecy uttered by Ved Vyas.

***These figures according to the Bhagwatam are 1,000 + 138 + 360 = 1,498 years.**

Comments. Every Hindu, who has some understanding about the Bhagwatam and the Gita, knows that all of the Vedas and the Puranas were written by the descended Divine Personality Ved Vyas in Sanskrit language, and Mahabharat war had happened before *kaliyug* started. Also, every educated person who has consulted the yearly **Kashi Hindu Vishvavidyalaya** calendar, called the Panchang (पंचाङ्ग), which is a reputed calendar of India, knows that over 5,000 years have passed since *kaliyug* started because **the calendar itself gives the exact year of the start of *kaliyug* which comes to 3102 BC.**

Accordingly, the Mahabharat war had happened in 3139 BC. But Pargiter brings the date of Mahabharat war down to 950 BC, kills our historic years right away by 2,189 years and again says that the Puranas were written in local (*prakrit* or Pali) language around the third century AD by the *brahmans* who further fabricated and expanded them. If one has a regard for Hindu religion, could he tolerate to hear or read such falsehoods? Yet, the writer of these lines is called a great historian.

Even the topmost critic of the Vedic religion, Max Müller, has not written such a thing that the Puranas were written in local language which Mr. Pargiter fabricated from his judicial brain. These are such blunders that instantly reveal the motivation of the writer and without any further evidence they tell that he was doing it on purpose. As he was already in the service of the British government, it is obviously evident that he was working on their instructions, and as such, to mutilate the history and the Vedic culture, he was trying new ways to distort our historic dates and to abuse the Sages and the Sanskrit literature in order to please his superiors.

Take the example of the Mahabharat war: 3139 BC is the date that is recognized by all of the *acharyas*, *Jagadgurus* and the Divine Masters. But, Pargiter, rejecting all those evidences, assumes a date 950 BC in his mind and, squeezing the reigning period of all the dynasties that ruled Magadh, he just terminates 2,189 years out of his free will and says that Mahabharat war happened in 950 BC.

The Bhagwatam says that the four dynasties, 21 kings of Brihadrath, 5 of Pradyot, 10 of Shishunag and Mahapadm Nand Family ruled for 1,598 years (1,000 + 138 + 360 + 100). So, 3139 BC (-) 1,598 years of the total reign of four dynasties comes to 1541 BC, which was the coronation year of Chandragupt Maurya who succeeded after Mahapadm Nand.

Instead of 1541 BC, Pargiter took 322 BC for Chandragupt Maurya because it was stated by Sir William Jones, and thus, terminated 1,219 years in one shot. Then he reduced 970 years more from the total reigning period of the four dynasties (1,000 + 138 + 360 + 100 = 1,598). He took only 628 years instead of 1,598 years, and thus, fabricated a round figure of (322 BC + 628) 950 years BC.

It is quite amusing how he arrived at the 628 year figure. Pargiter gave **80** years to Mahapadm and his sons, the last of the four dynasties. Then he gave **448** years to the 31 kings of the first three dynasties (at the rate of 14.45 years per king), starting from Sanjit, the seventh king of the Brihadrath dynasty, and up to the last king of Shishunag dynasty. Then he gave the remaining **100** years to the first 6 kings of Brihadrath dynasty which were left out. Thus, he completed the figure of 628 years; 80 + 448 + 100 = 628. (He counted 22 kings of Brihadrath dynasty, 5 of Pradyot and 10 of Shishunag dynasty.)

Showing his intellectual skills, he gives an extensive argument telling that the reigning period of the kings according to the Puranas seemed too long to him so he reduced them. Isn't it ridiculous, that the reigning period of our historical kings is at the mercy of Pargiter which he may reduce at any time according to his whim. To be more practical, why didn't he argue with his Queen Victoria to resign immediately from her Queenship as she was already over-reigning? (Pargiter was in the judicial services during the period of Queen Victoria who reigned for 64 years.)

Thus, it is evident that the writings of F. E. Pargiter were also the exploitations of British diplomacy. Now we see what Smith says.

Vincent A. Smith (1848-1920).

I.C.S. (Indian Civil Service), Chief Secretary to the Government of U.P. Retired 1900, Gold Medalist of the Asiatic Society.

Vincent Smith, the early 20th century historian, writes that,*

- The Aryan invasion episode has been interpreted in the hymns of Rigved, which refer to frequent storming of the fortified native cities of the Land of Five Rivers by the Aryan invaders around 15th century BC.

- It is quite certain that Vedic Aryans freely sacrificed bulls and cows.

- The Mahabharat was completed by 200 AD but the work as a whole cannot be said to belong to any one era. The Ramayan is neither historical nor allegorical. It is a poetic creation based on mythology. Dashrath and Ram may or may not be the names of the real kings of Kaushla.

- The name Pandava means pale face, who were non-Aryans, belonging to some Himalayan tribe. The alleged relationship between the Pandavas and the Kauravas was an invention of *brahman* editors.

- The history of India begins from the seventh century BC. The traditional accounts are deeply tinged by the sectarian prejudices of the writers and often hopelessly discordant.

- The first exact date known, as already mentioned, is 326 BC, the year of Alexander's invasion… No definite affirmation of any kind can be made about any specific events before 300 BC.

- The story of Magadh begins with the Shishunag dynasty, established perhaps by 642 BC. The history has been falsified in some way, and thus, the chronology of the Puranas cannot be right.

- The Mudra Rakçhas drama, was perhaps composed in the fourth or fifth century AD by the Greek writers.

- Chandragupt (Maurya) when quite young, had met Alexander in 326 or 325 BC. According to some accounts he was the son of the last Nand king by a low born woman.

*** Details in Appendix V.**

- The reign of Chandragupt I (Gupt dynasty) was between 320 to 330 AD. Chandragupt II (about AD 380 to 413) later on in his life held the title of Vikramaditya which is associated by the tradition with Raja Vikram of Ujjain who is believed to have defeated the Shaks and established the Vikram era in 58-57 BC.

Comments. Vincent Smith liberally abuses Vedic Rishis (Vedic Aryans) and the chronology of the Puranas, calls one of the most celebrated religious books, Ramayan, a myth and poetic creation, disregards Bhagwan Ram's descension, effaces the greatness of the Pandavas by calling them non-Aryans of a low grade tribe and says that the history of India begins only from the 7th century BC, whereas the definite chronology begins after 320 AD.

He also repeats the words of Jones and writes that Chandragupt Maurya met Alexander in 326 BC. He eliminates the historical importance of the Great Vikramaditya who finally drove the Shaks out of India, and thus, in its celebration, the Vikram era started in 57 BC which represents our historic dates just like the Christian era represents the historic dates of the western world.

The chronology of the kings of Magadh as presented by Smith is as follows. He does not give much detail. He just gives a general assumption of the total years of their reign (pp. 93, 141, 142 and Ch. 4 of Book II).

Shishunag dynasty	(c. 650 - 362 BC)	288 years
The Nine Nandas	(362 - 322 BC)	40 years
Maurya dynasty	(322 - 185 BC)	137 years
Shung dynasty	(185 - 73 BC)	112 years
Kanva dynasty	(73 - 28 BC)	45 years
Andhra dynasty	(28 BC - 225 AD)	253 years
(*no mention of any dynasty*)	(225 - 320 AD)	(*95 years of suspense*)
Gupt dynasty	(320 - 480 AD)	160 years

Smith mentions only 5 kings of Gupt dynasty: (1) Chandragupt I c. 320 to 330 AD (10 years), (2) Samudragupt c.330 to 380 AD (50 years), (3) Chandragupt II c.380 to 415 AD (35 years), (4) Kumargupt I c.415 to 455 AD (40 years) and (5) Skandgupt c.455 to 480 AD (25 years). He did not mention Nrasinghgupt and Kumargupt II.

Smith didn't bother to enter into the argument of deciding the date of Mahabharat war. He flatly refused to recognize any of the historic dates of the Puranas and said that there was no history in India before the 7th century BC.

Smith writes that the Mudra Rakçhas was the work of Greek writers, whereas the fact is that it was one of the most famous Sanskrit dramas that was written by a great Sanskrit scholar Vishakh Datt.

The most obvious thing that determines his motivation is his own statement in the very first chapter, the "Prehistoric India" where he says, "The (Aryan invasion) episode has been tentatively interpreted in the hymns of the Rigveda, which refer frequently to the storming of the fortified native cities of the Land of the Five (or Seven) Rivers by the Aryan invaders."

Smith couldn't claim that he was a scholar of Vedic Sanskrit or that he had studied the whole of the Rigved, because he had not (see p. 308). Then how did he write that there are descriptions in the Rigved about 'frequent storming of the fortified cities by the Aryan invaders?' The fact is, that they were all fabricated statements. **India itself is the Aryavart, the motherland of the Aryans, which is described in our scriptures and the Vedas.**

It is human psychology that normally people don't unnecessarily give false statements unless there is some personal gain or interest, or there is some motivation behind it. Then what could be the motivation of Smith behind such acts, except that he was one of those who were appointed by the British for the purpose of writing against Hindu religion, culture and the history.

Thus, if you examine the style of his writing from that angle, you will find that Smith has followed the exact guidelines as set by Jones and his people and degraded Hindu religion and history by all means.

Now I will give you a brief history of all of the prominent European orientalists and you will see that, except for a few, they were all connected to the Asiatic Society of Bengal or England or both, and, in one way or the other, they were all working for the British. You will also find that quite a few of them translated the Rigved and their translations reflected the basic ideas of Max Müller as that was the handy translation available for them as a guideline to proceed with their own translations. As far as the history and the religion of India is concerned, the later orientalists followed the guidelines of the earlier orientalists like Sir William Jones, Colebrooke, H.H. Wilson, Bopp, Burnouf, Monier Williams, Goldstucker and Max Müller etc.

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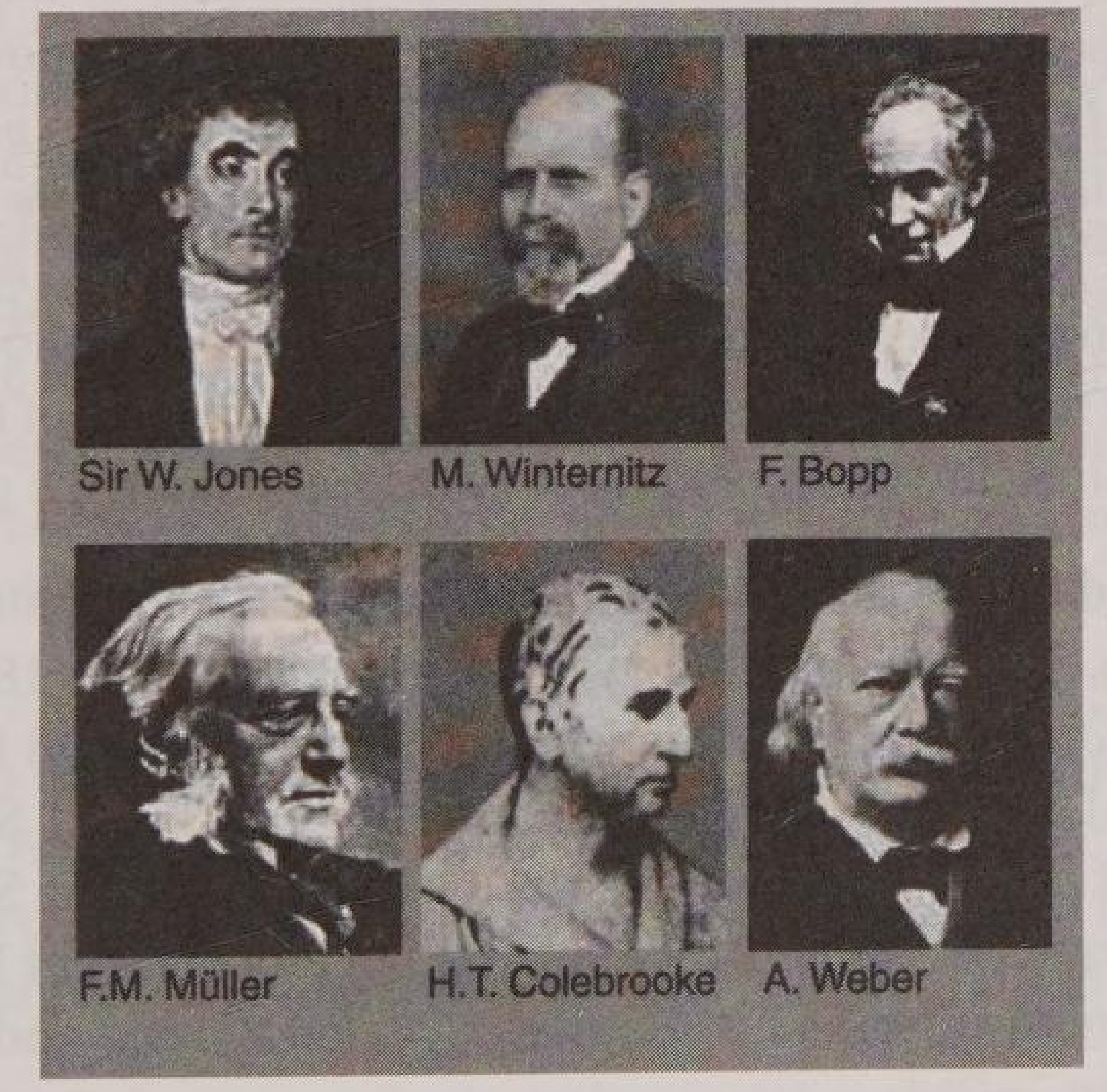
A few of the Orientalists



A brief history of the European orientalists.

(1) Sir William Jones (1746-1794) and the Asiatic Societies of Calcutta and London.

Jones was born in London, England. He showed his brilliance since his childhood. He was well versed in the Hebrew, Greek, Latin, Arabic, Persian, French, Spanish and Portuguese languages. In 1773 he received a Master's Degree (M.A.) from Oxford University. In 1772 he was made a Fellow of Royal Society and in 1783 he was knighted by the British. Jones and his wife came to Calcutta in 1783 where he became a judge of the Supreme Court of India.

In 1784 the "Asiatic Society of Bengal" (Calcutta) was founded by him under the patronage of Warren Hastings. The Society was formed with thirty Europeans assembled on the invitation of Jones. In his inaugural speech he told the aims of the Society in the following words, *"The bounds of its (Society's) investigation will be the geographical limits of Asia, and within these limits its enquiries will be extended to whatever is performed by man or produced by nature."* All the thirty European men accepted the membership of the new Society. This included Sir Robert Chambers (1737-1803), Chief Justice of the Supreme Court and Sir John Shore (1771-1834) a high official of the government.

Inspired by the establishment and success of the Asiatic Society in Calcutta, Societie Asiatique was formed in Paris in 1822. A year later in 1823, Royal Asiatic Society of Great Britain and Ireland was formed in London. In 1842 the American Oriental Society was founded in the USA. In 1844 the German Oriental Society was formed. Branches of the Royal Asiatic Society of Great Britain and Ireland were also formed in Bombay, Ceylon, China and Malaysia.

Jones was made the President of the Asiatic Society of Bengal (Calcutta). He held the post until he died. The Society's general meeting was held every year in the month of February. Jones used to deliver a speech on some topic. From 1784 -1793 he gave ten lectures.

Jones who already knew 27 languages studied Sanskrit for two full years. Due to arduous exertion while intensely studying Sanskrit manuscripts his health deteriorated. His wife left for England in 1793. After she left, Jones found his single life in India intolerable. In 1794 Jones fell seriously ill and died.

One of the main activities of the Asiatic Society was to collect the old manuscripts of India. There was an enormous collection of Sanskrit manuscripts with the Society. By 1849 the Society had its own museum consisting of inscriptions in stone and metal, icons, old coins and manuscripts etc. The Society's new building was inaugurated by S. Radhakrishnan, the President of India on February 2, 1965. The **'Asiatic Researches'** in its publisher's note, says,

> "Sir William Jones had for his colleagues a band of enthusiastic persons with scholarly bend of mind like Charles Wilkins, H.T. Colebrooke, William Chambers, H.H. Wilson, Sir John Shore, Jonathan Duncan and several others. They evinced keen and abiding interest in unfolding the hidden treasures of oriental learning, thus laid a solid foundation of the science of Indology or Orientology, to be more precise. **Sir Jones contemplated to publish these fruits of researches by the scholar-members in annual volumes for wider appreciation by the academic world, and the first volume of 'Asiatic Researches' came out under his own editorship in 1788***, three years after the foundation of the Society. Sir Jones was the editor for the first six years i.e. up to 1794. Fourteen more volumes were published under the auspices of the Society up to 1839."

In 55 years a total of 20 volumes were published that contained the essays of its writers. Apart from that, since 1832 **'Journal of the Asiatic Society of Bengal'** was published every year, and the Society has also published well-edited old texts of Sanskrit and Bengali etc. The Society's Library today contains more than 200,000 volumes related to Indology.

Behind all those amazingly voluminous activities of the Asiatic Society there was a hidden aim of the English people which was expressed by Jones himself in the writings of his first essay of 1784 (p. 245). Accordingly, in that essay he condemned the Divinity of all the forms of Hindu God and tried to his fullest to destroy Their religious image. In

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***The fruits of the researches, which Jones wanted to tell the whole world, are discussed and quoted on pages 245 to 250.**

his presidential speech of 1786 he tried to destroy the ancient supremacy of the Sanskrit language, and in his tenth speech of 1793 he tried to destroy the authenticity of the ancient history of the Puranas. Thus, trying to paralyze the total structure of the Hindu religion, **he established certain fallacies which were made the guidelines for the activities of the Asiatic Society, its members and its associates. They wrote and worked in that specified direction while keeping an outside image that they were doing some kind of geographical and religious research.**

(2) Sir Charles Wilkins (1749-1836).

Wilkins was born in England in a poor family. He came to India with the East India Company. He was a member of the Asiatic Society. He translated the Bhagvad Gita into English which was published in 1785. In that he used the term *"incarnation* of the Deity"* for Krishn.

(3) Colonel Colin Mackenzie (1753-1821).

Born in U.K. Mackenzie joined the East India Company as an army engineer in India. He was mainly known as a **collector of manuscripts and coins.** After his death his vast collection of manuscripts was purchased by the East India Company for £1,000.

(4) Henry Thomas Colebrooke (1765-1837).

Colebrooke was born in London. His father was Director of the East India Company. In 1783 Henry Colebrooke came to India as a writer for the East India Company. He studied Sanskrit from *pandits* in Varanasi. In 1801 he was appointed as a Judge in Calcutta. He was the first western person to write on the Vedas. **In 1803 Colebrooke was President of the Asiatic Society. In 1807 he became a member of the 'Supreme Council' of the Government of India.** In 1823 he became the Director of the Royal Asiatic Society of Great Britain. He wrote on Sankhya, Nyay, Vaisheshik and Vedant, etc. from 1823 to 1828.

***An incorrect word 'incarnation' was used for the *avatar* (descension) of Krishn for the first time. Afterwards, this term was extensively used by Vivekanand, and then, this wrong tradition was followed by every writer and scholar of India, even up till today.**

(5) August Wilhelm Schlegel (1767-1845).

He was born in Germany. His father was a Protestant preacher. In 1818 Sanskrit study was introduced at Bonn University in Germany and Schlegel was appointed to the post. He started a press with Devnagri types. In 1823 he published his own Latin translation of the Gita which was highly acclaimed in Europe. In 1829 he published his German translation of the Ramayan. In 1832 he published a treatise on the philology of oriental languages which made him famous and he was considered a brilliant philologist.

(6) Horace Hayman Wilson (1786-1860).

He was born in London in a poor family. In 1809 he went to India as a military surgeon in the Indian army under the East India Company. In Calcutta, Colebrooke helped him learn Sanskrit. In 1811 **he became Secretary of the Asiatic Society and remained as Secretary for twenty-one years.** In 1819 he published a Sanskrit to English dictionary of 1,000 pages. **In 1813 the East India Company provided one hundred thousand rupees to promote modern education in India.** He was the first westerner to write on the Puranas. In 1832 he published 'Vishnu Puran'* and the same year he became the President of the 'Asiatic Society' in Britain. He donated 540 Sanskrit Vedic manuscripts to the library of Oxford University.

(7) Franz Bopp (1791-1867).

Born in Germany. Bopp studied Sanskrit in Paris. Working with Colebrooke, who was an active member of the Asiatic Society, Bopp analyzed verb roots of Greek, Latin, German, Persian and Sanskrit and concluded that they came from one source (see pp. 180-181).

(8) Eugene Burnouf (1801-1852).

Born in Paris, France. Burnouf wrote a French translation of the Bhagwatam. He was an enthusiastic member of "Societie Asiatique of Paris." Burnouf taught Sanskrit and Indology at the College-de-France

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***Details on pages 284 to 288.**

for more than twenty years. **Some of his pupils were Max Müller and Rudolf Roth.** He gave Max Müller rare manuscripts in Sanskrit from India. He was admired by the Asiatic Society.

(9) Theodor Benfey (1809-1881).

Born in Germany. Benfey published "The Vedic religions according to the hymns of Rig Ved" in three volumes, in Paris from 1878-1883, long after the Rigved translation of Max Müller which could have been a guideline for him.

(10) Sir Alexander Cunningham (1814-1893).

He was born in London. Cunningham was appointed second-lieutenant in the Bengal Engineers of the Indian Army. In 1833 he went to Calcutta and published articles in the Journal of the Asiatic Society of Bengal.

(11) Robert Caldwell (1815-1891).

Born in U.K. Caldwell was **a British missionary. He collected rare Sanskrit manuscripts** and was an honorary fellow of the Royal Asiatic Society of London.

(12) Sir Monier Monier-Williams (1819-1899).

Born in Bombay, India. Williams went to England when he was two years old. Later on he became a Sanskrit teacher there. He returned to India in 1875 and collected substantial funds for the proposed Indian Institute at Oxford, England. In 1886 he was knighted by the British Government. The University of Calcutta honored him with the degree of LL.D. He also compiled a Sanskrit-English dictionary which was published in 1872 from Oxford.

(13) Theodore Goldstucker (1821-1872).

Born in Germany. He was a Ph.D. in Sanskrit. He was an enthusiastic member of the Royal Asiatic Society of Britain and President of the Philological Society of London. He founded the Sanskrit Text Society in 1866. Keshab Chandra Sen met him on his tour of England.

(14) Rudolf Roth (1821-1893).

Born in Germany. Roth was a Protestant preacher. He studied rare Sanskrit manuscripts in England. The Asiatic Society of Calcutta enrolled him as an honorary member.

(15) Friedrich Max Müller (1823-1900).

Max Müller was born in Germany and lived in poverty in his early life. He studied under Bopp, and, as he mentioned in his letters to his wife, he translated the Rigved before 1867. He did not come to India. The Indians, whom Max Müller knew personally, were converted Hindu Protestants or the Brahmos. Max Müller in his 'Biographical Essays' praises Ram Mohan Roy and says that he was a great man.

In 1892 Max Müller was the President of the Ninth International Congress of Orientalists held in London. The proceedings were opened by Sir Thomas Wade, chairman of the organizing committee, who, invited the Earl of Northbrook, President of the Royal Asiatic Society of London, to take the chair. The Maharajas of India generously contributed to the expenses of the Congress.

In 1896 Max Müller was made a Privy Councillor. The "Privy Council" is a body in the United Kingdom appointed by the crown. It is a policy-making group of officials and advisors. Max Müller died in October 1900.

(16) Albrecht Friedrich Weber (1825-1901).

Born in Germany. In 1852 he published 'History of Indian Literature' in German. He was a famous teacher at Berlin University. Max Müller and Weber were friends in their personal life.

(17) Edward Byles Cowell (1826-1903).

Born in England. Cowell met Wilson who inspired him to study Sanskrit. In 1856 he was a professor of history and political science in Calcutta. In 1858 he was appointed as the Principal of the Government Sanskrit College in Calcutta.

Cowell was an elected member of the Asiatic Society of Calcutta. In 1858 he was made the joint secretary. He was also an active member of the Royal Asiatic Society of London and received a medal from them.

(18) William Dwight Whitney (1827-1894).

Born in the USA. It was due to his efforts that the American Oriental Society could be founded in 1842. He served the Society as the Secretary and as the President, alternately. Whitney first came to Berlin and studied Sanskrit under Professor F. Bopp and Professor A. Webb. In 1856, Whitney published the edited text of Atharvaved Sanhita in collaboration with his Sanskrit teacher, Professor Rudolf Roth. In 1879, Whitney published his 'magnum opus' the Sanskrit grammar. Many universities of America and Europe conferred on Professor Whitney their honorary 'doctorate' degree. Whitney who devoted his entire life to Indian studies had never visited India. His articles and books numbered 360. Max Müller was one of the prominent corresponding members of the American Oriental Society who sent his reports to him.

(19) Johan Georg Buhler (1837-1898).

Born in Germany. Buhler studied Sanskrit in Paris, London and Oxford. He knew Max Müller and prepared the index for Max Müller's book 'A History of Sanskrit Literature.' He was the Inspector of Education in India. He collected old manuscripts in India. **Altogether he collected 5,000 Sanskrit manuscripts.** Buhler was an active member of the Asiatic Society of Bombay and Calcutta. **The Government of India awarded him 'Companion of the Indian Empire' (C.I.E.) in 1878.**

(20) Vincent Smith (1848-1920).

Born in Ireland. Smith went to India and was an Assistant Magistrate, Settlement Officer, District Judge, District Magistrate and Collector in U.P. In 1898 he was promoted to the post of Chief Secretary of the Province, and then to the Divisional Commissioner. **He contributed his articles to the Asiatic Society of Calcutta and the Royal Asiatic Society of London.** In 1900 Smith returned to England. His life's mission was to write the history of India. **In 1918 he was awarded the Triennial Gold Medal**

from the Royal Asiatic Society. He was a prolific writer of articles in the Journal, 'The Indian Antiquity.' Smith contradicted the Shak and Samvat dates. The Journal of the Asiatic Society of Bengal had most of his articles. He wrote on the probable estimate of Greek-Roman influence on the civilization of ancient India. His books include "Asoka," "Early History of India," "The Edicts of Asoka" (1909) and "The Oxford History of India" (1919). In "The Oxford History of India" he exactly followed the guidelines of Jones and Max Müller and condemned and degraded the history of India. He also wrote "Indian Constitutional Reform Viewed in the Light of History" in 1919. This book confirms that Smith was extremely skeptical about the ability of Indians to govern themselves in the form of a democratic government.

(21) Hermann Georg Jacobi (1850-1937).

Born in Germany. In 1913-1914, during his second visit to India, Jacobi was invited to lecture at **the Calcutta University which conferred an Honorary Doctorate degree on him.** He stated that the Vedic hymns were collected around 4500 BC. He wrote many books. Jacobi served as Professor of Sanskrit at Munster, Germany, in 1876. Besides being a master of Sanskrit he was also a profound scholar of Prakrit and *apbhransh* dialects.

(22) Sir George Abraham Grierson (1851-1941).

Born in Ireland. Grierson studied Sanskrit in the Irish university, Trinity College. He joined the Indian Civil Service in 1873. He published articles in the Journal of the Asiatic Society of Bengal.

(23) Frederick Eden Pargiter (1852-1927).

Born in the U.K. Pargiter was a British administrator and scholar. **He came to India in 1875 as under secretary of the Bengal Government.** In 1887 he was District and Sessions Judge, and from 1904-1906 he was Judge in the Calcutta High Court. He left India on retirement in 1906 and settled at Oxford, England. He was the Vice President of the Royal Asiatic Society, London, in 1916. He published "The Purana Text of the Dynasties of the Kali Age" in 1913, and in 1922 he published "Ancient Indian Historical Tradition."

(24) Arthur Anthony Macdonnel (1854-1930).

Born in Bihar, India. Macdonnel studied Sanskrit in Germany and England. In 1884 he was professor of Sanskrit at Oxford University. He wrote many books on Vedic religion and the history of Sanskrit etc. He was awarded medals and honors by the Royal Asiatic Society, and the Asiatic Society of Calcutta. **He brought 7,000 Sanskrit manuscripts from Kashi (India) to Oxford University with the help of Lord Curzon (1859-1925), the Governor General of India. A total of 10,000 Sanskrit manuscripts were donated to Oxford University by Macdonnel.** He died trying to translate the Rigved into English.

(25) Maurice Bloomfield (1855-1928).

Born in Austria. Bloomfield came to the USA when he was four years old. He studied Sanskrit at Yale University, USA. He also studied in Germany. He came back to the USA as Head of the Department of Sanskrit at John Hopkins University, a post which he held for 45 years. Bloomfield interpreted the Vedas. His book on Atharvaved was edited by Max Müller. He was an active member of the American Oriental Society.

(26) Richard Karl von Garbe (1857-1927).

Born in Germany. Garbe was known for his study and interpretation of Indian philosophy and *dharm shastras*. He came to India on a government scholarship and studied Hindu philosophy at Varanasi. He returned to Germany and became professor of Sanskrit at a University. He published the Srauta Sutra of Apastamba (1882-1903) from Calcutta, and the Bhagvad Gita from Germany in 1905.

(27) Edward Washburn Hopkins (1857-1932).

Born in the USA. Hopkins was an American Sanskritist well known for his studies on ancient Indian society and religion. After professor Whitney's death he succeeded to the chair of Sanskrit at Yale University. Hopkins was a professor of Sanskrit at Columbia University. He was the President of the American Oriental Society. He wrote "The Four Castes," published in 1881; "Religions of India," published in 1894; "The Great Epic of India," published in 1900; "History of Religions," published in 1918; "Legends of India," published in 1928; and "Epic Mythology" which was reprinted in 1968.

(28) Frederick William Thomas (1861-1956).

Born in England. Thomas got a first class degree in Sanskrit from Cambridge University. From 1927-1937 he was professor of Sanskrit at the University of Oxford. He translated texts on Nyay. Thomas wrote 250 books and articles. He was the Director of the Royal Asiatic Society, London, from 1920-1921, and Secretary from 1920-1927. He was awarded a Triennial gold medal from the Royal Asiatic Society of London. He was an Honorary Fellow of the Asiatic Society, Calcutta.

(29) Sir Mark Aurel Stein (1862-1943).

Born in Hungary. In 1899, Stein was Principal of a Government College in Calcutta. In 1929 he was employed by the Archeological Survey Department of the Government of India. He received a gold medal from the Royal Asiatic Society, London, and was a member of the Asiatic Society, Calcutta. He gave icons and art etc., to museums in London, Lahore, Delhi and Calcutta.

(30) Moris Winternitz (1863-1937).

He was born in Austria. In 1888 Winternitz came to Oxford and **up to 1892 he was Max Müller's assistant and helped him in editing his books including the second edition of his 'Rig-Veda.'** During his stay in Oxford, Winternitz also **compiled the index of names and subjects contained in the 49 volumes of the 'Sacred Books of the East Series' edited by Max Müller.** His first volume of 'History of Indian Literature (Veda)' with introduction was published by the Calcutta University in 1927. He went to Shanti Niketan in India and met Rabindranath Tagore. **He produced a critical edition of the Mahabharat. He collected 59 copies of the complete Mahabharat manuscripts from Pune, Lahore, Baroda, Dacca University, Indore, Cochin and other places in India.** These manuscripts were written in Devnagri, Bengali, Telegu and other Indian scripts. He took a large number of manuscripts from South India to the Royal Asiatic Society of Great Britain. Winternitz wrote about 500 books and articles.

(31) Rudolf Otto (1869-1937).

Born in Germany. Otto was a German scholar. He started life as a Christian missionary and later on worked as a professor of religion and philosophy in German universities. He wrote "India's Religion of Grace and Christianity" published in 1930.

(32) Arthur Berriedale Keith (1879-1944).

Born in the U.K. Keith was a B.A. first class honors in Sanskrit. He was a professor of Sanskrit at Edinburgh University (Scotland). He translated part of the Krishn Yajurved into English. He published "Indian Mythology" in 1917. He published "The Religion and Philosophy of the Vedas and Upanishads" (2 Vols.) in 1925 and "A History of Sanskrit Literature" in 1928. **Keith studied in the tradition of Max Müller.**

(33) Sir Ralph Turner (1888-1983).

Born in the U.K. Turner was an eminent British educationalist and linguist. He was a lecturer of Sanskrit at Queen's College, Varanasi. He retired in 1923 and joined the School of Oriental Studies, London, as head of the Department of Ancient India. In 1950 he was knighted. Turner was President of the Royal Asiatic Society, London, from 1952-1955.

(34) Sir Robert Erie Mortimer Wheeler (1890-1976).

Born in Scotland, U.K. Wheeler was **a leading British historian and archaeologist.** In 1944 he came to India as Director General of the Archaeology Department. In 1950 he returned to England as professor of Archaeology at London University. He published "Harappa" in 1947.

(Hindu writers)

(1) Dr. R.G. Bhandarkar (1837-1925).

Bhandarkar was born in Maharashtra, India. His father was a clerk. In 1853 he went to Bombay and joined Elphinstone College. From 1867-1872 he was professor of Oriental languages in Elphinstone College. In 1899 he gave speeches in the Bombay Asiatic Society. After retirement he was appointed Vice-Chancellor of Bombay University. **He was a longtime member of the Bombay Royal Asiatic Society. He wrote many articles for the Journal "Indian Antiquary."** Between 1872-74 he published **"Age of Patanjali" and "Patanjali's Mahabashya." He said it was composed around the 2nd century BC.** In 1874 he wrote "Age of Mahabharat" and "Allusions to Krishn in Patanjali's Mahabashya." **Bhandarkar said that the death of Kans by Krishn was a "dramatic representation" and it happened in Patanjali's time.**

In 1875 he was made an honorary member of the Royal Asiatic Society. **The Government paid him to search for Sanskrit manuscripts. He was made a C.I.E. (Companion of the Indian Empire).** His book "Early History of Deccan" was widely acclaimed. In 1913 he published "Vaisnavism, Saivism and minor Religious Systems." **He said that Vaishnavism could be traced to the 5th century BC. Bhandarkar also said, "At the beginning of the Christian era a foreign tribe, Abhiras or cowherds, imported into India a new system of religion with which early Vaishnavism got itself mixed up. The result was a new cult, the worship of Krishn."**

The "Bhandarkar Oriental Research Institute" was founded in Poona to continue his works. It was inaugurated by His Excellency Lord Willingdon in 1917.

(2) Bal Gangadhar Tilak (1856-1920).

Born in India. Tilak was a politician of power. While spending about ten years in jail he wrote the "Gita Rahasya." He said that the hymns of the Rigved must have been composed before 4000 BC. Tilak argues that the hymns of the Rigved, which have a reference to the word *agrayana* or *agrahayana*, must have been composed at a time when the year began with the Sun in the constellation of Orion or *mrigasirsha* i.e., before 4000 BC. **He received warm praise from Max Müller, Jacobi, Weber and Whitney etc.**

Those western writers did not write on Christianity. Why?

All those western writers who spent their whole life criticizing Hindu scriptures never wrote anything on their own religion of the Bible. Why?

Why were they only after Hindu religion? No writer would prefer to spend his whole life in criticizing the religious books of another country unless he had a pretty good reason behind it. This situation itself shows that, except for a few, all of these writers were fully involved with the political game of the British. Winternitz collected 59 copies of our most voluminous book the Mahabharat just to compare and create a critical view of the Mahabharat, wrote about 500 articles and books and helped Max Müller in editing his books. Was he doing all of that just for fun? Certainly not. It is obvious that he must have been rewarded by the British for his works. As regards the religions of the Bible, anyone who reads the whole Bible discovers that it is like a dogmatism wrapped in the wrath of the biblical God which is carefully imbued in its statements; and because this is the only common religion of the West, its followers had no choice but to follow it as a social custom or with the supplement of their faith behind it. So, these western writers, hiding the shortcomings of their own religion, followed the diplomatic guidelines of the British regime and worked for their whole life producing derogative literature against Hindu religion and Hindu scriptures.

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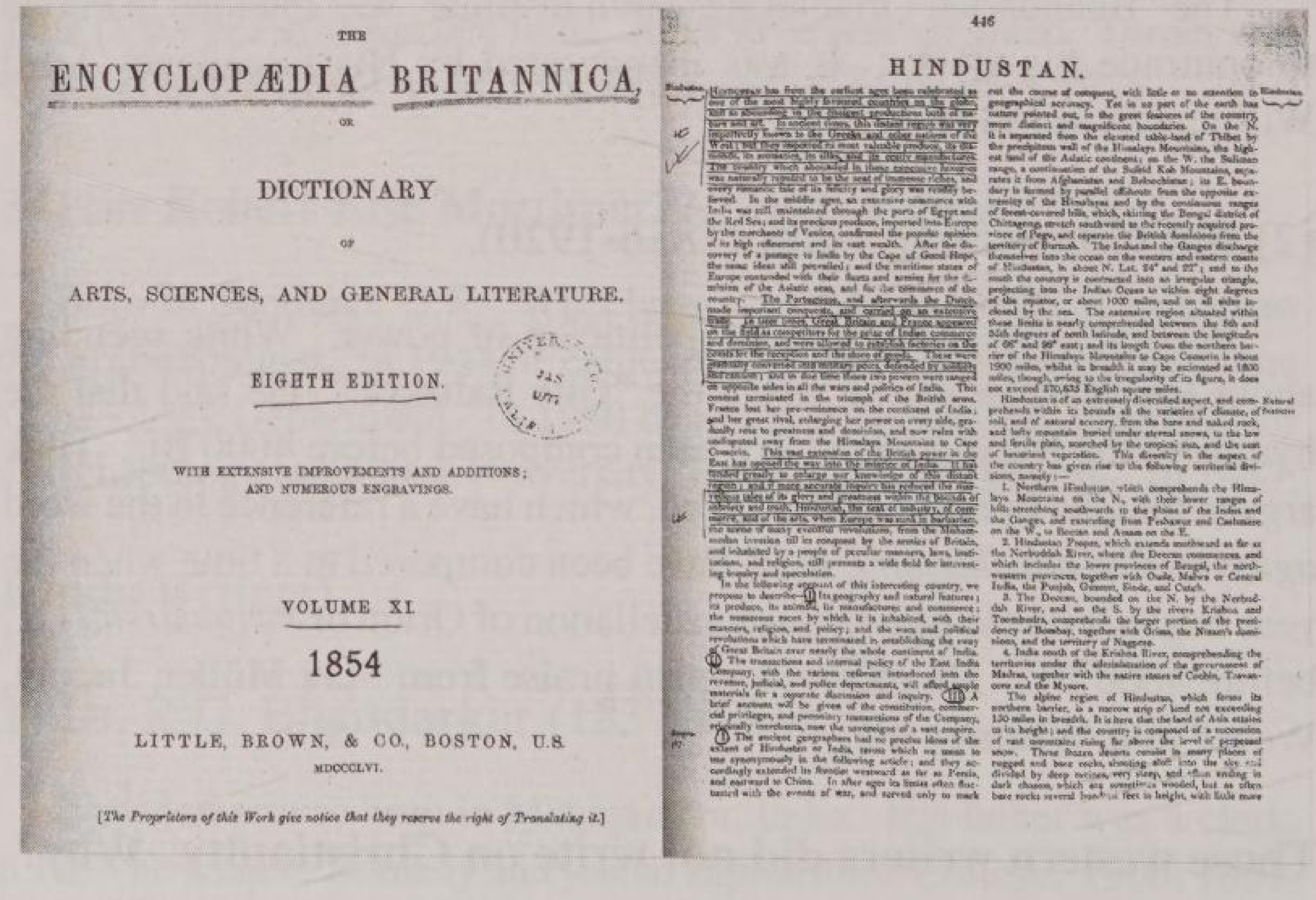

THE
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EIGHTH EDITION.

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VOLUME XI.
1854

LITTLE, BROWN, & CO., BOSTON, U.S.
MDCCCLVI.

[*The Proprietors of this Work give notice that they reserve the right of Translating it.*]

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HINDUSTAN.

How did the British fabricate and destroy the historic records of India and misguide the whole world?

The Divine knowledge of Hindu (Bhartiya) scriptures could have benefitted the aspirants of God of the whole world. But, the diplomats of the British, who were ruling India in those days, clouded this opportunity by extensively launching their deliberate false propagation about India and its universal Hindu religion, and not only that, they degraded Hindu culture by all means, and thus, hampered the spiritual growth of the whole world. A fair example is the Encyclopaedia Britannica of 1854 itself in which they fed such derogatory statements about Hindu (Bhartiya) religion.

Encyclopaedia Britannica, 8th Edition (1854), Volume XI.

Millions of Europeans have visited India and have praised the Indian architecture. The fact is that the melody of Indian classical music is world famous, and the most renowned historical musician, Tansen, of Akbar's court was the disciple of Swami Haridas. But see what the English people wrote in their encyclopedia,

> "In architecture, in the fine arts, in painting and music, the Hindus are greatly inferior to the Europeans. 'The columns and pillars,' says Tennant, 'which adorn their immense pagodas, are destitute of any fixed proportions; and the edifices themselves are subjected to no rules of architecture.' He afterwards adds that the celebrated mausoleum at Agra has little to boast of either in simplicity or elegance of design."
>
> "The music of the Hindus is rude and inharmonious. They have numerous instruments, but those are preferred which make the most noise." (p. 477)

The Hindu science of medicine named "Ayurved" was well established 200 years ago when modern medical technology was still developing; and India has lots of excellent Sanskrit literature. But see what Britannica said,

> "In the medical art: charms, incantations, exorcisms and the shallowest tricks are substituted for professional skill; and other imposters, generally Brahmins, practise astrology, and cheat them out of their money by pretended prophecies."
>
> "The literature of the Hindus has been generally rated very low by European writers, and has been represented as consisting in long desultory poems, inflated, and extravagant in their style, containing, under the idea of a history, a tissue of absurd fables." (pp. 474, 477)

The topmost English literature, Beowulf, deals with dragons and monsters, the Shakespearean drama displays the tragedies of worldly living, and Wuthering Heights etc., expose the disappointing pains of an ambitious mind; whereas all of the Sanskrit literature is, in some way, related to the teachings of God and God realization.

Now see how did they degrade the universal Hindu religion and the Hindu society, and what did they write about Shivaji who was a well known religious, honest and ardent patriot of Hinduism who fought for the protection of our country.

> "Their religion is that of a rude people, consisting in an endless detail of troublesome ceremonies."
>
> "The state of morals among the Hindus is such as might be expected from a religion so impure."
>
> "The historical poem, the Mahabharat, is a tissue of extravagant fables." (pp. 467, 470, 478)
>
> "The Hindus are by no means a moral people. According to the observation of Orme, the politics of Hindustan would afford in a century more frequent examples of sanguinary cruelty than the whole history of Europe since the reign of Charlemagne." (p. 472)
>
> "The Hindu rulers, however ignorant in other matters, thus appear to have been familiar with all the most approved modes of plundering their subjects; and these failing, they had recourse to open violence. It is mentioned by Mr. Rickards…After enumerating the various revenue officers who acted under the sovereign, such as nabobs, dewars, foujedars, amildars, tahsildars, jaghiredars, zemindars,

> polygars, talookdars, rajahs, naiks, wadeyars, &c., he adds: swarms of harpies were thus spread in every direction, even to the mundils and potails of villages; and despotism established, as it were, in detail, in every corner of the land. Power was here a license to plunder and oppress. The rod of the oppressor was literally omnipresent; neither persons nor property were secure against its persevering and vexatious intrusions." (p. 476)
>
> "Sevajee, the founder of this new state, was the chief of the Rajpoot princes. In his youth he resided at Poonah, on a zemindary estate obtained by his father. Here he collected around him a numerous banditti, and plundered the country. The number of his followers gradually increasing, he extended his ravages still farther into the dominions of Bejapore, and acquired an immense booty, which enabled him to increase his force." (p. 479)

Those are just a few examples. More than twelve pages of the encyclopedia are filled with such senseless lies. Their description of Indian society on page 476, and their statements that 'the examples of bloody cruelty were more in India as compared to the European history since Charlemagne (771 AD)', are such cheap and deliberate lies which any reader could right away tell that they are fabrications and false propagation against India. Anyone who has read the history of Europe knows about the royal disposals in the Tower of London, and the brutal torturing and burning alive at the stake of millions of innocent people during the Inquisitions. He also knows about the bloody conquests of King Charlemagne who once killed about 5,000 Saxons in one day as he enjoyed mass executions in order to spread Christianity.

It is thus evident that the English people misguided the entire world by giving a false image of Hinduism and the universal Hindu religion.

Fabrication in the Bhavishya Puran.

A reference of Bhavishya Puran (Pratisarg Parv, part 1).

While going through the Bhavishya Puran at one place I found some discrepancy in the contents of the verses. Again, when I looked at it carefully, I discovered that some of the verses are fabricated. It was not difficult to find out as to who would have done that, because the direct beneficiary of this fabrication was Sir William Jones.

Jones, in his tenth presidential speech in 1793, stressed on the period of Chandragupt Maurya to be 312 BC and mentioned that Chandragupt had a treaty with Seleucus (detail on pp. 252 to 257). The derived date of Chandragupt in these fabricated verses comes to exactly 312 BC. Thus, *to justify his false statement of 1793, this fabrication must have been done according to his instructions.* Jones died a year later, so it may have been done after his death with two more fabrications in the same context. Those two are the dates of Gautam Buddh and King Vikramaditya because they wanted to bring Buddh's date around the 6th century BC and had decided to totally repudiate the existence of Vikramaditya who started the Vikram era in 57 BC. **Thus, all of the three fabrications were done together in sixteen fabricated verses.**

It's a general understanding that crime always leaves some clue, but here we have more than that. It appears that the learned *pandit* who was doing this job for the people of the Asiatic Society, was doing it under some kind of social or family pressure and against his conscience. So he did the job and created the verses with the desired dates, whatever they wanted, but he fully messed up the genealogical description of *Buddh* and *Chandragupt,* and left one original verse unchanged which related to the date of *Vikramaditya* **so that in the future the fabrication could be discovered by the reader.** Thus, according to the existing verses, two dates for *Vikramaditya* are derived: (1) The fabricated one comes to 703 AD, which those people wanted in order to condemn the existence of Vikramaditya of 57 BC, and (2) the actual date of birth of Vikramaditya according to the Bhavishya Puran comes to 102 BC, which is quite logical as he established his era in 57 BC. We can examine these fabricated verses.

“एतस्मिन्नेव काले तु कलिना संस्मृतो हरिः। काश्यपादुद्भवो देवो गौतमो नाम विश्रुतः ॥36 ॥
बौद्धधर्मं च संस्कृत्य पट्टणे प्राप्तवान्हरिः। दशवर्षं कृतं राज्यं तस्माच्छाक्यमुनिः स्मृतः ॥37 ॥
विंशद्वर्ष कृतं राज्यं तस्माच्छुद्धोदनोऽभवत्। त्रिंशद्वर्षं कृतं राज्यं शाक्यसिंहस्ततोऽभवत् ॥38 ॥
शताब्दौ द्विसहस्रेऽब्दे व्यतीते सोऽभवन्नृपः। कलेः प्रथमचरणे वेदमार्गो विनाशितः ॥39 ॥
षष्टिवर्षं कृतं राज्यं सर्वबौद्धा नराः स्मृताः। नरेषु विष्णुर्नृपतिर्यथा राजा तथा प्रजाः ॥40 ॥
विष्णोर्वीर्यानुसारेण जगद्धर्मः प्रवर्त्तते। तस्मिन्हरौ ये शरणं प्राप्ता मायापतौ नराः ॥41 ॥
अपि पापसमाचारा मोक्षवन्तः प्रकीर्तिताः। शक्यासिंहाद्बुद्धसिंहः पितुरर्द्धं कृतं पदम् ॥42 ॥
चन्द्रगुप्तस्तस्य सुतः पौरसाधिपतेःसुताम्। सुलूवस्य तथोद्वाह्य यावनीबौद्धतत्परः ॥43 ॥
षष्टिवर्षं कृतं राज्यं, बिन्दुसारस्ततोऽभवत्। पितुस्तुल्यं कृतं राज्यमशोकस्तनयोऽभवत् ॥44 ॥”

(Chapter 6)

"सप्तत्रिंशशते वर्षे दशाब्दे चाधिके कलौ ॥7 ॥
प्रमरो नाम भूपालः कृतं राज्यं च षट्समाः। महामहस्ततो जातः पितुरर्धं कृतं पदम् ॥8 ॥
देवापिस्तनयस्तस्य पितुस्तुल्यं कृतं पदम्। देवदूतस्तस्य सुतः पितुस्तुल्यं स्मृतं पदम् ॥9 ॥
तस्माद् गन्धर्वसेनश्च पञ्चाशदब्दभूपदम्। कृत्वा च स्वसुतं शङ्खमभिषिच्य वनं गतः ॥10 ॥
शङ्खेन तत्पदं प्राप्तं राज्यं त्रिंश्त्समाः कृतम्। देवाङ्गना वीरमती शक्रेण प्रेषिता तदा ॥11 ॥
गन्धर्वसेनं सम्प्राप्य पुत्ररत्नमजीजनत्। सुतस्य जन्मकाले तु नभसः पुष्पवृष्टयः ॥12 ॥
पेतुर्दुन्दुभयो नेदुर्वान्ति वाताः सुखप्रदाः। शिवदृष्टिर्द्विजो नाम शिष्यैस्सार्धं वनं गतः ॥13 ॥
विंशद्भिः कर्मयोगं च समाराध्य शिवोऽभवत्। पूर्णे त्रिंशच्छते वर्षे कलौ प्राप्ते भयंकरे ॥14 ॥
शकानां च विनाशार्थमार्यधर्मविवृद्धये। जातश्शिवाज्ञया सोऽपि कैलासाद्गुह्यकालयात् ॥15 ॥
विक्रमादित्यनामानं पिता कृत्वामुमोद ह। स बालोऽपि महाप्राज्ञः पितृमातृप्रियंकरः ॥16 ॥
(Chapter 7)

The general meaning of the verses of Chapter 6: "Sage Kashyap begot **Gautam who was Hari. Gautam** introduced **Buddh religion** and reigned for **10** years. His son Shakya Muni ruled for **20** years and then his son **Shuddhodan** ruled for **30** years. Shuddhodan's son was Shakya Singh who was born at the elapse of **2,700** years of *kaliyug*. This king was the destroyer of Vedic religion. He ruled for **60** years and converted everyone into Buddhism. Shakya Singh's son was Buddh Singh who ruled for **30** years. Buddh Singh's son was **Chandragupt** who ruled for 60 years. His son Bindusar ruled for 60 years. Bindusar's son was Ashok…"

Comments: These verses were fabricated by the English people. It is an historical fact that **Gautam Buddh** did not rule any kingdom as he had renounced the world, and the second thing is that he was the son of Shuddhodan. But here *Shuddhodan is shown as the grandson of Gautam.* Gautam Buddh was during the time of King Bimbsar of Shishunag dynasty in 1800's BC. But here Buddh's time comes to 462 BC [2,700 years of *kaliyug* (-) 60 (10 + 20 + 30) years = 2,640, and subtracting 2,640 years from 3102 BC, which is the beginning of *kaliyug*, it comes to 462 BC] which was the desired figure by the English people.

Another thing is, that each and every writer has accepted **Chandragupt** as the son of Nand. But here *Chandragupt is shown as the son of Buddh Singh and the great-grandson of Shuddhodan* (who was the historically known father of Gautam Buddh). The actual period of Chandragupt is 1500's BC. But here it comes to 312 BC [2,700 + (60 + 30) = 2,790]. Deducting 2,790 years, (the elapsed period of *kaliyug*) from 3102 BC (the beginning of *kaliyug*) **comes to 312 BC which was especially desired by Jones.**

The general meaning of the verses of Chapter 7: "At the elapse of **3,710** years of *kaliyug*, King Pramar ruled for **6** years. Then his son Mahamah ruled for **3** years; then Dev ruled for **3** years, Devdoot for **3** years and Gandharvsen ruled for **50** years; then Gandharvsen gave his kingdom to his son Shankh and went to the jungles. Shankh ruled for **30** years. Gandharvsen got another son on whose birth celestial gods showered flowers from the heaven and played *dundubhi* which is a kind of drum sound. He then again went to the jungle with his disciples and practiced *karm yog* for twenty years."

"After the elapse of full **3,000** years, to establish Vedic *dharm* and to abolish the Shaks, with the Grace of God Shiv, Vikramaditya was born who was most intelligent and loving to his parents."

Comments: Except for the last two and a half verses, the rest of these are fabricated by the English people. According to these fabricated verses the time of the birth of Vikramaditya comes to 703 AD. Adding the reigning periods of 95 years (6 + 3 + 3 +3 + 50 + 30 = 95) to 3,710 years comes to a total of 3,805 years of the elapse of *kaliyug*. Thus, deducting 3,102 years (which is the beginning of *kaliyug)* from the elapsed time 3,805 years, it comes to 703 AD which was desired by the English people to prove the invalidity of the accounts of Vikramaditya. ***But verse 14 says that only 3,000 years of kaliyug had elapsed when Vikramaditya was born.* Thus, his actual date of birth comes to 102 BC** which coincides with his glorious victory upon the Shaks that established the Vikram era of 57 BC.

From the above discussions it is thus clear that the obedient servants of the British regime, the people of the Asiatic Society and East India Company, fabricatingly muddled up the historic dates of important personalities in our original records.

Disappearance of Narayana Sastry's 20 years' research manuscripts.

A great scholar T.S. Narayana Sastry (1869-1918) from Madras who had a keen interest in learning the truth of Hindu scriptures decided to do the detailed research work on the life history of Shankaracharya and the history of the kings of *kaliyug*. He spent about twenty years studying, searching and collecting the material from the libraries, the *maths* (main centers of spiritual propagations of original Shankaracharya) and wherever else he could find the books of his choice. According to the description on the first page of "The Age of Sankara" he was very fond of collecting books and ancient manuscripts and that's how he had collected about 50,000 volumes (books, magazines and manuscripts etc.) in his personal library. He wrote books in Sanskrit, Tamil and English.

His research work was mainly directed towards re-establishing the correct historical dates, and pointing out the incorrectness of the chronology of the kings and other important personalities that had been established by the European writers. Apart from his other writings, he wrote a book of about 800 pages in two volumes extensively describing and authenticating the total history of Shankaracharya with genuine evidences fixing his birth date as 509 BC in which he also authenticated the correct dates of all the kings of the dynasties of *kaliyug* from 3102 BC. But, because of the lack of funds he could not get it published. So he decided to publish it in eight parts, and thus the first issue of his research work was published in **1916** which was titled **"The Age of Sankara."** In the introduction of "The Age of Sankara," **T.S. Narayana Sastry** wrote the contents of the full 800 pages book which was going to be published in future. **In 1917, his other book "The Kings of Magadha" was published in which he extensively quoted the verses of Bhavishottar Puran (Kaliyug Rajvrittant).**

But, immediately after that, all of his 20 years' research work, along with his written book and the related manuscripts, mysteriously disappeared; and a year after that he died.

Narayana Sastry's son T.N. Kumarswamy collected some leftover material and published **the second edition of "The Age of Sankara" in 1971 with some added informations. It was published by B.G. Paul & Co., Madras 1.** In the Preface of the second edition, T.N. Kumarswamy writes, "As originally planned he (my father) could not bring out all the supplements as promised… The *manuscripts containing valuable matter were lost, leaving no trace behind.*"

Who could have been interested in stealing or viciously procuring the manuscripts of Narayana Sastry? It is quite obvious that it was not of much value to others except the English people whose whole plan of destroying our historic dates could have been in danger if such a book had been published which contained enough authentic evidences to repudiate and condemn their created ideologies about the dates of the dynasties of *kaliyug*, Mahabharat war, and other important personalities like Buddh and Shankaracharya etc. This circumstantial evidence shows that the English people must have treacherously, with premeditative planning, procured all the material and then destroyed it, as it was hazardous to their diplomatic scheme.

Now see what Narayana Sastry had researched in 20 years and wrote in his manuscript (book) according to his own statement in the introduction of the first issue of "The Age of Sankara." He writes that he had decided to have two parts of his book, totalling to at least 800 pages with 14 chapters and 10 appendixes. In that: (1) He had established the date of Shankaracharya, 2,593 of *kaliyug* to 2,625, which comes to 509 BC to 477 BC while refuting the arguments of European writers, and gave full history of all the five *maths* (including Kanchi Kamkoti Math) of Shankaracharya with their disciplic successions; (2) refuted the arguments of European writers and proved the correctness of 3139 BC for Mahabharat war; (3) established the date of Buddh in 19th century BC; (4) **pointed out the deliberate misinterpretations by the European writers in the Rajtarangini and fixed the correct chronology of the kings of Kashmir;** (5) refuted the identity of Chandragupt Maurya with Sandracottus by Jones; (6) produced the unbroken list of the historic dates of the kings of Nepal from the end of *dwaparyug* and up to the 20th century AD; (7) refuted the arguments of the European writers and established the correct dates of the kings of Magadh from Brihadrath dynasty up to the Gupt dynasty according to the Puranas and also the inscriptions and the coins etc.; (8) **pointed out the fabrications of European writers how have they manipulated the interpretations of edicts, coins and the inscriptions to align it with Ashokvardhan of Maurya dynasty (which in fact was related to Ashokaditya of Gupt dynasty)**; and (9) gave a full date-wise list of the kings of Lunar dynasties (Chandra Vansh) and also of the Solar dynasties (Surya Vansh)... But, ***that valuable work was all destroyed as a piece of their simple diplomatic game.***

A search for Kaliyug Rajvrittant.

Some sincere history writers of India have quoted the verses of "Kaliyug Rajvrittant" to determine the dates of the dynasties of Magadh in *kaliyug*. The *Kaliyug Rajvrittant* is a section of the Bhavishyottar Puran. The last section of the Bhavishya Puran is called Bhavishyottar Puran.

I wanted to see that scripture myself so I entrusted this work to one of my devotees at Barsana Dham to look for it wherever he could find, because the printed Bhavishya Puran does not have that particular section. You will wonder that after three months of efforts and spending a total of more than 21 hours of telephone time, calling, inquiring, contacting and recontacting all the major libraries of India as well as London and USA, he was unable to find the Kaliyug Rajvrittant anywhere. Some libraries have the manuscript of some part of Bhavishya Puran, but it is only the 'Pratisarg Parv' which is already printed. Only one library in Madras informed us that they have the section of the Bhavishyottar Puran which we were looking for. But when we received the photocopy of it and looked at it, although it was a section of the Bhavishyottar Puran, it was not the actual section which is called the Kaliyug Rajvrittant. **Kaliyug Rajvrittant is the III section of Bhavishyottar Puran (chapter 1 to 3) as quoted by Narayana Sastry.**

Kaliyug Rajvrittant was definitely in the possession of Narayana Sastry when he quoted it in his book "The Kings of Magadha" (1917). While describing Maurya dynasty in his book at page 57 he himself writes, "This version of the Matsya Puran tolerably agrees that is given in **the manuscript copy of the Kaliyug Raj Vrittanta in my library** which also I add below for reference…" He quoted all the verses of Kaliyug Rajvrittant from Nand dynasty to the Gupt dynasty and also the section of the *saptarishi era*. He was a great collector of books and manuscripts so he must have got it from somewhere. But it doesn't exist now. Why? The situation is self-evident; that it was deliberately destroyed.

In those days the British regime was the sole monarch of India, and had collected the manuscripts from all over India. It was a simple job for them to destroy the unwanted manuscripts. Thus, after destroying the works of Narayana Sastry, their agents again planned to procure the unwanted kind of manuscripts from all the provinces of India, and then they destroyed them.

This is the reason that the manuscripts of Kaliyug Rajvrittant of Bhavishyottar Puran are not found anywhere. But still it survives in the printed books of certain history writers especially "The Kings of Magadha" by Narayana Sastry. It contains the descriptions of all the kings of Magadh up to the Gupt dynasty and it also gives the astronomical references related to the period of Mahabharat war. Although its references are also distorted to some extent but still it is in a better shape and its description of Gupt dynasty is unblemished.

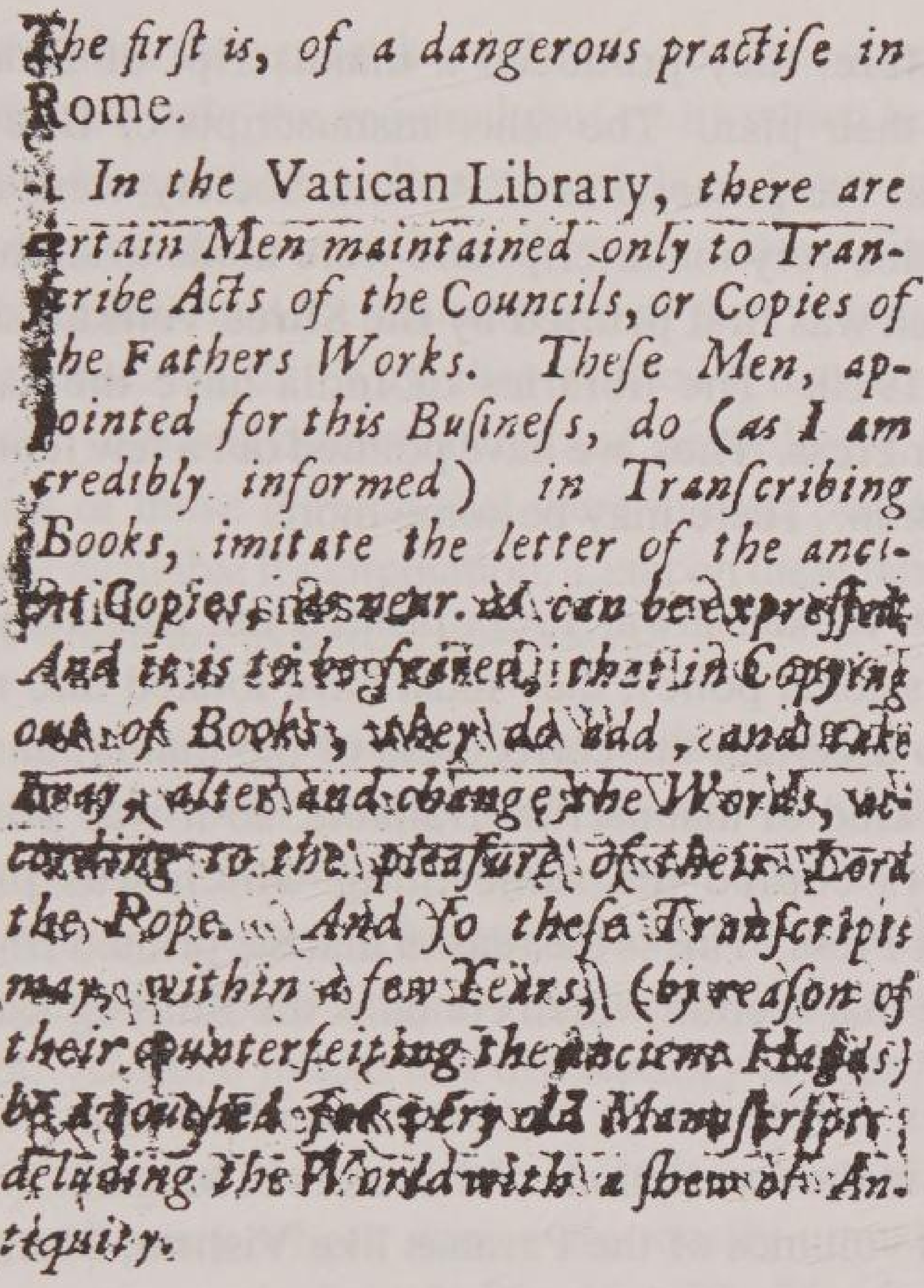
Descriptions of the kings of Magadh in the Puranas were fabricated, historic records were destroyed, and false synchronization of edicts and coins were created to connect them to Ashok of Maurya dynasty.

The fabrications.

The example of the mutilation in the Bhavishya Puran is one of the most potent evidences that reveal the style of the working of the British. It evidently surmises that first they fabricated and incorporated the desired date of an historical personality in the original manuscript, whatever they wanted. Then they employed efficient scholars to write the full page or the full chapter that had the fabrication by exactly imitating the writing style of the original. In this way when the imitation was ready to the desired standard, they destroyed the original sheets and replaced them with the imitated ones. **Now an original-looking manuscript was ready for circulation which was in fact the fabricated one.**

Before going into detail we can look into a very similar evidence that was revealed by a respectable person Thomas James of London in his book "A Treatise of the corruptions of scripture, councils and fathers." (Printed for Josh Phillips at the Seven Stars, and Joseph Watts at the Angel in St. Paul's Churchyard, 1688.) It is a 560 pages book in five parts that tells in full detail about the forgeries in the documents of the Christian religion.

We are giving a reference from the same 300 year old book which we got from a library as a special favor. This section is from "An Appendix to the Reader."



The firſt is, of a dangerous practiſe in Rome.

In the Vatican Library, *there are certain Men maintained only to Tranſcribe Acts of the Councils, or Copies of the Fathers Works. Theſe Men, appointed for this Buſineſs, do (as I am credibly informed) in Tranſcribing Books, imitate the letter of the ancient Copies, as near as can be expreſſed. And it is to be feared, that in Copying out of Books, they do add, and take away, alter and change the Words, according to the pleaſure of their Lord the Pope. And ſo theſe Tranſcripts may, within a few Years, (by reaſon of their counterfeiting the ancient Hands) be avouched for very old Manuſcripts; deluding the World with a ſhew of Antiquity.*

"The first is, of **a dangerous practice in Rome. In the Vatican library,** there are certain men maintained only to transcribe acts of the Councils, or copies of the Father's works. These men appointed for this business do (as I am credibly informed) in transcribing Books, **imitate the letters of the ancient copies, as near as can be expressed.** And it is to be feared that **in copying out of Books, they do add, and take away, alter and change the words,** according to the pleasure of their lord the Pope. And so, these transcripts may, within a few years (by reason of their counterfeiting the ancient hands) be avouched (vouched) for very old manuscripts, **deluding the world with a shew (show) of antiquity.**"

The language is slightly antiquated as it is three hundred years old, but *it clarifies the procedure of their fabrication technique.* **So we know that doing such fabrications in ancient religious documents was not a new thing for them.** Now, coming back to the topic of Bhavishya Puran and in the light of the above evidence it becomes clear that after doing the desired fabrications they also removed the last section of the Bhavishya Puran which contained the Kaliyug Rajvrittant, and, as explained before, they produced a manuscript of Bhavishya Puran according to their plan. The other manuscripts of **Bhavishya Puran** which were in the possession of Asiatic Society were also corrected according to this very manuscript and were made available for study or printing, which was **first printed by the Shree Venkateshwar Press of Bombay in 1910.** The libraries of India have the same copies of Venkateshwar Press. Thus, we have pointed out a few fabrications in the Bhavishya Puran. There may be some more.

When the Venkateshwar Press printed the Bhavishya Puran, as a general professional policy, they must have looked into more than one manuscript to ascertain the correctness of the matter, and because that was the only kind of manuscript available, so it was printed that way. Other printers copied the same thing which was printed by the Venkateshwar Press. This is the reason that the printed Bhavishya Puran does not have that section which contains the Kaliyug Rajvrittant.

With this reference it becomes evident that the dynastical discrepancies in the descriptions of the rulers of Magadh, which are found in the printed volumes of the Puranas like **Vishnu, Matsya, Vayu** and **Brahmand**, may also be the work of the same people.

There is also a possibility that in certain old manuscripts, while copying, the person may have made some minor mistakes in rewriting the names and the ruling period of the kings. But, in that case, there must also have been such ancient manuscripts of the same Puran that would have correct names and figures, because there were a number of copies available of all the Puranas at that time. So it was fully possible to get the correct version of the names and the ruling period of the kings of the dynasties of Magadh by comparing all the available manuscripts of those Puranas which describe the dynasties of Magadh. But it was not done, because the English people were not interested in correcting the dynastic statements; they were interested in damaging the statements so that they could find an excuse to disregard the authenticity of the descriptions of the Puranas.

They had almost all the available manuscripts of the Puranas in their vast libraries and they had all the possible facilities to reconstruct and fabricate the manuscripts. Thus, under the above circumstances, it is most logical to believe that they must have destroyed these manuscripts (the entire manuscript, or only the required part of it) which had the correct statements of the kings of Magadh and kept those few which had some discrepancies; and, at the same time, they must have also added new discrepancies and fabricated the manuscripts of the Puranas according to their desired scheme. In this way, they created a master copy of each Puran with those dynastical discrepancies and, accordingly, fabricated the rest of the copies of those Puranas that were in their possession. These copies were made available for circulation. Later on these fabricated copies were published which are available nowadays.

There are only eight dynasties from Brihadrath to Andhra that are described in the four Puranas with the names of the kings and their reigning period. But in the existing available copies they don't exactly match with each other. **The pronunciation of their names and their reigning period varies.** They are supposed to be exactly the same, but they are not. At some places this discrepancy is enormous.

For example: In the Matsya Puran there is a description of only 6 kings in Maurya dynasty whose names are mostly unmatched and are not in proper sequence and who ruled for (6 + 70 +36 + 8 + 9 + 70) 199 years. But the concluding verse at the end of this description and in the same chapter tells that the total number of Maurya kings was 10 and their reigning period was 137 years. Such drastic discrepancies can never be the copying mistakes even if the most sloppy person is doing this job. It's a clear case of deliberate fabrication.

The last thing is that, **except the dynastical discrepancies, all the available Puranas are still in a perfect shape**. Their Divine references, stories, teachings, technical descriptions, philosophy and the ancient history, everything is well coordinated and well established.

The sequence of the description of creation (like: प्रकृति, महान, अहंकार, पञ्चतन्मात्रा, पञ्चमहाभूत, पञ्चीकरण etc.), the detailed description of the *brahmand* with its 9 and 7 divisions of *bhu lok* and the other six *lokas* with their gods and goddesses, are very complicated descriptions. Apart from that there are detailed descriptions of time in the Puranas that go to billions of years with precise calculations like one cycle of four *yugas* is 4.32 million years. One year of Indra's abode is 360 times greater than the time factor of the earth planet, one *manvantar* is 308,571,420 years, and so on. **These are such technical descriptions of the Puranas that one single copying mistake may create a huge controversy. But their descriptions in all the 18 Puranas are precisely correct with no mistakes.**

A copier, if he is prone to making mistakes, may make mistakes anywhere and everywhere and not only in one particular area even where no technicalities are involved and which is just a plain and simple description of the names of the kings. Then why, out of approximately four hundred thousand verses of 18 Puranas, only a few chapters of a few Puranas which related to the dynasties of the kings of Magadh of *kaliyug* are showing the discrepancies? It's all very obvious that such concentrated discrepancies in a very particular area of the dynasties of *kaliyug* and in only 15 to 20 chapters, **were not the copying mistakes. They were deliberately arranged and fabricated in that style by the people of the Asiatic Society** so that our Puranas may appear to be the work of such brainless people who do not know the difference between 6 and 10, or 199 and 137 as in the Matsya Puran.

When were these fabrications done?

You may be interested to know when was that done? It's easy to find out. Jones gives his last statement in 1793, and after 39 years in 1832 **H.H. Wilson**, Secretary of the Asiatic Society, publishes his commentary on the Vishnu Puran in which **he gives a comparison of the reigning periods of all the kings of Magadh as shown in the Vayu, Matsya and Vishnu Puranas** (pp. 643-653). **In this way he establishes a ground to criticize all the Puranas. Thus, it is clear that these fabrications to distort the dynastic dates and the pronunciation of the names of the kings of Magadh would have been done in the early 19th century,** and around the same time Kaliyug Rajvrittant would also have been obliterated from the manuscripts of the existing Bhavishya Puran in their possession. Thirty-nine years were good enough time for them to fabricate the Puranas.

India is a vast country and there is always a possibility that some of our ancient valuable records and manuscripts might have been left out from the destruction. With such an idea in the mind we tried to locate the manuscript of the Kaliyug Rajvrittant but it could not be found.

Previously when I was in Jagadguru Dham in Vrindaban (which is an ancient religious town) I contacted some places where there was a possibility of having old manuscripts. We also contacted the reputed libraries of Varanasi to find out if they have Bhavishya Puran or Vayu or Matsya Puran which are more than 300 to 400 years old, but we couldn't find any one of them. All these situations indicate that our ancient manuscripts were destroyed.

Coming back to the discrepancies of the Puranas in the names and the period of the reign of the individual kings of the Magadh dynasties of *kaliyug*, we must know that they were purposely created. But still, after carefully going through the existing descriptions of all the four Puranas and the Bhagwatam, correcting the names according to our linguistic nature of pronunciations, consolidating the individual reigning periods, and then matching the dynastic period with the astronomical references of the Puranas and the Mahabharat, a correct chronology could be drawn.

However, on the face value, these fabricated discrepancies, in general, give an image of ambiguity. That's what the English people wanted to show to the world, that how ambiguous the Hindu scriptures are.

Thus, *on one side,* (1) they produced the distorted descriptions of the kings of Magadh to create an ambiguous image of the Puranas, (2) engaged Bopp to construct such a theory that should discredit the greatness of the Sanskrit language and to propagate the ideology of Proto-Indo-European language, (3) employed Max Müller to create a derogative translation of Rigved; and defame the Vedic religion, (4) gave a contract to Pandit Taranath to create such a Sanskrit dictionary that should give a derogatory meaning of certain Vedic words, and (5) appointed Pargiter and others to condemn the authenticity of the Puranas and to write a mutilated history of Bharatvarsh.

And then, *on the other side,* they showed the contemptible works of their own appointed agents (who wrote against the Sanskrit language and Hindu religion, history and culture) to the world and filled the pages of the Encyclopaedia Britannica with those derogative informations. They thought that it might promote their greatness in the world and procure a stable domain upon India. But in doing so they also did a great damage to the spiritual growth of the world.

The ingenious trickeries.

(1) The fabrication and the mutilation in the dynastic records of the Puranas, and its subsequent presentation by H.H. Wilson in his commentary on the Vishnu Puran, was such an ingenious work of trickery by the English people that confused every Indian writer and they couldn't detect the fraud. The writers like **Narayana Sastry** and **Krishnamacharar** also got confused by this trickery and all the writers thought that the dynastic descriptions of the Puranas were faulty.

(2) Not only that, they did something more which was worse than that. They promoted and produced some of the religious books (the Smritis and Grihya Sutras etc.) that had such *added passages which showed that Hindu Sages killed and ate animals.* They destroyed the true originals, kept the corrupted copies of those books for circulation and publication, and then said, "See, your own books are saying that," and in this way all the western writers got the license to openly abuse the Hindu religion. This trickery also befooled the whole world.

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How the impious statements of animal killing and meat eating were fabricated in the *Smritis, Puranas* and *Grihya Sutras*?

How and when *those passages* were added to our scriptures, we will explain now.

The earliest Sanskrit commentary on Manu Smriti which is available is of Medha Tithi (मेधा तिथि) who was somewhere between 820 and 1050 AD. There are such statements in the existing Manu Smriti which relate to the animal killing and meat eating as a regular routine of the Vedic *yagyas* and they specifically prescribe to serve meat in the *shradh. (Shradh* is a pious religious ceremony related to the appeasement of the souls of the elderly members of the family who are dead. In this ceremony pious *brahmans* are invited to dine.) Another important commentary is of Kullook Bhatt (कुल्लूक भट्ट), a Bengali *brahman* who was between 1150 and 1300 AD. There are many more commentaries on the Manu Smriti but all of them have used the same text.

It shows that such impious statements of animal killing and meat eating etc. in the Manu Smriti have been interpolated long before Medha Tithi. But still the question remains that in those days there were no printing presses so all the copies of Manu Smriti were in handwritten form, copied by different people. So, there was a definite possibility that there must have also been such copies in existence that would have been pure and genuine. **Thus, there must have been both kinds of copies: Corruptedly interpolated ones and the genuine ones.** Medha Tithi belonged to North India somewhere near Kashmir.

The copy he got was the interpolated one. There was a greater chance of getting a genuine copy of Manu Smriti in Kashi (Varanasi) because Kashi has remained the center of scriptural wisdom and scriptural learning for a very long time and a lot of Sanskrit scholars always lived over there. But Medha Tithi probably did not care much to do proper efforts to obtain the genuine copy; and his such sloppiness confirms the quality of his being that either he himself was a non-vegetarian (as many Kashmiris are), or he was only a worldly intellectual who did not care much about the holiness of the Hindu religion and showed his scholarly wisdom in writing the comments.

The commentators like Kullook Bhatt and others used the same interpolated text without giving any thought that how could such impious statements of animal killing and meat eating have entered in the text when **Manu Smriti strongly admonishes that one should never drink and should never even smell any intoxicant like wine (11/146-149) and asserts that selling, buying, cooking and eating meat is a sin which is as great as killing an animal itself (5/15).** However, the question still remains, that when were those interpolations done?

We have to look into the history before the advent of Gautam Buddh when there were *chatriya* kings who ruled various parts of India. Those non-vegetarian worldly and ambitious kings, presuming to receive heavenly luxuries, had started to do animal sacrifices in the name of *yagya*. It's the nature of *kaliyug* that once a wrong and unholy tradition starts in the world, it grows like a bush fire. The same thing happened with this tradition and all the kings and the landlords, big or small, excessively started doing animal sacrifices and the poor *brahmans*, in the greed of getting money, supervised and conducted such *yagyas*.

There is a greater probability that during that time, the powerful kings, to religiously justify their wrong deeds of killing and eating the animals, made the *brahman* scholars create such verses and chapters that should exactly match the literary style of the scriptures and added them in the Smritis, Grihya Sutras and Dharm Sutras etc., as they were the main religious books related to the ritual performances. Statements of meat eating in *shradh* and offering it to god and offering meat to guests as a compulsory act was also added in the Smritis etc., wherever there was a chapter on *shradh. During that period Gautam Buddh came and taught the lesson of compassion on all the beings, and that was the main reason of his descension.*

Buddhist community, after the death of Buddh, became totally critical of Vedic religion and did a lot of damage to it by destroying our religious books. Later on when Jagadguru Shankaracharya descended, he contradicted Buddhism and re-established Sanatan Dharm. During his time there would have been some interpolated copies of Smritis, and the Sutras, but most of the copies especially in Kashi must have been in their genuine shape.

There was again a big change in the history of India when the Hun and Shak tribes began to invade and started settling in North India. They were selfish, ambitious and meat eaters. The Shaks began to rule certain parts of India. There is a greater possibility that during that period also a lot of similar interpolations concerning the animal killing and meat eating would have been done in the Smritis and the Sutras and subsequently the interpolations of offering meat in *shradh* to *brahmans* and the gods would have also been added in the Puranas. The Shaks were quite powerful before Vikramaditya and also during the time of Shalivahan (78 AD).

So we see that such impious interpolations in Smritis and Sutras etc. were not the work of one single period, they must have been done during the span of thousands of years and under the instructions of the ruling kings of that time, because the wordings themselves give a smell of perverted sovereignty.

Take an example: In the seventeenth chapter of Matsya Puran there are *shradh*-related five interpolated verses, from verse 31 to 35.

"अन्नं तु सदधिक्षीरं गोघृतं शर्करान्वितम्। (मासं) प्रीणाति वै सर्वान्पितॄनित्याह केशवः ॥ 30 ॥
(द्वौ मासौ मत्स्यमांसेन त्रीन्मासान्हारिणेन तु। औरश्नेणाथ चतुरः शाकुनेनाथ पञ्च वै ॥ 31 ॥
षण्मासं छागमांसेन तृप्यन्ति पितरस्तथा। सप्त पार्षतमांसेन तथाष्टावेणजेन तु ॥ 32 ॥
दस मासांस्तु तृप्यन्ति वराहमहिषामिषैः। शशकूर्मजमांसेन मासानेकादशैव तु ॥ 33 ॥
संवत्सरं तु गव्येन पयसा पायसेन च। रौरवेण च तृप्यन्ति मासान्पञ्चदशैव तु ॥ 34 ॥
वार्ध्रणिसस्य मांसेन तृप्तिर्द्वादशवार्षिकी। कालशाकेन चानन्ता खड्गमांसेन चैव हि ॥ 35 ॥)
यत्किंचिन्मधुसंमिश्नं गोक्षीरं घृतपायसम्। दत्तमक्षयमित्याहुः पितरः पूर्वदेवताः ॥ 36 ॥"

While describing the procedure of *shradh*, verse 30 says that the vegetarian food prepared with pure butter, milk, sugar and curd etc. are most pleasing to *pitra* gods; and verse 36 says that apart from that cow's milk, honey and the sweet pudding made of milk, rice and sugar with dry nuts (called **खीर** *kheer*) satisfies *pitra* gods forever. Verses 31 to 35 describe the acts of cooking and offering all kinds of meat to *pitra* gods which is totally out of place and out of context and it evidently appears that it has been deliberately interpolated. These five verses name the flesh of all kinds of beings: fish, gazelle, sheep, special birds, goat (**वर्धणिस**), deer, black deer, pig, buffalo, rabbit, turtle, a special deer and rhino (**खड्ग** or **खङ्ग**).

The mention of turtle and rhino especially indicates towards the royal affiliation. The flesh of turtle and rhino is considered to stimulate sexual efficacy and especially a preparation of the horn of rhino is known to be a potent aphrodisiac, which was desired by the indulgent kings of those days. Another thing is that the rhinos were hunted for royal purposes as their skin was used to make shields for the warriors. The last thing is that when the *pitra* gods are perfectly appeased with *kheer* and vegetarian food that could be prepared at a very nominal cost then why should one go around looking to procure an almost impossible thing like the flesh of a rhino, unless he is totally mindless. Thus, these impious interpolations which, on one side, reflect the low-wittedness of the people who added such verses in our religious books, and on the other side, they also expose the pervertedness of the ruling kings of that time who directed such insertions just to **justify their sinful acts of killing an animal and eating its flesh.** So, such statements were added in Bhartiya scriptures in many ways and in many styles. At one place an interpolated verse of the Manu Smriti says that Brahma created all the birds and animals for the human beings to eat (5/28). **See some more examples of such interpolation and the style of their fabrication.**

They created such verses and *sutras* which exactly fitted with the style of the writing of that particular scripture, and added them at a convenient location in the book. **There are three kinds of fabrications: (a) altering only a few words of a verse to change its meaning, (b) creating a new verse of the desired meaning, and (c) creating a full new section of a chapter to elaborate the killing and meat eating episodes.**

Such passages were liberally added in the Smritis, Shraut Sutras and Grihya Sutras because these are the books that describe the details of the rituals, ceremonies and the codes of conduct. We will give you a couple of examples.

There is a book called "Asvalayana Grhyasutram" by Sage Ashvalayan (EBC, Delhi, 1976). After the ritualistic description of the full-moon ceremony, there is a section (section 11 of chapter 1) that tells about an animal sacrifice. *This full section is a fabrication.* There are detailed descriptions in chapter 4 about the funeral ceremony and *shradh* (श्राद्ध, the Vedic ceremony for the deceased in the family). At the very end of this chapter *a section of 45 sutras is a fabricated statement* which is called Shool Gavah (शूलगवः). It tells about the ox or bull sacrifice for Shiv for the full family prosperity (wealth, cattle, merit and longevity). The blunder of this fabrication is that the Divine carrier of God Shiv is a bull, and in this fabrication His own carrier bull is being cut, killed and sacrificed to appease Him. Isn't it a doltish fabrication? But it is there in that book. **This Shool Gavah is repeated in other Grihya Sutras also.** Take one more example.

The **Manu Smriti** is one of the most popular names in Hindu religious code books. It has been cleverly fabricated at many places with: **the alteration of the wordings of a verse, addition of a verse, or adding a whole section of fabricated verses in a chapter.** But one thing is certain that, except the killing of an animal and the meat eating fabrications the rest of the writings of the book are in original form because those people had no interest in our philosophical (or *leela*-related) descriptions.

These are the strict admonitions of the Manu Smriti:

"गौडी पैष्टी च माध्वी च विज्ञेया त्रिविधा सुरा। यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः ॥
यक्षरक्षःपिशाचान्नं मद्यं मांसं सुरासवम्। तद् ब्राह्मणेन नात्तव्यं देवानामश्नता हविः ॥"
(11/94, 95)

"नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित्। न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत्॥
अनुमन्ता विशसिता निहन्ता क्रयविक्रयी। संस्कर्ता चोपहर्ता च खादकश्चेतिघातकाः ॥"
(5/48, 51)

It means, "*Brahmans, ḉhatriyas,* and *vaishyas* should never drink wine, liquor or intoxicants of any kind, because intoxicant, wine, liquor and the meat of animals are the food of demons and *rakḉhasas.* So they must not be consumed." Further it says, "Flesh of an animal is obtained only after killing him which is a sin, and the killer of animals never enters the celestial abode. All the people who are involved in the killing, consenting the killing, helping the killing, carrying, selling, buying, cooking and eating the meat of an animal or any living being are equally sinful as the killing of that animal or that living being itself."

Now look to a few of its fabricated verses: One verse says that Brahma has created the animals for the purpose of killing them in the *yagya* (यज्ञार्थं पशवःसृष्टाः स्वयमेव स्वयंभुवा। यज्ञस्य भूत्यै सर्वस्य तस्माद्यज्ञे वधोऽवधः ॥ 5/39); in the Vedic *yagya* it is prescribed by God that meat must be eaten (यज्ञाय जग्धिर्मांसस्येत्येष दैवो विधि स्मृतः ॥ 5/31); and in the *shradh* the host must serve the best kind of meat to the *brahmans* to eat (पितृणां मासिकं श्राद्धमन्वाहार्यं विदुर्बुधाः। तच्चामिषेण कर्तव्यं प्रशस्तेन प्रयत्नतः ॥ 3/123).

Considering the nature and the style of the writings of the Manu Smriti, these additions, on their face value, appear to be totally out of place as if they have been deliberately patched up. We have given just a few examples. There are a lot of such disgusting and insulting fabrications that show the character of the fabricators. Sometimes they go to such an extent that at one place a fabricated verse (5/35) says that the *brahman* who does not eat the meat offered by the host on a ceremonial occasion is punished to be born into the lower species and becomes an animal after his death. In the fifth chapter of Manu Smriti there are 24 verses of that kind, all in a row, and in the third chapter there are 7 verses of that kind which are related to *shradh.*

Such fabricated interpolations were liberally done in most of the places where there is a description of *shradh,* and the wordings (as shown above in the Matsya Puran) exactly match everywhere without much change, as if they were done by one group of people and then blindly further interpolated by the others. Markandeya Puran, Garud Puran, Vayu Puran, Brahm Puran and Yagyavalkya Smriti etc., they all have same kind of fabrications. Also at one place in Brihadaranyak Upnishad (6/4/18) the word **मास** (black gram or *urad*) was changed to **मांस** (meat) with an addition of a couple of words **औक्षेण वार्षभेण वा** (young bull).

Apart from that, in **Shatpath Brahman, Taittariya Brahman, Aitareya Brahman, Apastamb Dharm Sutra, Vashishth Dharm Sutra and other Dharm Sutras and Grihya Sutras**, there are such statements that were inserted not only to justify the meat eating but to prescribe animal killing and meat eating as a compulsory rule on certain occasions and ceremonies. But, at the same time, it is also a well known fact that all of the scriptures and also the Smritis have profoundly stressed on pious living, and explained the hellish consequences of the sinful acts of consuming wine, eating meat and killing an animal for any reason (detail of this topic is in chapter one, pages 70 to 71). Even then, such evil statements were created and inserted in our religious books.*

A question still remains: Whether all the existing handwritten copies of our religious books were interpolated at that time, or were there some of them in their fully genuine shape? The answer is simple. Although there is more evil in the world due to *kaliyug* but still there are always some good people in the society. **So, there were definitely some handwritten copies with some pious Sanskrit scholars that were unblemished.** ***But, those books slowly disappeared during the English rule.***

English people destroyed the originals and promoted the fabrications.

It's very obvious that, apart from the old interpolations, English people also did a lot of similar fabrications in our religious books.

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*All of our scriptures are related to the path of God realization which needs pious (*sattvic*) living and the purification of the heart. Thus, everywhere strict vegetarianism is prescribed in them (see pp. 70-72) . Meat is *tamsi* food which develops non-Godly and impure instincts in a person's mind. Brahman books, Dharm Sutras, Puranas and Grihya Sutras are very descriptive religious and ritualistic books where such *tamsi* (evil) interpolations of animal killing and meat eating was possible by those people so they have abundantly done so. But, the statements of Poorv Mimansa, which is the essence of Vedic rituals and *yagyas* are so concise and precise in the form of *sutras* that it is very difficult to interpolate it with such abominable ideas. So, there is no such unwanted statement in it.

The ancient handwritten books in their true original form are not available nowadays. The ones that exist in some of the old established libraries of India are not complete. They are in parts, and again their genuineness is doubtful. In this situation, it cannot be said that which interpolation was done by the English people and which was done by the other people. However, such insertions like the one in Harivansh Puran (in *Giri Utsau Varnan)* telling to sacrifice bulls and buffalos in the Govardhan worship, and in **Paraskar Grihya Sutra** (in *annprashan* अन्नप्राशन ceremony) the description of a six month old baby who has to be fed with meat, are such disgusting fabrications which show the character of the interpolators.

When the English people came to India and started collecting our handwritten scriptures they discovered those impious interpolations of meat eating in the religious books of rituals and Smritis etc. It was in their favor, because they wanted to destroy our religion and culture. So, using the influence of their ruling power, they enormously collected our books and employed hundreds of scholars to reorganize and sort out the books according to their choice. In that collection there must have been some non-interpolated books in their unblemished form. Those books would prove hazardous to their scheme, so they were later on carefully destroyed.

This was the period when the members of the Asiatic Society of Bengal were actively involved in producing such literatures that degraded and abused Hindu religion, and its president Sir William Jones, the obedient servant of the British, was wholeheartedly busy finding ways of how to blemish the greatness of Hindu scriptures and condemn the Divine history.

They first chose to degrade the popular religious book, the Manu Smriti, so they used such a copy which had all the impious interpolations and translated it verse by verse with its verse numbers in English. **The translator was Jones. That book, titled "Hindu Law or the Ordinances of Manu" was printed in London (1796), 'By order of the Government. J. Sewall, Cornhill; and J. Debrett, Picadilly.'**

In the preface of that book Jones writes on page VII that *the Itihas and the Puranas were not produced by Ved Vyas and that he was sure of it.* Then he goes about identifying Vaivaswat Manu with the most worldly legendary figures, Minos of Crete and Mneues of Egypt. Further, on page XV, he writes, "The work, now presented to the European world, contains abundance of curious matter… with many blemishes which cannot be justified… and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with *ceremonies generally absurd and often ridiculous*." At the end of his preface, he writes that such a book for the Hindus is, "The only true revelation… that these laws are actually revered, as the word of the Most High."

One can clearly see what degree of prejudice for Hindu religion was in his heart and mind and how craftily he has produced it in his preface. This example itself is the potent evidence that (apart from the existing impious interpolations) those people, to achieve their aim of defaming Hindu religion, must have also done a lot of fabrications and would have interpolated such verses in Hindu religious books wherever they would have found it convenient to do so; and later on they must have destroyed the true and uninterpolated handwritten books.

They knew that Hindus adore their Sages, Saints and *acharyas*. They are vegetarian and have great regard for the cow. Thus, with one blow, they tried to crumble the faith of the Hindus in their Vedic Sages. They vigorously promoted such ideas which showed that Vedic *brahmans* not only ate meat but they loved to eat meat as a must. In this way they imposed their personal characteristics upon Hindu Sages.

The Greek gods and goddesses were pleased with animal sacrifices, Roman gods were of the same kind, God of the Bible loved to demand frequent animal sacrifices from each and every house. Thus, because such things were in their own religion, the English people, tried to abuse the Vedic *yagyas* and the Vedic religion in a similar way. Could any sensible person imagine the depth and the extent of the wilfulness of those people who promoted such frauds to delude the minds of the Hindus from their own religion?

In those days, in the late 19th century, there were three major publishing companies in India, **Shree Venkateshwar Press of Bombay** (1871), **Nirnaya Sagar Press of Bombay** (1864) and **Chaukhamba Vidyabhavan of Varanasi** (1892). Most of the religious books and scriptures were originally published by them. It should be noted that it was the prime ruling period of the British in India. So it must be understood that the manuscripts that were produced by the English people were unhesitatingly printed by these publishers. Whether they did it knowingly or unknowingly, it can't be said, but the fact was that for them only those copies were available for printing.*

Thus, ***on one side*****, the English people got those fabricated religious books published and destroyed the true originals; and,** ***on the other side*****, they showed to the Hindu community that it is their own religious books that say such things. In this way, their ingenious trickery befooled the Hindu society, Hindu scholars and also befooled the whole world.**

Now you know the truth. **So, wherever such impious verses or passages are seen in our printed religious books you must know that they are the malicious gift of the rulers of India of those days.**

False synchronization of edicts and coins.

To support their fabricated ideology of Chandragupt Maurya being in 300's BC, they did a lot more fabrications and manipulations. There were two kings in Magadh dynasties: Ashokvardhan, the grandson of Chandragupt Maurya, who was in the 15th century BC, and Samudragupt Ashokaditya (Priyadarshin), the son of Chandragupt of Gupt dynasty, who was in 4th century BC.

Samudragupt was called **Samudragupt Ashokaditya**, or **Ashok**, or **Ashok-the-Great** or **Ashok Priyadarshin**. He was called Priyadarshin after adopting the Buddhist religion. But he was generally known as Ashok. He had a huge empire that stretched up to Punjab, whereas Ashokvardhan's kingdom was very small. It was the existing Bihar province of India. Ashok (Samudragupt Ashokaditya) established a number of monuments throughout his kingdom.

Taking advantage of the similarity of their name, the English people, manipulatingly ascribed all the *edicts* of Samudragupt Ashokaditya to

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*One thing you should know, that the early interpolators were only interested in adding such verses and passages that showed the animal killing and meat eating in our religious books; and, apart from the animal killing and meat eating, English people were also adamant on destroying the chronology of our history so they fabricated and distorted the historic dates of the kings of Magadh and other important personalities. **None of them were interested in the philosophical or other** ***leela*****-related descriptions of the Puranas and other scriptures. So, except for these impious interpolations and fabrications, all the rest of the descriptions in all of our scriptures are still in their original shape.**

Ashokvardhan who was the grandson of Chandragupt Maurya. The period of Chandragupt Maurya was already pulled down from 1541 BC to 312 BC by Jones and it was subsequently followed by the other European writers. So, **whatever ancient *coins* and *edicts* of that period (3rd to 4th century B.C.) were found, they tried to patch it up with *Ashok*vardhan (Maurya), which, in fact, were related to Samudragupt *Ashok*aditya.** In general, *they fabricated and created such records* that showed wrong historic dates of all of the important historical figures like **Panini**, **Buddh** and **Shankaracharya** etc.

In this way their writers constructed an enormous amount of biased literature against Indian religion and history that flooded all the libraries of India and of the world, which became the basis for all other writers to follow the same line of negative concepts about India; and thus, the glory of our scriptural Dignity was suppressed under the weight of their fabricated net of forged ideologies.

The Divine Hindu religion called "Sanatan Dharm" is a feature of supreme God.

One should know that the religion and the scriptures of India are not the products of material intellect. They are Divine powers as explained in chapter 1, so they are protected by God Himself.

"**यदा यदा हि धर्मस्य ग्लानिर्भवति भारत। अभ्युत्त्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥ (गीता)**
The Gita says that whenever there is the decline of the Divine religion and there is a need of its upliftment, a Divine descension happens which re-establishes and rejuvenates the Divine universal religion (of *bhakti*) which is the true path of God realization. All the *Jagadgurus* of the past 3,000 years descended to re-establish Sanatan Dharm.

Thus, the Hindu religion, which is the universal religion, is a feature of God (ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः। ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरिणा॥). It could only be clouded with adverse propagations, like the timely disappearance of the sun in a stormy weather, but it cannot be destroyed.

However, such wild propagations against the religion, the Sanskrit language, history and the social culture of the Hindus of India by the

Britishers of those days caused major damage to India and also to the entire world. In the last thousands of years no country has done such a thing to another country as was done to India, but **it was only the Divinity of Bhartiya religion that caused its survival.** If such a thing would have been done to some other country its national culture would have been finished forever.

They spoiled the social structure of India along with its national developments.

The policy of the Britishers to create personal embitterment in the community, the emphasis on the English education, to represent the Vedic religion in a most demeaning manner, to keep the Indians under the grip of poverty by not promoting the industrial developments of India, and to own the big commercial companies themselves, damaged the entire social structure of India. As a result, the common people of India lost their national consciousness. They forgot that the welfare of India is their own welfare and the damage to India is their own damage; and thus, a deep instinct of personal selfishness grew in the hearts of the Indians from which they couldn't recover.

Even after more than 50 years of independence we couldn't regain our national patriotic feelings and love for the land on which our most beloved Bhagwan Ram and Krishn descended and gave the message of Divine-love-consciousness.

The nineteenth century and the twentieth century were the prime time in the history of the world when major social, industrial and scientific developments happened and the prosperity of a country touched its heights. But, during that time India was only sucked of its resources and was left far behind because of the ruling policy of the British. **Two hundred years of loss in the field of commercial, industrial, technological and scientific development is such a big thing which can hardly be recouped.**

Misguided the whole world which impaired its spiritual growth and its positive scientific developments.

The false propagations about India, especially about its religion and the scriptures, did not let the attention of the world be drawn towards its Divine greatness. **It was a big deception that was created by the English people of those days which darkened the spiritual fate of the millions in the world who were really looking for a true God in their life.**

It's a fact that all the people of the world who follow a religion are not really looking for God realization. Most of them follow it traditionally as a blind faith, some of them follow it because others are following it, some of them take it as a social prestige and some of them follow it with some kind of worldly motivation. Still there are some followers who really want to know God Who could become the true consolence of their life.

Some people are turned off from such religious faith because they take it as a superstition. Some people take it as an unproductive effort, and some people are so busy in the activities of their own life that they have no time to think about God or religion. Still there are many who do like the idea of God because it gives them a feeling of some security in their life, and there are some who desire to find God because their inner conscience longs to meet their true Divine companion.

But these people (of the western world) who desire to know God or who long to find God, when they look around, they find the churches and the synagogues whose dogmatic God simply induces a fear if you don't follow that religion, and if you do follow, it doesn't promise very much. Again, if they go to a religious bookstore to find something better, they find a number of Gods sitting on every shelf, confined in an attractive cover and headline and waiting for someone to pick them up. When they buy some of those books, thinking that it might help them, and come home and read them, they are disappointed to discover that those books do not relate to their true Divine beloved God Who could be their true friend in distress and in happiness.

Again, if they wish to study the Hindu religion in detail and go to university, they study the same derogative books on Hindu religion and history that were produced by the European writers of those days. Just like running in a circle and reaching nowhere, the innocent hearts of the true seekers of God (in the West) wilt with the turmoil of searching frustration and their tender feelings in terms of finding the true path to God wither under the gloominess of disappointments. The souls of the world, searching for God, do not know what to do now.

The universal teachings of the Upnishads and the Gita were given by God Himself for all the souls of the world who are desiring to know God or longing to meet God; and the direct practical path of selfless loving devotion to God (*raganuga bhakti*) of the Bhagwatam was shown and revealed by Krishn Himself for all the longing souls of the world who are desiring to feel the personal touch of their beloved God in this lifetime. All these Divine teachings were restricted from reaching the souls of the world by extensively promulgating the adverse propagations about Bhartiya (Hindu) religion and culture by the Britishers of that time, **and in this way the whole world remained bereft of the true knowledge of God realization. Thus, they deceived and misguided the whole world by such acts that damaged the spiritual growth of millions of people of the world.**

Not only that, the corrupted writings about Hindu Vedic religion, culture and about the Sanskrit language (that were enormously created during the British rule in India), and also the subsequent similar reproductions by the other writers that permanently stayed as a literary record in the libraries of the world, have created such a continuity of spiritual apprehension that continuously kept on harming the spiritual growth of the world, and will keep on harming until such records are rectified. Such records, on one hand, confuse the good people and hamper their spiritual progress; and, on the other hand, they boost up the negative feelings for God, God realization and Indian religion and culture in the heart of non-Godly and non-devotional intellectuals. In both ways, it affects the society in a negative way that leads to more materiality, and subsequently a higher crime rate and more disharmony in the society. **It is only the following of the true path of God realization that develops the pious qualities of humankind and is the source of all goodness.**

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Muslim rule in India.

Muslim invasions had started since 711 AD when the sea coast of Sindh province was invaded by the Arabians for the very first time. Later on, a few times in 1000's, Persians and the people of Afghanistan invaded western India. Between 998 and 1030 Mahmud of Ghazni invaded Punjab quite a number of times. The second invasion of Mohammad Gori in 1192 defeated and killed Prithiviraj Chauhan which established Muslim rule in Delhi, India. They ruled India up to 1757. Dara Shikoh, a noble son of Shah Jahan, who was executed by the army of his brother Aurangzeb in 1659, wanted to learn more about Hindu religion, so he had some of the Upnishads translated into Persian. Most of the Muslim rulers were tyrants and some of them were real barbarians. *With the strength of their sword they extensively destroyed our temples and deities along with whatever religious books they found* and converted Hindus into their religion. *Their such acts* did a great damage to the Hindu society and the religious structures, but it couldn't touch the Divinity and the spirit of the Hindu religion which Hindus had in their hearts. *Whereas, the English people* determinately tried to destroy the Divine credence of Hindu religion by fabricating, publishing, promoting and popularizing enormous amounts of anti-Hindu literature which affected the Indian literati very badly.

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Synopsis of the topics of chapter 3 discussed so far.

The English people, when they first came to India as traders, found it the most wanted place for their business. So they settled, established, invaded and finally captured the whole country, and the Queen of England declared herself the 'Empress of India.' It is believed that in order to promote their own manufactured material into India, they cut off the thumb of the finest weavers of Dacca (East Bengal) so that they could not produce fine fabrics. The *malmal* (very fine material) of Dacca was famous in those days.

They wanted to hold India as their domain forever by making it a subordinate Christian country but they discovered that the religion and culture of the Hindus, which is the soul of the community, is far superior than any other nation of the world. Thus, they decided to diplomatically crush the Hindu religion and their unity by: (a) Creating friction in the society, (b) making the status of the Hindus alien in their own country, and (c) making false representation of the Vedas, the Puranas and the history.

Accordingly they created a term *"brahmanism"* and abused it to their heart's content by using all the bad words in their writings which other writers also followed, and they created a rift between the *brahmans* and the other castes of India, which created a social prejudice among them. Then, under the patronage of Warren Hastings in 1784, they formed an organization under the name of the Asiatic Society of Bengal whose publication side was called the 'Asiatic Researches' and whose secret aim was to procure all the Sanskrit manuscripts, whatever was possible, study them, and then find ways how to criticize and condemn Hindu religion and history as well.

The President of the Society, Sir William Jones, created a stratagem (in 1786) that Sanskrit was only a senior language but no superior than the other languages of the West, and that all the languages of the world came from some unknown 'proto' language. It was later on termed as Proto-Indo-European language on which Bopp and others worked for their whole life to manipulatingly construct some kind of similarity in verb morphology structure of Latin, Greek and Sanskrit languages. Around the same time this story gave birth to the Aryan invasion fiction, which was extensively publicized by the British. Jones had also created a fiction in his tenth anniversary speech of 1793 that Chandragupt Maurya was during the time of Alexander, and this was exactly followed by all of the writers afterwards.

A poor scholar Max Müller was employed in 1847 at a very high price to create such a derogative translation of the Rigved that common Hindus should begin to scorn their own Vedic religion, and in 1866 a Sanskrit Professor of Calcutta was given a contract of 2 million rupees (according to the present value) to reconstruct a detailed Sanskrit dictionary that should wrongly interpret certain Vedic terms. In the late 19th and early 20th century, Pargiter and Smith etc., were appointed by the British to write the history of India. But they were appointed to create a false image of Bhartiya history. So they brought the date of Chandragupt Maurya from 1541 BC to 322 BC as determined by Jones, and falsified the dates of the historic accounts of the Puranas and all of the historical figures accordingly. For example: the date of Shankaracharya was changed from 509 BC to 7th century AD, and so on. They also squeezed the history of all of the *manvantars* within the time frame of 1500 BC and wrote that the ancient Hindus were heathens and savages.

Since 1784, when Jones introduced his first essay condemning, demeaning and abusing all the forms of God, and his other associates tried to create a bad image about the Divine personalities, Saints and the *acharyas*, all of the writers of the 18th, 19th and the early 20th century followed the same trend. Most of them were appointed by the British, otherwise why should they have resorted to such statements that Vikramaditya of 57 BC never existed and the 'Shak era' (78 AD) introduced by a great King Shalivahan didn't belong to them? In the introduction of "The Dynasties of Kali Age," Pargiter writes that Shak era is not 78 AD, but it may be 260 AD.

If you carefully look into the writings of the European writers of the 18th, 19th and early 20th century, you will find that they were all working on certain fixed ideas. For example: **They all used the term *'brahmanism'* and 'Vedic poets' (to degrade the Vedic religion); called the Upnishadic philosophy as metaphysical speculations; advocated the Aryan fiction story; degraded the Divine forms of Hindu God; degraded the Vedic religion and *(brahman)* Rishis; abused all the *acharyas* and their writings by calling them sectarian figures; called the periods of the dynasties of the Puranas unreliable and squeezed the entire history of the Puranas within 1500 BC; called all the scriptures as myth and poetical writings; determined Alexander's invasion as the only fixed point of the Indian history; made Chandragupt Maurya his contemporary; criticized the Shak era; and mythologized the existence of Vikramaditya who is well known to every Hindu.**

Those were the common features of their writings which were desired by the British. This circumstantial situation itself proves that the European writers and the historians of that time were under the influence of the British government and were working under a well organized scheme.

The extremely derogative entries of the Encyclopaedia Britannica of 1854, the fabrications in the Bhavishya Puran to mutilate the dates of Buddha and Vikramaditya, the destruction of Narayana Sastry's 20 years' research work on Bhartiya history, are such acts that ascertain the intentions of the British. They spoiled the social structure of India and ruined its national developments; misguided the whole world by propagating wrong information about India that hampered the spiritual growth of the world; and they destroyed the original historic records and promoted the fabrications.

We had a lot of original history books written in Sanskrit and vernacular languages, belonging to the various contemporary dynasties and kingdoms of different parts of India. Some of them have described their lineage up to the Mahabharat war (3139 BC) and some books have detailed the heroic feats of Vikramaditya who established the Vikram era in 57 BC. Such books were hazardous to the scheme of the British, so they were procured and secretly destroyed. You must keep in mind that in those days the British were the sole rulers of India. So, they had all the facilities, and thus, it was not a big thing for them to do that, especially when they had the motivation to ruin the ancient history of India. **This is the reason that nowadays such ancient history books (the manuscripts) that showed the date of Mahabharat war as 3139 BC from where the history of *kaliyug* starts, are not found even in the old libraries of India.**

To continue the chain reaction of such derogative writings for India in the coming generations, the English people fed all those informations into the Encyclopaedia Britannica from where the other writers used to get their information. **The earlier editions of the Encyclopaedia did not have much about Indian religion but its *eighth and ninth editions* were fortified with a lot of disparaging writings on Indian scriptures and Indian religion that incorporated the writings of their own appointed writers. A few specimens are:**

Ninth edition, 1890, Volume XXI writes about the invasion of Ram on Lanka and killing the demon Ravan. It says,

> "The chief object which the poet (of the Ramayan) had in view was to depict the spread of the Aryan civilization towards the south. The demons of Lanka against whom Rama's expedition is directed are intended for the Buddhists of Cylon." (p. 282)

It further says,

> "The Vedas form the foundation of the Brahmanical system of religious belief (p. 273). Most of the Upnishads constitute the earliest phase of metaphysical speculation (p. 290). The Puranas are partly

> legendary, partly speculative histories of the universe, compiled for the purpose of promoting some special, locally prevalent form of Brahmanical belief." (p. 283)

The Volume XII says that Chandragupt (reigning period 316 to 292 BC) was familiar to the Greeks as Sandracottus. His capital Patliputra or Patna was known as Palibothra (p. 787). It also says,

> "The Aryans of the Ved ate beef, used a fermented liquor or beer made from the *soma* plant, and offered the same strong meat and drink to their gods… Their divinities, in Sanskrit *'Devta,'* literally 'the shining ones' were only the great powers of nature." (p. 780)

All of these statements are the exact expressions of Jones and Max Müller who were the British agents for defying Hinduism.

Brahmanism or *brahmanical* is an insulting word which they often used for the Rishis who produced the Vedic *mantras*. There is a detailed science in Bhartiya scriptures about the status of a devotee, a *yogi*, a *gyani,* a Saint, a *rasik* Saint or an eternal Saint. There are still many classifications among them. All the Vedic Rishis were eternal Saints.

To have an intellectual glimpse of their greatness you can try to assume that their Divine status was millions of times greater than a totally renounced humble *yogi* who is above praise and prejudice and who has attained perfection according to the descriptions of Patanjali Yog Darshan. Those eternal Saints who always live in Vaikunth, the Divine abode of Maha Vishnu, originally descended on the earth planet with the Divine intuition of the creator Brahma, much before the beginning of human civilization. They were called the first *brahmans.* They conceived the *mantras* of all the four Vedas along with the Upnishads and then revealed all of them for the good of the souls.

Due to physical, social and political disasters when the scriptures were damaged, a Divine descension of the supreme God, Ved Vyas, revealed and rewrote all the Vedas, Upnishads and the Puranas etc., around 3200 BC before the Mahabharat war. A fully communicative language with its complete vocabulary naturally has its writing system. So, Sanskrit also had its writing system even before the time of Ved Vyas. A lot has been discussed earlier about the eternal perfection of the Sanskrit language.

All of the scriptures are collectively the true manifestations of the Divine, the Divine truth and the Divine path of God realization which have been simplified and further explained by the *Jagadgurus* and the descended Divine personalities like Jeev Goswami, Nimbarkacharya, Ramanujacharya and Goswami Tulsidas etc. **The Divinity of their being, the ocean of Divine love that they had in their heart, the renunciation they observed and the path of Divine love that they showed to the devotees, is an unimaginable Graciousness which they represented and showered upon every soul who came to them; and thus, they spread Vaishnavism and established the path of faith and *bhakti* in the world.**

To such Divine personalities and to such eternal Sages and the Divine scriptures (the Vedas, the Upnishads and the Puranas etc.), a host of worldly and ignorant scholars mockingly criticized and used insulting words for them, and showed their writing skills to please the British government.

Was it the evil of *kaliyug* as described in the Puranas, or was it the fulfillment of their own diplomatic scheme, or was it the psychological prejudice arising out of the blemishes of their own religion and culture? **In fact, it was all the three.** *Kaliyug* had already started in 3102 BC and it was in their scheme to demean all the Sages and Saints by all means and to discard the authenticity of Hindu scriptures by calling them myth, speculation and poetic imagination.

The whole world knows that India is the only country that gives respect to the cow. Our scriptures the Vedas, the Upnishads, the Puranas, the Ramayan and the Mahabharat, all of them give regard to the cow. Even then, these writers have used dirty words for the Sages who were the first *brahmans* (that they sacrificed cows and bulls). *This was partly due to their political scheme and partly due to their inner prejudice. Let us first see the actual words of their own religious document, the Bible, to determine the quality of their earlier society.*

In AD 400's, 27 books were canonized and the rest, which probably had the actual personal life of Jesus and mother Mary, were rejected. That was the New Testament, the officially recognized holy book of the Christian faith that said,

> "...come and gather yourselves together into the *supper of the great God*. That you may eat the flesh of kings, and the flesh of captains and the flesh of mighty men and flesh of horses." (Rev. 19/17, 18)

The first chief promoter of Christianity, Paul, used derogatory words like 'bastard' and 'dogs' to people in the "Letters." (Phil. 3/2, Heb. 12/18, Rom. 1/29, 30, Rom. 3/13) And, the words used in the New Testament (NT) for the Jewish people and others are:

> "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.(14) Ye fools and blind...(19) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?(33)" (**Matt. 23/14, 19, 33**) "They answered and said unto him, Abraham is our father...(39) Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.(44)" (**John 8/39, 44**). Also: Matt. 11/4, Luke 9/5, Mark 9/42 etc.

These canonized statements, that were officially accepted by all the bishops in general, are themselves the evidences of the kind and class of the society that existed in those days. That was the standard of their religious writings in those days, and even today (in 1999 AD) when the society is advanced and civilized, these statements of the NT still remain the canonized words of their religious book.

So, that was the reason for their subtle inner feelings that was psychologically ingrained in their hearts which came out in their writings as a deep prejudice for the Hindu religion, and they called the Vedic Rishis (Sages) as 'Vedic savages and heathens.'

Now coming back to the practical side of their workings it is seen that they have not spared any part of the Sanskrit literature. Vedas, Upnishads, Puranas, Smriti books, Mahabharat, Vedic ritual books, astrology, all of the classical writings and dramas by ancient Sanskrit scholars, all of the *bhashyas* and the commentaries of the *Jagadgurus*, *acharyas* and their disciples, Panini's grammar and its commentaries, all the scriptures of Bengali and Hindi languages, all the history books and whatever else they found, they carefully scrutinized them.

There were thousands of such books. To scrutinize all of those books in order to locate such words or sentences that they could use for their criticism was a tremendous job, and so, it is obvious that they must have employed hundreds of full time scholars to work for them with a good number of part time workers and contracted helpers.

Since they established their regime in Bengal in 1757, they had all kinds of facilities to work on their project. **But the truth was that they did not find anything substantial to meet their expectations. So, after ten years of extensive research through the medium of Asiatic Researches, in 1793, at the 10th anniversary of the Asiatic Society of Bengal, they resorted to total falsehood which was clearly evident in the presidential speech of Jones of 1793.** Afterwards they tried to falsify the theme of all of our religious books by deliberately twisting it to their desired needs. Every important event of the history of India (except the Muslim rule) was falsified, and every section of Rigved, which Max Müller translated, was wrongly presented.

During the 167 years of uninterrupted reign (from Warren Hastings in 1772 to the beginning of World War II in 1939) thousands of books and magazines were written and published by those people on all the topics that related to Indian religion, history and culture, and the accounts of all of those books were falsified and manipulated according to a definite plan as designed by the British.

Thus, the biased literature about Indian history and Vedic religion in the English language was in abundance as compared to the genuine vernacular literature of India. The education system in those days was through the English medium. So, English had become the common language of India, and thus, **the highly educated people of India held a pride of their English learning whose thoughts were tinged with the anti-Vedic ideas as programmed by the British.**

The other writers who wrote books on Indian history and religion also followed the same guidelines of those famous writers (like Pargiter, Smith etc.) because their books were the only writings that were abundantly available for study. A simplified and translated version of such history books in the vernacular language was prescribed by the government to be taught in all the schools of India. In this way, since childhood the mind of a history student was corrupted with the negative thoughts about the Vedic religion and ancient culture, and the advanced study of the history represented the false image of the ancient history of India because the historic dates and accounts were already forged and fabricated.

Even most of the history writers of today follow the same guideline of European writers, and the same wrong history of India is still being taught in the schools and the colleges of India and all the world over.

Some people might ask as how to know if a history writer is biased or not? We will give you some very positive clues to recognize it. Just check four points: **(a) Is he using the term *'brahmanism'* for Vedic religion and abuses the Vedic Rishis? (b) Is he using the term 'myth' or 'mythology' or 'speculation' for the Puranas, Ramayan, Mahabharat and Upnishads? (c) Is he placing Chandragupt Maurya in the 300's BC; and (d) is he disregarding the absolute Divinity of Ram and Krishn and disbelieves Hindu *acharyas*, *Jagadgurus* and their writings? If he is doing so, you must know that either he is a critic of Hindu religion like the others (even if he is an Indian) or he is just a confused writer. Either way that book is worth discarding.** One should know that so much harm has been done to India with such a cunning English policy that it is beyond estimation. The Muslim rule of 565 years had not done so much damage to Hindu society and religion which the English rule of 190 years had done.

Its effects have gone so deep in the Hindu society that many of the followers of Hinduism are not bereft of its damaging effects and it shows up in their writings. ❀❀

(4) Its effect on Indian writers.

The primacy of English education and the abundance of biased literature regarding the history and the Vedic religion affected the Hindu society a great deal. The wrong historical dates of Hindu dynasties and the notable personalities that they fixed, especially **Buddh**, **Chandragupt** and **Ashok**, became a guideline, and many Hindu writers followed the same wrong trend.

Certain great scholars and the so-called patriots of India, who sang "*vande matram*"* in their national prayer, also had profound effects of western education on their minds that held the feeling of lowness for Hindu culture, history and religion. They too collected the intellectual dirt of the western writers and used it in their writings.

Not knowing what were they doing, their writings like: "the Vedas are the earliest literary records of the Indo-European race," and "to love God is to take up the cross…" etc., represented the anglicized form of an Indian man as dreamt by Thomas B. Macaulay. Such writings by prominent Indian men betrayed and confused millions of Hindus and contempted the authentic writings of Ved Vyas which are the national treasures of India.

We will give you a few examples of such writers.

Surendranath Dasgupta (1885-1952).

His brief biography: He received the degree of M.A. from the Sanskrit College Calcutta in 1908. He was appointed as a professor of Sanskrit in Chattagaon where he met the Governor of Bengal who was delighted to see his talents. He went to England as a research student in Western Philosophy at Cambridge and worked under Dr.

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*"*vande matram*" (वन्दे मातरम्) means salutations to the mother country, India. It is a common term that shows respect to the motherland. This phrase was added to the national anthem of India after independence. **Glory of the motherland is the greatness of its religion and its Divine personalities.** Thus, verbally uttering the salutations to the motherland and in writing degrading its Divine dignity by abusing its Sages and Saints and the religion, as western writers did, is like collecting the western dirt and throwing the same on the motherland.

Taggart. He started writing the first volume of the History of Indian Philosophy which was published in 1922 from the Cambridge University Press. He was appointed as a lecturer in Cambridge.

In 1931 he became Principal of the Government Sanskrit College, Calcutta, published his second volume in 1932, got his retirement in 1942, and went to England in 1945. Confined to bed with acute heart trouble, he stayed in England up to 1950. Continued illness, failure of one eye, dependent on the assistance of others, still his deep ambition of publishing his book kept him going and he completed his fourth volume. Somehow he also finished the fifth volume which is on Shaivism and it is a much smaller volume. He died in India in 1952.

His life history indicates that his writing work was in coordination with the policies of the British government and his style of writing shows the perfect resemblances of the writings of the western writers in regard to condemning the greatness of the Vedic religion and the philosophy of the Puranas.

See a few examples of his writing:

The History of Indian Philosophy. Five Volumes. Ninth reprint 1992 (six reprints from Cambridge and three reprints from Delhi).

The very beginning of chapter II (Vol. I) about the antiquity of the Vedas is as thus:

> "The sacred books of India, the Vedas, are generally believed to be the earliest literary record of the Indo-European race… Max Müller supposed the date to be 1200 BC."

Further he says:

> "The *Atharva-Veda* is, in the main, a book of spells and incantations appealing to the demon world, and teems with notions about witchcraft current among the lower grades of the population." (Vol. I, p. 13)

> "They (the Vedas) therefore reflect the civilization of the Aryan people at different periods of antiquity before and after they had come to India… It enables us to get an estimate of the primitive society which produced it, the oldest book of the Aryan race." (Vol. I, p. 15)

> "The Vedic poets were the children of nature. Every natural phenomenon excited their wonder, admiration or veneration." (Vol. I, p. 17)

> "Thus though the earliest Upanisads were compiled by 500 BC, they continued to be written even so late as the spread of Mohammedan influence in India." (Vol. I, p. 39).

> "It is necessary that a modern interpreter of the Upanisads should turn a deaf ear to the absolute claims of these exponents, and look upon the Upanisads not as a systematic treatise but as a repository of diverse currents of thought, the melting pot in which all later philosophic ideas were still in a state of fusion… It will be better that a modern interpreter should not agree to the claims of the ancients that all the Upanisads represent a connected system, but take the texts independently and separately and determine their meanings… It is in this way alone that we can detect the germs of the thoughts of other Indian systems in the Upanisads, and thus find in them the earliest records of those tendencies of thoughts."

> "The Upanishads are no systematic treatises of a single hand, but are rather collations or compilations of floating monologues, dialogues or anecdotes. There are no doubt here and there simple discussions but there is no pedantry or gymnastics of logic." (Vol. I, pp. 42, 43)

In Volume III Chapter XXIII (p. 496) he calls the creation theory of the Puranas as 'philosophical speculations,' and in Volume II Chapter XIV (p. 496) he criticizes the world famous Gita in the most unbelievable manner.

> **"It might well have been contended that the Gita derived its ideas of controlling desires and uprooting attachment from Buddhism."** (Vol. II, p. 496)

Although he was a professor of Sanskrit but his understanding of the scriptural terms was scanty. The Rigved 10/90 Chapter is called the "Purush Sookt." *'Purush'* means 'the omnipresent supreme Personality of God' and *'sookt'* means 'the verses or hymns.' Altogether it means 'the hymns that describe the form and the greatness of the omnipresent supreme Personality of God.' But he translates it as '*Man*-hymn' for 'Purush Sookt' and 'the supreme *man*' for *'purush.'*

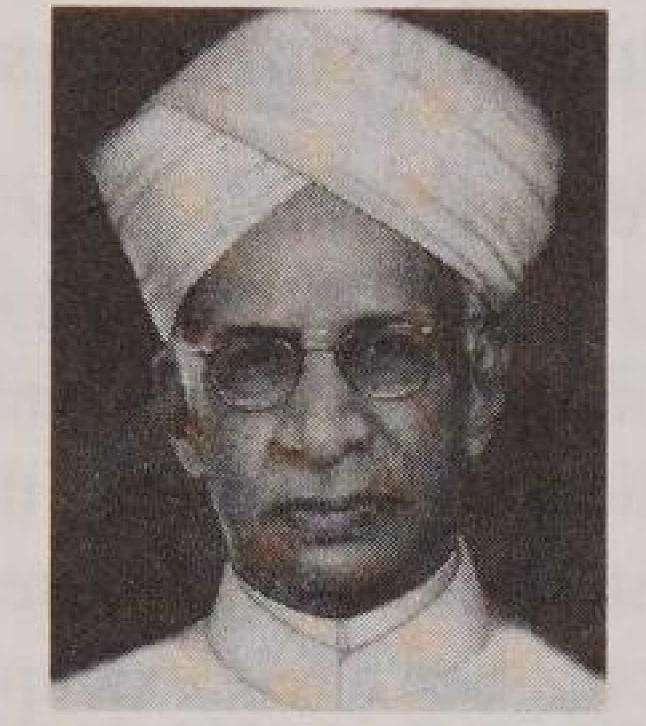
> "Under this philosophical aspect the semi-pantheistic *Man-hymn* attracts our notice. *The supreme man* as we have already noticed above is there said to be the whole universe." (Vol. I, p. 23)

In **Volume IV** he criticizes the Bhagwatam and the Vaishnav *acharyas.* He totally defies the personal form of Krishn and His devotion by calling it myth and allegory on page 15, rejects the omnipresent Personality of God saying that God is only pure conscience and formless, on pages 12 and 13, criticizes the most beloved descension of Krishn and Chaitanya Mahaprabhu in Chapter XXXII on page 386, and tries to compare him with a Christian man St. Francis of Assisi on page 389. In the 'liberation' topic of Chapter XXX, while referring to the doctrine of Madhvacharya, he gives a bizarre statement,

> "(Madhava's system) It has already been said that liberation can be attained only by *bhakti,* involving continuous pure love *(sneha).* Only gods and superior men deserve it, whereas ordinary men deserve only to undergo rebirth, and the lowest men and the demons always suffer in hell. The Gods cannot go to hell, nor can the demons ever attain liberation, and ordinary persons neither obtain liberation nor go to hell." (p. 318)

Such statements show the prejudiced character of his mind which could partly be due to his prolonged sickness, helplessness, loss of sight in one eye and the deep anxiety. But, mainly it was his deep ambition to be recognized in the eyes of the British government, and also the effect of the writings of the western orientalists upon him. Anyway he followed the guidelines of the western writers all the way.

One should know that the subtlety of the tenets of the Divine writings of the Vaishnav *acharyas* and the intricacy of the philosophical writings of the *Jagadgurus* is so deep and profound that it cannot be fully comprehended with the material mind, no matter how great a scholar he is. It needs to be faithfully studied from a Divine personality, or, in the absence of such an opportunity, one should follow the simple teachings of our great Masters and follow the path of pure *bhakti* for inner enlightenment. **If a worldly and ambitious person tries to write his commentary on those Divine writings, he will only misrepresent the theme.**



S. Radhakrishnan (1888-1975).

His brief biography: Born near Madras, South India, Sarvepalli Radhakrishnan showed his intelligence since childhood. He received a Master's degree in Arts from Madras University. His essay on "Ethics of the Vedant" (as a partial fulfillment for his Master's degree) was highly appreciated by professor A.G. Hogg as it contained the boldness of thought and the neglect for the personal form of God.

In 1909 he was appointed to the Department of Philosophy of the Madras Presidency College. In 1918 he was appointed as a professor of Philosophy at the University of Mysore and in 1921 he was appointed at the University of Calcutta. In 1926 he represented the University of Calcutta at the Congress of the Universities of the British Empire. From 1936 to 1939 he was appointed as a professor of Eastern Religions and Ethics at Oxford University, in 1939 he was elected as 'Fellow of the British Academy', and from 1939 to 1948 he was Vice Chancellor of the Benares Hindu University. He was the Vice President of India from 1952 to 1962 and he also held the Office of the Chancellor, Delhi University from 1953 to 1962. In 1962 he was elected the President of India.

He was known as a world figure in philosophy. Renowned for his philosophical writings and lectures, he had collected enormous information in his brain by reading all the books of the European writers who wrote about Indian scriptures, religion and history. He was a bookworm, and had also extensively studied western philosophy. South Indian *brahmans* used to do elaborate Vedic rituals in their temple ceremonies and they are famous for their correct Sanskrit pronunciation. Radhakrishnan had a slighting attitude toward them since the beginning.

The derogative views of Radhakrishnan about Hindu religion and scriptures.

We have written about Jones, Max Müller and the other writers of that group. Radhakrishnan was not only their admirer, he was the promoter of their views which is clearly evident from his writings. His prejudicial attitude toward the Vedic religion and sneering opinions about the historical Divine Masters and their writings are seen in every book he wrote. See a few examples:

Indian Philosophy Vol. 1, first print 1923, reprint 1996. **Indian Philosophy Vol. II**, first print 1927, reprint 1996. **The Bhagavadgita** first print 1948, reprint 1994. **The Principal Upanisads** first print 1953, reprint 1995.

(About the early Hindus of Vedic religion)

> "Man's never-ceasing effort to raise himself **above the level of the beast** to a moral and spiritual height finds a striking illustration in India." (Indian Philosophy Vol. II, p. 766)

(About the Rigved)

> **"The process of god-making in the factory of man's mind cannot be seen so clearly anywhere else as in the Rg-Veda."**
>
> (Indian Philosophy Vol. I, p. 73)

(About the Atharvaved)

> **"The religion of the Atharva-Veda is that of the primitive man, to whom the world is full of shapeless ghosts and spirits of death."**
>
> "The world becomes crowded with goblins and gods, and the catastrophes of the world are traced to dissatisfied spirits… The terrific powers could only be appeased by bloody sacrifices, human and animal… The religion of the Atharva-Veda is an amalgam of Aryan and non-Aryan ideals." (Vol. I, pp. 119, 120)

(About the Upnishads)

> **'The Upanisads contain the earliest records of Indian speculation…** they contain much that is inconsistent and unscientific."
>
> (Vol I, p. 138)

(About the Puranas)

> "The Puranas are the religious poetry of the period of the schools, representing through **myth and story, symbol and parable,** the traditional view of God and man… They were composed with the purpose of undermining, if possible, **the heretical doctrines of the times."** (Vol. II, p. 663)

(About the Brahm Sutra of Ved Vyas)

> "In five hundred and fifty-five sutras, which consist mostly of *two or three words each*, the whole of the system is developed. **The sutras are unintelligible** by themselves, and leave everything to the interpreter." (Vol. II, p. 431)

(About the Yog Darshan of Patanjali)

> "The popular cult of magic is mixed up with the religious scheme of salvation in the Yoga."
>
> "Sometimes psychic powers are also attained by the use of drugs and anaesthetics. Narcotic intoxication and ecstatic state are confused by the popular mind. **The use of drugs** is not recommended in Patanjali's Yoga, though **it is mentioned as one of the ways of obtaining perfections. Thus the habit of drug intoxication prevalent in primitive tribes was mixed up with the higher mysticism of the Yoga.** Spells and austerities also help us in acquiring these powers." (Vol II, pp. 366, 368)

(About Shankaracharya)

> **"Samkara believes that the question of God's (Personal) existence is an absurd one.** If God exists, then he must exist as other objects do, which would be to reduce God to the level of the finite." (Vol. II, p. 542)

(About Chaitanya Mahaprabhu and his disciples)

> "The orthodox were much disturbed by his startling ways. He accepted converts from Islam freely… His **disciples, Rupa and Sanatana, were renegade converts to Islam and outcasts from the Hindu society."** (Vol. II, p. 761)

The above statements of Radhakrishnan clearly reveal the transparent view of his heart.

The Vedas and the Upnishads were originally produced by the Rishis, then, about 5,000 years ago, they were all reproduced by Bhagwan Ved Vyas. The Upnishads contain the knowledge about God, *maya*, soul and His devotion which is further explained in the systematically written short sentences of the Brahm Sutra by Ved Vyas who also revealed all the Puranas. Sage Patanjali expounded the *yogic* theme of the Upnishads in his Yog Darshan which explains the eightfold path of *yogic* practice to fully eliminate the worldly desires and to purify the heart so that the *yogi* could become qualified to receive and to retain the Divine knowledge of the supreme God.

The writer of the "Indian Philosophy," Radhakrishnan, calls the early Hindus '*the beast*' and the Divine wisdom of the Rishis '*the god-making factory*,' and defines the **Vedic religion** as '*the religion of the primitive man in the world of ghosts and goblins who were only satisfied with bloody sacrifices.*' He speaks of the teachings of the Upnishads and the Puranas as '*speculation, myth, parables and heretical doctrines*;' criticizes the Brahm Sutra, and tells that the higher mysticism of Yog Darshan was mixed up with drug intoxication.

No true Hindu can utter such words for our Divine scriptures and the Vedic religion. They are all *tamoguni* writings.

His wiliness, antipathy towards our *acharyas* and his inclination towards Christianity.

Furthermore, he tells that the existence of the *'personal form of God'* is believed to be an *absurd notion* by Shankaracharya. Whereas the truth is that Shankaracharya has praised all the forms of God and has written a whole book (the Prabodh Sudhakar) in the praise of Krishn where he specially defines the omnipresence of the personal Divine form of Krishn in the verse 200, यद्यपि साकारोऽयम् and commands that the heart of a devotee cannot be purified without the devotion to the lotus feet of Krishn (शुद्ध्यति हि न, 67).

Moreover, Radhakrishnan criticizes Chaitanya Mahaprabhu who is the most adorable figure to millions of Hindus, and degrades the most respected *rasik* Saints of Vrindaban, Roop and Sanatan Goswami, by calling them '*renegade converts to Islam and the outcasts from the Hindu society*.'

He doesn't stop over there. **To justify the Aryan invasion fiction, he condemns the entire history of all the *manvantars* by telling that 'Indian civilization is about 4,000 years old'** in Volume I, page 46, of his book the "Indian Philosophy"; and in Volume II, page 656, he draws a parallel between the description of God *(brahm)* of the Upnishads with the description of God in the Jewish and Christian religious book (the Bible).

Those who have studied the Bible know that God of the Old Testament and God, the 'spirit,' of the New Testament is dogmatized as vengeful and wrathsome. He could send plague on earth, destroy countries, and create catastrophe. Apart from that, there is no philosophy of God in the Bible. Thus, it could be the prejudice of one's own mind, if someone tries to draw a comparison between the Divine philosophy of the Upnishads and the Bible; but, at the same time, such an act is also the evidence of the bent of one's own mind towards Christianity.

It may be shocking for some people to know that the world renowned philosopher, bearing the prestige of having the seat of Vice President and the President of India for many years, had a leaning towards the western Christian faith and had anti-Vedic thoughts in his head, which he covered behind the big turban that showed the sign of Hinduism. But the fact is, that his own statements are the evidences of the state of his mind, when he writes,

> **'To love God is to take up the cross.** The surrender of the soul to the heavenly Bridegroom… a metaphor not peculiar to India."
>
> (Vol. I, p. 495)

"To take up the cross" is a pure Christian saying which means to do everything for the sake of Christianity. But taking the example of a general Christian proverb and befitting it with the occasion of *maharas* and with the unlimited depth of *Gopis'* love for Krishn whose Divine sweetness surpassed all the forms of Divine Blissfulness, positively expresses the total anglicization of Radhakrishnan's mind.

In the introduction of "The Principal Upanisads," page 35, while describing the creation aspect, he compares the creation theory of the Upnishads with the Bible and the Iliad which was composed by a blind bard of Greece, Homer. He writes:

> "Before creation all this was darkness shrouded in darkness, an impenetrable void or abyss of waters."*

In the Indian Philosophy Vol. I, page 103, he writes,

> "The personal God brooding over the waters **the Narayana resting on the eternal Ananta. It is the god of Genesis** who says, *Let there be, and there was.*"

Here again Radhakrishnan compares the Divine greatness of Gracious and kind God Narain (Vishnu) with the wrathful God of the Old Testament (Genesis).

At one place the Kathopnishad describes the ascending dependability of soul, *maya* and God.

"महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥" (1/3/11)

The meaning of this verse is, "*Maya* (the original cosmic power called *prakriti*) is beyond the soul and is more powerful than the soul; and beyond *maya* is **God in His personal form** (पुरुषः). Beyond the **personality of God** there is no other (Divine) matter. **He** is the final goal of a soul." The key word in this verse is *purushah* (पुरुषः) which means 'the Personal form of God.' But, **Radhakrishnan alters the meaning of the word *purushah* from 'the Personality of God' to 'spirit,'** because the New Testament (John 4/24) describes God as a 'spirit.' Thus he translates it like this,

> "Beyond the great self *(atma)* is the unmanifest *(prakriti);* beyond the unmanifest is the **spirit**. Beyond the **spirit** there is nothing. That is the end of the journey; that is the final goal."
>
> (The Principal Upanisads, p. 625)

In the New Testament whenever Jesus Christ is saying something, the words "*Verily, Verily*" are often used in the beginning of his statement.

***Footnote on page 35 in "The Principal Upanisads."**

Genesis I.2, where the Spirit of God is said to move on the face of the waters, and the Puranic description of Vishnu as resting on the Serpent Infinite in the milky ocean. Homer's *Iliad* speaks of Oceanos as 'the source of all things' including even the gods.

Radhakrishnan adopts the same style in his writings while translating the Upnishads. For instance,

> "Non existent, *verily*, was this in the beginning. Therefrom, *Verily,* was existence produced." (p. 548)

He neglected and demoted the authentic Bhartiya scriptures and Bhartiya religion and patronized the western writers.

Now you can clearly see that, in the back of his mind, he always had a preference for the western people and their writings and he had a neglect for the Bhartiya culture, religion and scriptures which is further certified with his own statement when he patronizes the falsehood of Jones and writes,

> "There is no doubt that Indo-European languages derive from a common source and illustrate a relationship of mind. In its vocabulary and inflexions, Sanskrit presents a striking similarity to Greek and Latin. **Sir William Jones** explained it by tracing them all to a common source. The Sanskrit language, he said in 1786, in an address to the Asiatic Society of Bengal, ...to have sprung from *some common source* which perhaps no longer exists." (The Principal Upanisads, p. 28)

Further, as a promoter of Max Müller's works, from his Presidential seat as a President of India, he shows his admiration for the printing of Max Müller's books ("The Sacred Books of the East") in Delhi.

> RASHTRAPATI BHAVAN,
> NEW DELHI-4
> JUNE 10, 1962
>
> "I am very glad to know that the Sacred Books of the East, published years ago by the Clarendon Press, Oxford, which have been out-of-print for a number of years, *will now be available to all students of religion and philosophy.* The enterprise of the publishers is commendable and *I hope the books will be widely read.*"
>
> S. Radhakrishnan

> (PUBLISHER'S NOTE)
>
> "With profoundest reverence for Dr. S. Radhakrishnan, President of India, who inspired us for the task..."

According to his suggestion in the above note, what did Radhakrishnan want us to read? Did he want us to read the sheer derogation of Max Müller which he writes in the preface of the same book on page xvi, that:

> "...the wild confusion of sublime truth with **vulgar stupidity that meets us in the pages of the Veda...** It might no doubt be objected that books of such a character hardly deserve the honour of being translated into English, and that **the sooner they are forgotten, the better.**"

If one carefully reads the writings of Radhakrishnan he will find that the views and the style of his representation is exactly the same as Max Müller and the writers of the Asiatic Society.

He uses the same style of deception as them. For example: In the 2nd volume of the Indian Philosophy (p. 667) in the topic of 'the Theism of Ramanuja' he writes,

> "In the Rigved (1/22/20) *Vishnu is a solar deity* regarded as the pervader, having his place in the supreme heaven."

It looks impressive that he has given the verse number of the Rigved. But imagine, how many readers would have seen or read the actual Rigved? Probably none or a very scanty figure. Making use of this situation a scholar like Radhakrishnan freely manipulates its meaning according to his own choice even without giving any consideration to its word meaning. Now see the actual verse.

> "तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ॥" (ऋ. 1/22/20)

It's a common verse used at many places in the Vedas and the Upnishads, and its meaning is, "The dauntless determined devotee (सूरयः) always (सदा) looks forward (पश्यन्ति) to attain the Divine abode of the Supreme God Vishnu (तद्विष्णोः परमं पदम्)." Now look to Radhakrishnan's interpretation of this verse again, and imagine, how has he condemned the Divine greatness of God Vishnu, saying that He is not the supreme Divine God Whose abode is Vaikunth, He is simply a solar deity.

This is just one example of how these people (Radhakrishnan, Max Müller etc.) have altered, twisted, manipulated and sometimes totally falsified the meanings of the verses of the Rigved, whenever they wanted a support for their ideology.

Thus, following the footsteps of the European writers, Radhakrishnan tried to condemn the Divine dignity of the Hindu scriptures and religion. You may notice in his writings that he:

1. Never ever quoted the authentic views of Hindu *acharyas* in his writings; rather he criticized them.
2. Always quoted the opinion of the European writers in support of his views about Hindu religious books, their theme and their writers.
3. Never gave proper respect to any of the Rishis, *acharyas* and the great Masters who wrote the scriptures; rather he always degraded them. But, he praised the European writers and the founder and the associates of the atheist group called the 'Brahmo Samaj' of Calcutta, because Max Müller and others have praised them.
4. Always used the biblical phrase 'the heaven' for the Divine abode of the supreme God Vishnu, Ram or Krishn. He never used the word Vaikunth, Saket, Golok or Divine Vrindaban. Even as a courtesy he never used the word *acharya* with the names of the *Jagadgurus*.
5. Never accepted that the Vedas and Puranas are the Divine writings and their producer and writers are the Divine personalities; rather he took them as the writings of ordinary worldly people.

He himself writes on page 11 and 12 of the preface of the first volume of the Indian Philosophy:

"It is a pleasure to acknowledge my obligations to the many eminent orientalists whose works have been of great help to me in my studies. It is not possible to mention all their names, which will be found in the course of the book. Mention must, however, be made of ***Max Müller,*** *Deussen, Keith, Jacobi, Garbe, Tilak, Bhandarkar, Rhys Davids* and *Mrs. Rhys Davids, Oldenberg, Poussin, Suzuki* and *Sogen*."

"I am much indebted to Professor *A. Berriedale Keith* for reading the proofs and making many valuable comments. My greatest obligation, however, is to the Editor of the Library of Philosophy, Professor *I. H. Muirhead*, for his invaluable and most generous help... He undertook the laborious task of reading the book in the MS, and his suggestions and criticisms have been of the greatest assistance to me."

He was never a promoter of true Bhartiya philosophy. He demoted it and knowingly promoted the derogative thoughts of the European writers.

Taking into account the above statements and evidences it could be asserted that he was simply a born Hindu but otherwise his whole being was westernized. He always felt a pride to quote European writers in his lectures and in his writings.

It can't be said that he was unaware of the diplomatic schemes of the British to destroy the Bhartiya culture, or he was unaware of the intentions of Jones and Max Müller. **A studious scholar like him must have read all the works of Jones as well as the 'Letters of Max Müller' published in 1902 from London.** Thus, he must have known that Jones was working under an organized scheme to demean the Bhartiya religion and to mutilate the history which was evident from his essay of 1784 and his presidential speeches of 1786 and 1793, whereas Max Müller was drawing a huge sum for a single sheet of his derogatory writings about Hindu religion and the translations of Rigved which he had mentioned to his wife in his letter of December 9, 1867.

Knowing all that, still Radhakrishnan supported their views in his own writings. This itself is the positive indication that he was not the exponent of the true Hindu philosophy. He was the demoter of the Divine greatness of Hindu religion and the philosophy of God and God realization which we inherited from our Gracious *acharyas,* whose life was the living representation of the boundless ocean of God's love and whose remembrance give divine life to the millions who desire to devote their life for the Divine realization.

The reason of his being famous as an Indian philosopher.

There were two reasons: (a) His political status as the President of India, and (b) the ignorance of the common people about the quality of his writings. Hindus have tremendous faith in the Gita, Bhagwat, Ramayan and the Upnishads etc. Just the thought, that Radhakrishnan had translated *the Gita and the Upnishads*, gave an air of respect to him. Moreover, in the political field, he was well known to Indians as being a good politician, and people had a regard for him. His oratory was well known, and his presentation of a subject before the students was promising. All these things promoted his name. His appointment to the Oxford University as a Professor of Philosophy gave him a further rise, and his political distinction promulgated his fame when he became the President of India. The notion, that 'the President of India' had written books on Indian philosophy and translated the Gita, augmented his fame as a philosopher, and thus, he came to be known as a world figure in philosophy.

But, it was all in the air. Had the Indians in common known what really he had written about the Rishis, the Vedas, Bhartiya scriptures, our most revered *acharyas* and Saints and about the Divine descensions, Bhagwan Ram and Krishn, the story would have been entirely different.

More than ninety-five percent of the Indian population reads the scriptures that are published in Indian languages, so they remain unaware of the biasedness of his writings (which were written in English only). Very few who take higher education in the Indian philosophy and religion happen to study such books as those of Radhakrishnan and other similar Indian or European writers. By the time they finish their course they accumulate so much philosophical confusion in their mind by studying the works of worldly and incompetent writers that most of them lose faith in the devotional aspects of Hindu religion and develop a kind of no-regard feeling for the Divinity of the scriptures, *Jagadgurus* and the great historical Masters as well. Thus, it doesn't matter to them what Radhakrishnan or any other writer has written about the religion, philosophy or the culture of India.

Many people who regarded Radhakrishnan as a philosopher have simply praised him without even knowing what he has actually written in his books. Moreover, no one has ever written genuine comments on his writings, and the common people of India and also the people of the world don't indulge in the intricacies of the philosophy. **So, the dark side of his writings always remained hidden, and that was a plus point on his part that maintained his image as a great Indian philosopher.**

The writings of Radhakrishnan were more damaging to Bhartiya religion as compared to the European writers.

The derogatory writings of the western scholars, as initiated by the British, left a great impact on the Indian minds. But the reconfirmation of those western views by Radhakrishnan had much more damaging effects and confused millions of scholars of philosophy and religion around the world by giving them entirely wrong input about Hindu philosophy, Hindu scriptures and the Hindu religion. Just examine some of his mis-translations.

His Upnishad and Gita translations.

How wrongly he has translated the Upnishads, it can be seen from his translations of some of the most important verses.

In the Taittariya Upnishad,

(a) "तदात्मानं स्वयमकुरुत ।"

(b) "रसो वै सः । रसँ् ह्येवायं लब्ध्वाऽनन्दी भवति ।" (2/7/1,2)

(a) The true meaning is: *"He (the Supreme God) manifested and made Himself omnipresent in the visual world."* But Radhakrishnan translates it as, "*That (God) made itself a soul.*"

(b) The true meaning is, *"He* (सः = *the Supreme Personality of God Himself) is the Bliss; whoever perceives the Blissful God becomes blissful forever."* But Radhakrishnan translates it as, *"That, verily, is the essence of existence (the existing mayic world). For, truly,* *on getting the essence, one becomes blissful."* (The Principal Upanisads, p. 549)

The word सः (*sah*) means, "the personal form of God" only. All the *Jagadgurus* have given detailed explanations on this particular verse, however, Radhakrishnan has his own way.

See a few translations of the Gita.

The verse 15/6 (न तद्भासयते सूर्यो...) tells about the existence of Krishn's Divine abode (called the Golok), which is beyond *maya* and where the material sun, moon and fire do not exist (because it is Divinely illuminated). That *'param dham,'* the eternal and absolute abode of Krishn, is such a Divine abode where God realized Saints go and (while perceiving the absolute Bliss) they live there forever and they never reincarnate in the material world. But Radhakrishnan gives his comment on this verse and says, *"This verse refers to the Immutable Brahman which can be reached by ascetic practices."*

(The Bhagavadgita, p. 328)

The 17th verse of Chapter XII is,

"उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥"

The true meaning is, "Apart from those two (the perishable material body of the beings and the imperishable eternal Divine souls) there is supreme personal God (*purushah* पुरुषः) Who is also called *parmatma,* the supreme Divinity, Who is eternally absolute *(avyaya),* and Who sustains all the three worlds (of this *brahmand)* while being omnipresent in them." But Radhakrishnan translates it as:

> *"But other than these, the* ***highest Spirit*** *called the* ***Supreme Self*** *who, as the* ***undying Lord,*** *enters the three worlds and sustains them."* (p. 332)

For *'the supreme personal God'* he translates as *'the highest Spirit;' for 'the absolute Divinity'* he translates *as 'the supreme Self;'* and for *'the eternally absolute'* he translates as *'undying.'* Take one more example:

In the verse 18/65 "मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।" Krishn advises Arjun to wholeheartedly remember Him, love Him and worship Him. Radhakrishnan gives his commentary on this verse and says,

> "Thought, worship, sacrifice and reverence, all must be directed to the Lord… Open ourselves out to Him in the words of the Christian hymn."
>
> "O Love, I give myself to thee, Thine ever, only Thine to be." (p. 377)

It appears that the thought of Christianity doesn't leave his heart and mind and, somehow or the other, he keeps on repeating it over and over again. It is seen that at important occasions he translates the term "the supreme personal God पुरुष:" as "the spirit," which is the term of the New Testament.

These are a few examples of the style of his translations.

The authenticity and the greatness of the Gita is based on two things. The first one is that it was said by Krishn Himself, and the second one is that Krishn was the Divine descension (*avatar*) of the supreme personality of God. Radhakrishnan vigorously tried to defy both the issues in his introductory essay of "The Bhagavadgita," which is a grave transgression against the Divine.

Not only that, he mutilated the meaning of the key phrases of the Gita with his own imaginative ideas which corrupted the essence of his entire writing, and thus, it made the whole translation worse than useless even if some of its literal translations appear to be correct; because you wouldn't like to take the risk of consuming that nicely served food in which some of the dishes are poisonous. You would prefer to throw the whole thing into the rubbish. Now see some of his mutilations.

The word *atmmayaya* (आत्ममायया) in verse 4/6 means *'yogmaya'* which is the most intimate and most potent personal power of Krishn. But Radhakrishnan translates it as, *'power (maya)'* which means the material power (p. 153). On page 242 verse 9/10 he writes that *Krishn* is represented as *'supreme Self.'*

On page 259, verse 10/10, the word *buddhiyogam* (बुद्धियोगम्) means *'the Divine knowledge and Grace,'* but he translates it as, *'the* *concentration of understanding.'* On page 283, verse 11/38, the words *purushah puranah* (पुरुषः पुराणः) mean, *'the eternal personality of supreme God,'* but he translates it as, *'the primal Person.'* On page 171, verse 4/39, the words *gynam labdhva* (ज्ञानं लब्ध्वा) mean *'having received the Divine knowledge with God's Grace,'* but he translates it as, *'having gained wisdom,'* and in the verse 18/55, Krishn says, *'Madbhaktim labhate param* (मद्भक्तिं लभते पराम्).' Here *bhaktim* word means '*the Divine love* of Krishn (of the Divine state),' but Radhakrishnan translates it as '*devotion*' to Krishn which is only a devotional state. Such translations give an entirely wrong view of the verses of the Gita.

His translation of the **Upnishads** is much worse than his translation of the Gita. The subject matter of the Upnishads is more technical and the language is not simple. Depending upon the situation, the word *'atma'* in the Upnishads is used for a soul, the supreme Divinity, and also for the supreme God, in both, His personal and impersonal forms. There are still many words like, *devah, dhata, karta, prerak, ishah* etc., which are also used for the supreme God. More than 90% of the pronouns and the adjectives related to God in the Upnishads refer to the personal form of God. Very few refer to the impersonal aspect of God. Thus, it needs proper learning from a Divine personality to understand these terms.

Radhakrishnan never even tried to understand the true theme of the Upnishads because he was a nonbeliever in the personal form of God since the very beginning as it reflects from his life history and his writings. So he used all the wrongly coined words of Max Müller and, with his added wilfulness, he translated the Upnishads where he used the words *'soul'* or *'super soul'* or *'spirit'* in place of *'the supreme God';* and he used the words *'Person'* or *'supreme Person'* in place of *'the supreme personality of God'*. Thus he made a complete mess of the theology of the Upnishads. Take an example:

A verse in the Mundakopnishad (2/1/2) starts with the words "*Divyo hyamoortah purushah* (दिव्यो ह्यमूर्तः पुरुषः)," which means, *"The supreme personality of God is Divine, so He does not have any mayic form, (He has His Divine form)."* *Amoortah* here means *'no mayic form.'* But Radhakrishnan translates it as thus, *"Divine and formless is the person."*
(The Principal Upanisads, p. 680)

Writing the word 'person' for the supreme God Whose one single thought creates the whole universe is an extremely childish expression. However, if the 'person' of Radhakrishnan does exist, how could he be 'formless'; and if it or he is formless how could it be a 'person'? Just think over this statement which is so illogical.

His views about Bhagwan Krishn, Ram, the Vedas and the *Jagadgurus*.

Radhakrishnan in **"The Bhagavadgita"** starts with condemning its authenticity by telling that Krishn was not the revealer of the Gita. Someone else wrote the Gita and the one who wrote it, is unknown, and it could have been written around 5th century BC. He says,

> "We do not know the name of the author of the *Gita*. Almost all the books belonging to the early literature of India are anonymous." (The Bhagavadgita, p. 14)

In support of his statement he quotes Garbe and Jacobi etc., who had no understanding about the Divinity and the system of revelations of the Hindu scriptures.

He then condemns the Divinity of Krishn and, bypassing the writings of hundreds of historical Saints about Krishn's Divine supremacy and His Divine descension, Radhakrishnan releases the stress of his heart by filling ten pages of his book with misrepresented truth and irrelevant ideologies of his own mind where he tries to establish that Krishn was not the Divine descension of the supreme God and that the word *'avatar'* could be applied to any evolved soul. Here are a few lines of his writing.

> "So far as the teaching of the *Bhagavadgita* is concerned, it is immaterial whether Krsna, the teacher, is a historical individual or not." (p. 28)
>
> "When any finite individual develops spiritual qualities and shows large insight and charity… we say that God is born."
>
> "The divinity claimed by *Krsna* is the common reward of all earnest spiritual seekers. **He is not a hero who once trod the earth and**

> **has now left it.” “(Footnote)** The *Nicene Creed* adds that he (Jesus) ‘came down from heaven and was made flesh.’ This coming down or descent of God into flesh is the *avatarana.*” (pp. 31, 32)

In the Indian Philosophy part I, p. 545, he writes:

> “An *avatar* is a descent of God into man, and not an ascent of man into God…The human being is as good as an *avatar*, provided he crosses the *maya* of the world and transcends his imperfection.”

It’s a well known fact of the Christian history that the **Nicene creed** was the outcome of the big religious diplomacy when orthodox bishops and priests dogmatized the Christian faith in order to have a firmer grip on their blind followers. In that process royal help was procured and honest and genuine Christian theologians like Arius and Macedonius were declared heretics and were exiled because they dared to produce a correct theology about the personality of Jesus. Their books were ordered to be burned and anyone possessing them was ordered to be terminated. Thus, the Nicene creed came into being as the outcome of the first episode of the Christian history.

Radhakrishnan, the great scholar, must have known these facts, still he was trying to disprove the Divine descension of Krishn, by giving the example of such a Christian document (Nicene creed) that was drawn up by the prejudiced people of the world. Such statements establish the quality of Radhakrishnan’s mind where, in the vigor of self-esteem, he wrote such things about Krishn.

In general, such actions and writings are termed as spiritual transgressions. **There are three kinds of actions in the world:** bad, good, and devotional. Selfless devotions to God with a desire to find Him are called devotional actions, and good and bad actions we all know as we already deal with them in our daily life. Such actions, thoughts, discourses and writings that disrespect, demean or criticize the personality of God, His Grace, His devotion (*bhakti*), His Divine love, His loving Saints and the scriptures like the Vedas, the Gita and the Bhagwatam etc., come in the category of **spiritual transgressions.** Their negative effects on the doer’s mind are much greater than the general sinful deeds.

By repeatedly committing such transgressions a person's mind develops such a conditioned reflex that it loses the respectfulness for God and is polluted to such an extent that it begins to enjoy opposing the Divinity of God and the Divine scriptures, and, like certain seasoned liars, lying doesn't bother his conscience. The greater the transgressions of a person, the deeper are their effects on his mind, and the intensity of the negativity of his mind shows up in his speech and in his writings. We can examine how much it is reflected in the writings of Radhakrishnan. See some more of his writings.

He writes that:*

- Rigved has the impassionate utterances of the primitive poetic souls.
- Atharvaved contains the pre-Vedic animist religion of spirits and ghosts. It gives an idea of demonology prevalent in the tribes of India.
- The earliest Vedic seers worshipped nature… the **Vedic gods were stupidly self-centered… gods and ghosts governed the life of people.**
- The Upnishads (*aranyakas*) are the speculations of the hermits. Their teachings are lost in the jumbled chaos of puerile superstition.
- (Promoting the Aryan fiction story he writes:) Vedic Aryans and the Iranians descended from the same stock.
- The Bhagwatam relates to the worship of an (unpopular) god Bhaga (not Krishn).
- The *brahmanization* of Krishn religion and elevating Vishnu as the great God took place around 300 BC.
- The Mahabharat epic was originally a non-Aryan heroic poem. Its tribal gods were reconciled into the Vedic frame and the story was *brahmanized* into the form of an Aryan story, and thus it was converted into the category of a national epic. The mighty works of Indra were transferred to Vishnu and he was elevated to the rank of the supreme God.

***Details in Appendix VI.**

- **The Pandavas and Krishn were from non-Aryan tribes with unrefined habits.** Balram's drinking habit and the libertinism of Krishn are the indications of them being a non-Aryan. In Mahabharat Krishn is shown as a non-Aryan hero, a spiritual teacher and a tribal god.
- **He (Radhakrishnan) cannot accept Krishn of the Puranas. It was only the unknown author of the Gita who made Krishn famous through his writings and devised him to pose as God (*brahm*).**
- **Ram was only a good man. He was not God.** His religion is polytheistic and external.
- In the theism of Ramanuja, his city of God, the heaven, where the redeemed souls dwell is not much different from the usual description of the paradise of the popular imagination. **(This is the description of Vaikunth in the words of Radhakrishnan.)**
- The absolute *brahm* of Shankara is rigid, motionless and cannot call forth to our worship like the Taj Mahal which is unconscious of its admiration. Shankara's arid logic made his system unattractive, and Ramanuja's story of the other world carries no weight.
- In the Chaitanya religion the ultimate reality is Vishnu, and there is nothing much in their theory (*achintya bhedabhed vad*).

You can see that Radhakrishnan, introducing his skeptical views, despises the Divineness of the philosophy and the religion of Bharatvarsh.

He calls the Vedic Rishis as primitive poets whose impassionate utterances are the Rigved. He says that Atharvaved incorporates the demonology of primitive tribes; Vedic gods are stupidly self-centered; and the Upnishads are childish superstitions.

Promoting the Aryan invasion fiction he says that the Mahabharat was originally a non-Aryan heroic poem which was later on *brahmanized* and made into a national epic, and that god Indra was transposed as Vishnu and was promoted to the rank of supreme God. He also says that the Pandavas and Krishn were non-Aryans with unrefined habits and Balram had a drinking habit.

He criticizes the Divinity of Krishn, and says that (Bhagwan) Ram was only a good man, not God. He condemns the Divine greatness of Vaikunth by calling it the imagined heaven of Ramanujacharya and says that Ramanujacharya's story of the other world (Vaikunth) carries no weight, and the dull logic of Shankaracharya makes his theory unattractive. He refutes the most impressive theory of the Vaishnavas of Vrindaban, the *achintya bhedabhed vad*, and thus, degrading the Hindu religion and philosophy by all means, he promotes only the western orientalists at each and every step of his writings.

A question arises: If the Upnishads are superstitious, Vedas are the primitive utterances, and the writings of *acharyas* carry no weight in his eyes, why then has he wasted his time writing on the Indian philosophy and the Upnishads; and why was he visiting the universities lecturing on the Indian philosophy? Was he trying to show how useless the Hindu religion is?

In fact, the Upnishads contain the Divine knowledge about God and God realization, and the Gita, Bhagwatam, Ramayan, Mahabharat and the Puranas are the Divine writings in which the Divine glory of the supreme descensions of God (Bhagwan Ram and Krishn) are described. The *acharyas* and the *Jagadgurus* revealed the simple path of divine-love-devotion to God for the good of mankind and established the greatness of *bhakti* (devotion to supreme God) that encouraged uncountable souls of the world to rise above the *mayic* dependency and proceed towards the fulfillment of their inner self that always longed for the Divine love of the supreme Beloved of their soul.

But, **Radhakrishnan's derogatory writings confused millions of good souls looking for the path to God**. Covering all the aspects of Hindu religion (the scriptures, the writings of the *acharyas* and the descensions of God) he tried to implode the entire structure of Hinduism.

Thus, Radhakrishnan collected the wrongs of the European writers (who were appointed by the British) and decorated his writings with that. It **created an opening for the other Hindu writers of the 20th century to follow the same wrong tradition** of despising the Sanskrit literature, religion and the ancient history that was planned and designed by the British diplomats to ruin the culture, the religion and the history of Bharatvarsh.

Such was the effect of the writings of the western orientalists and Radhakrishnan etc., on the Indian minds that a great number of Hindu writers followed the same wrong trend, and, on the same guidelines, a number of books were written in the last eighty years.

In the section 5 of this chapter we will give you a glimpse of such books which are specially prescribed for study in postgraduate classes. But, prior to that, we can briefly mention about "Gita Rahasya" by Bal Gangadhar Tilak, "The Discovery of India" by Jawahar Lal Nehru who was the Prime Minister of India, and some other ***series of books*** and ***the encyclopedias*** which follow the same western trend.

गीता रहस्य (Gita Rahasya) by Bal Gangadhar Tilak. 1995 reprint. It is in Hindi language. In this book he condemns *bhakti*, which is praised by all the Saints and mutilates the theme of *karm yog* and liberation. He says that:

(a) *Bhakti* is not the final means to God realization. It is only a means to obtain the knowledge of the impersonal aspect of God. (p. 469)

(b) ***Karm yog* of the Gita is = Sankhya + action.** (p. 469) (*Sankhya* actually means knowledge of the impersonal aspect of God.)

(c) There is only one kind of liberation for everyone, whether he is a *Gyani* or *Bhakt.* (In this way he condemns the existence of all the Divine abodes of Vishnu, Ram and Krishn.) (p. 414)

(d) On pages 588 and 589 he praises about the theme of the New Testament and says that it contains the aspects of God's grace, devotion and renunciation. (But the fact is that the New Testament is totally bereft of Grace, devotion and renunciation.)

The chronology that he gives is as thus: The Gita 500 to 400 BC (p. 571); the Puranas 200 AD and onward (p. 567); the birth of Shankaracharya 745 AD (p. 565); and the death of Buddh was before 473 BC (p. 573). In his book "The Arctic Home of the Aryans" he gives his hypothesis that the Aryans originally lived in the neighborhood of the Arctic regions.

The Discovery of India by Jawahar Lal Nehru. First print 1946 and the latest reprint 1995. He writes,

> "The Vedas were the outpourings of the Aryans as they streamed into the rich land of India. They brought their ideas with them from that common stock out of which grew the Avesta in Iran, and elaborated them in the soil of India."
>
> "I have always hesitated to read books of religion. The totalitarian claims made on their behalf did not appeal to me."
>
> **"Some words of Buddha or of Christ would shine out with deep meaning, and seem to me applicable as much today as when they were uttered 2,000 or more years ago."**
>
> **"That is a foolish and dangerous pastime in which many of us indulge. An equally questionable practice for us in India is to imagine that we are still spiritually great though we have come down in the world in other respects."** (pp. 77, 81)

It would be enough to have a guess of what is in that book. It had fifteen reprints in fifteen years (1981-1995) and would have polluted the minds of a large number of religious intelligentsia of India.

A new trend of anti-Hinduism that has developed in the name of Hinduism.

In the recent years some of the Hindu writers have adopted a new trend of representing a purely atheistic view in the name of Hinduism. Their ideology is totally influenced by the writers like Radhakrishnan, Max Müller and others and their style of representation is devoid of proper respect towards the Sages, Saints and the descensions of God on the earth planet. In fact, their views are totally non-Godly, because they don't believe in the true Divine God Who is supremely loving, Gracious, kind and all-beautiful; rather their God is a formless spirit or energy or soul (*atma*).

Although sometimes they ignore the indecent statements of meat eating as said by Max Müller etc., but they use the rest of their derogatory views. For example: Max Müller repeatedly stated in his writings the words, Highest Self, or Supreme Soul, or Old Man (*purushah puranah*) for supreme God and in this way he condemned the Divine personality of God. Radhakrishnan and others went one step ahead and called God as spirit (which is the term of the Bible). They also derogated the supreme Divinity Bhagwan Ram and Krishn and gave a lot of praise to Buddh whose path is called '*shoonya vad*.'

There is a "theory of evolution" introduced by some theorists including Darwin which tells that from aquatic worms the whole living world evolved: a worm becomes a fish, then a frog, then a reptile, then a mammal, then a dinosaur/shrew, then a monkey and then a human being. The illogicality and the unscientific approach of this theory is discussed on pages 415 - 416. Some Hindu writers try to compare this materialistic and unscientific ideology with the Divine descensions of God telling that they are the links of evolution.

Take one example: God Nrasingh appeared to protect His devotee Prahlad and to kill the demon Hiranyakashyap, and because the demon had a celestial boon that he would not be killed by any animal or anyone in a human form, so God had to assume the shape of half animal and half human to protect the credibility of the boon and to kill the demon. Similarly there are Divine reasons for the descensions of Matsya (Divine fish), Varah (Divine boar) and Kachçhap (Divine tortoise). Other descensions were in human form out of which **the descensions of Bhagwan Ram and Krishn are the most important as They revealed the true path to God and established *bhakti*.** Kachçhap and Varah descensions were in the celestial dimension.

The descensions other than Bhagwan Ram and Krishn were for certain specific Divine purposes. But the descension of Buddh was *only* to show the path of compassion and renunciation and *not* the path to God. **So his philosophy is non-Godly** and there is absolutely no description of any part of the Divinity in that, not even the soul. **Thus, the approach of his philosophy is only up to the subtle mind of a human being (and not the soul), and the existence of the "absolute nothingness" only (and not God). So it is called *shoonya vad* (*shoonya* means nothing).**

Those modern writers, on one side, induce the worldliness of an unscientific evolutionary theory into the Divine events of our descensions of God and, on the other side, they elevate the personality of Buddh and ignore the absolute Divine greatness of Ram and Krishn Whose Blissful *leelas* were so great that they had stolen the heart of God Shiv Who Himself is God of liberation. On the top of that they try to claim that they are defining Sanatan Dharm.

Such tendencies are called transgressions when they draw a parallel between the Divine philosophy of the Upnishads with the theory of Buddhism and try to equalize the Blissful state of Divine liberation (मोक्ष) with the *shoonya vad* or *nirvan* (निर्वाण, nothingness) of Buddhism.

These Hindu writers, in the name of Sanatan Dharm and Hinduism degrade the Hindu religion by disregarding the supremacy of the personal form of God, calling Him super soul or spirit etc. They do not give proper respect to the Vedic Rishis, Sages and Saints, and, calling them sectarians, they totally disregard the teachings of the *acharyas* and *Jagadgurus* whose whole life was a Divine benevolence for every soul of the world. They introduce Bhagwan Ram and Krishn only as historical figures who spread Hindu civilization up to the south and the north of India.

This is all the effect of the western writers on the Hindu minds that collected the intellectual dirt of the followers of the English regime (knowingly or unknowingly) and tried to smear it on the face of Hinduism in their own intellectual style. Otherwise, how could a true Hindu overlook the Divine greatness of Bhagwan Ram and Krishn Whose loving *leelas* are the soul of Hinduism, and a fraction of Whose Divine power is Maha Vishnu, Who has created the entire universe.

The books and the encyclopedias on Hinduism that despise Hindu religion in the name of Hinduism, and the general religious writings of this age.

On *Hinduism*, several series of books have been published in the past, and recently a new trend has started to publish a series of books in the name of an encyclopedia on Hinduism, but all of them only despise Hinduism because the writers of those articles appear to be intellectually possessed with the derogatory ideas of the western orientalists and their

Hindu followers of 18th, 19th and 20th centuries. We will give you a few references:

A series of eleven volumes named **"The History and Culture of the Indian People"** was published by **Bhartiya Vidya Bhavan** in 1951 (discussed on page 391).

Another series of six volumes (revised edition) was published by **The Ramakrishna Mission, Calcutta,** between 1953 to 1978; out of which the first edition of the first three volumes was published as early as 1937. It's called **"The Cultural Heritage of India"**.

(The well known writers of India, in this series of books, have liberally used the term 'mythology' for all of the Vedas and Puranas and 'Mythical sages' (Vol. II, p. 230) for the Rishis and the Divine personalities. They have fully degraded the personal form of God and vigorously abused the eternity of Sanatan Dharm as well.)

> The **first volume** says, "We have bid good-bye to the theories of hoary antiquity for Indian Aryan culture, which we in India generally look upon as axiomatic. As it has been discussed in some of the papers in this volume, we might look upon the tenth century B.C., the last phase of the Vedic age, as the time when *the Indian Man* came into being." (p. xl) Further it says, **"The Upanishads emphasize the direct awareness of the world of Spirit, they also adduce reasons in support of the reality of Spirit."** (p. xxiv) **"...The Rg-Veda, its language can by no means be dated much earlier than 1000 BC."** (p. 137)
>
> The **second volume** says, "The pastoral aspect of the Krsna-religion was celebrated in the charming tales of Krsna's boyhood spent in the company of the *gopalas* (cowherds), while the erotic-devotional aspect was represented through the fascinating legends of his association with *gopis* (milkmaids)." (p. 234)
>
> The **third volume** (p. 285) tells, "Historically, the *avatara* is a man of realization engaged in the service of the world;" and the **fourth volume** (p. 46) tells that the age of the Puranas is 300 to 1200 AD.
>
> The **fifth volume** on page 13 says that the composition of the Vedas was ascribed to many generations of poets, priests and philosophers.

> On page 14 it says, "The ancient ancestors of the Indo-European speaking people… migrated towards the southeast and eventually settled down in the Balkh region. **There they developed a form of their original Indo-European language, which may be characterized as proto-Aryan, the direct ancestor of the Vedic language.** They also developed a form of religion which may be characterized as proto-Aryan." On page 40 it says that the final shape of the Puranas was accomplished in the Gupt period, and in the course of the growth of the Puranas many more subjects came to be incorporated into them. On page 41 it says that **the Bhagwatam appears to have been produced in the Tamil country around 10th and 11th century**; the Narad Bhakti Sutra around 10th century; and Yagyavalkya Smriti around 5th century.
>
> **These are all the exact repetitions of the western writers.**

One more series of six volumes, called **"The Cambridge History of India,"** was edited by E.J. Rapson and published in New Delhi in 1968. It extensively quotes Megasthenes in volume I, and praisingly tells in its preface that it was Sir William Jones who gave the anchor-sheet of history by identifying Sandracottus with Chandragupt (Maurya).

A fifteen volume series, called **"Bhisma's Study of Indian History and Culture,"** was published in Bombay in 1988. It says:

> "Indian history starts right from the post glacial epoch i.e. from about 8000 BC." (Vol. I, p. 13). "The Rigved is considered to be the first recorded utterance of mankind." (Vol. I, p. 107).
>
> (Rigved) "The seers of the Mantra had developed the art of reducing verbal sounds into the graphic signs. In earlier days, the sound was a symbol and later on it was associated with objective realities or concepts. The script obviously came into existence at a later stage." (Vol. I, pp. 489, 490).
>
> "…10,800 years before *kali*: This would be the date of Manu of the current Chaturyuga period. This Manu was the first king of mankind." (Vol. II, p. 63). "King Ram was such a phenomenon! He was all too human…" (Vol. III, p. 73).

There are many more such series that relate similar thoughts which are contrary to the theme of Hinduism. **In the last couple of years** two **encyclopedias on Hinduism** have been published in New Delhi.

One, **"Encyclopedia Indica,"** praises Max Müller and says in its preface that *it has heavily taken the assistance from the western sources.* In volume 10 (Vedic rituals) it says, "It was, however, in the ***asvamedha***... the horse is sacrificed along with hundreds of victims, wild and tame, from the elephant to the bee." In volume 11, chapter 5 it says, "To some extent the cow is the animal sacrificed and proffered to the gods;" and in volume 23 (the Avatar Syneretism) it says, "Buddha is definitely a historical personage while the others seem more and more legendary."

Another, **"Encyclopedia of Hinduism,"** says in its preface, "It can hardly be said a religion in a popular understood sense of the term. Unlike other religions, Hinduism does not regard the concept of God as being central to it. It is neither a system of theology nor make any dogmatic affirmation regarding the nature of God." In volume 17 (Divinity of Rama...) it says, "Rama in Valmiki's Ramayan is simply a human being;" and in volume 21 (Scientific information...) it says that Ramayan was composed between 200 BC and 200 AD. In volume 30 (Vallabhacharya) it says, "**Vallabhacharya does not devise a different theory, for devotion is**, but the expression of the heart—heart talking to heart—*saint John may be quoted here to see the parallel between the eastern and the western streams of thought.*" • A publication of **BVB** (Bombay), "**Hindu Religion (1999)**," uses the term 'Spirit' for supreme God and writes that: Hinduism is not so much a religion in theological sense but a way of life (p. XVII) and Hindu God is impersonal (p. 9); pre-Aryan period is over 6,000 years (p. 41); Bhagwan Ram 5,000 years (p. 32); Vedas 2500 BC to 560 BC and Puranas are about 650 AD (p. 6); Puranas are the mythologies (pp. 32, 33) which are a collection of folktales when several village deities become Vedic gods (p. 41), whereas Vaikunth is a kind of heaven (p. 87), and so on.

We have thus seen how the Divine themes of Hindu religion are being mutilated and corrupted by the modern literati through such publications and how the Divine greatness of the Sages, Saints and the *acharyas* is being totally ignored. This is just the effect of *kali* and the impiousness of people's minds which produces such literatures.

The claws of *kali* have also gripped many of the *sanyasi* writers and, in the last one hundred years, a huge amount of religious literature has been produced which is totally non-Godly to a revolting extent. Although, in general, they accept the greatness of our scriptures and our historical Sages and Saints, but **they totally disregard *bhakti* and the personal form of God which is the soul of Bhartiya religion,** called the Sanatan Dharm. These literatures include the translations of the Gita and the Upnishads etc., and the general conventional writings on the philosophy of various Hindu scriptures. **Such writings have done greater damage and have created great confusion in the minds of the Hindu religious community.**

The Bhagwatam says that (**वेदाः पाखण्डदूषिताः ॥ न्यासिनोऽत्यर्थलोलुपाः ॥ धर्मं वक्ष्यन्त्यधर्मज्ञा ॥** 12/3/32, 33, 38) in *kaliyug*, the so-called followers of the religion start new dogmas and fictitious ideologies in the name of God and totally misrepresent the theme of the Vedas and the Upnishads; the *sanyasis* and the greedy preachers of *dharm* do their preachings to earn money and to receive name and fame, and they don't do true devotion to God themselves; and the *dharm gurus*, bereft of the true knowledge of Sanatan Dharm, **preach and teach their own cultivated ideologies that confuses the religious community more and more and betrays them from following the true path of pure *bhakti* which is the prime message of our scriptures.**

These effects are clearly seen in the preachings and the writings of the majority of the spiritual leaders of today. The prime drawbacks in their writings are that they defy the true theme of the Upnishads (see page 86). They represent new ideologies that despise the prime truth of Sanatan Dharm, and misrepresent the integral teachings of the *acharyas* whose sole aim was to introduce unprejudiced, pure and selfless *bhakti* to the personal form of God, which is done with a humble heart and a dedicated mind.

Thus, the extremely derogative writings of Hindu scholars (as mentioned above) and the misleading concepts of the religious leaders of today have ruined the image of the Divine greatness of Bhartiya religion and history that was established by the great *acharyas* and the descended Divine personalities.

(5) Books on history and the religion of India that are prescribed for study in postgraduate classes.

These are mid-twentieth or late-twentieth century books mostly written by Hindu writers and they are all based on the general theme of the European writers as promoted by the British. **We will give a comprehensive view of some of those books to give you a general idea of their mode of writing how have they represented the mutilated history and the religion of Bharatvarsh.**

(1) "Political History of Ancient India" by **Hemchandra Raychaudhuri**. First print 1923, reprint 1997. Raychaudhuri was appointed as a lecturer in the Calcutta University in 1917. Then he was promoted to the post of the head of the department of Ancient History and Culture where he worked up to 1952. In 1946 he was made Fellow of the Asiatic Society of Bengal, and later on he was awarded a gold medal for his works on the "Ancient Indian History and Culture" and the "Early History of the Vaishnav Sects." See, what he writes in this book:

> "The *Rig-Veda* mentions the river Saryu and refers to an **Aryan settlement** on its banks. Dasaratha's eldest son, according to the epic, was Rama who married Sita, daughter of Janaka. The *Rig-Veda* mentions **an Asura (powerful being) named Rama** but does not connect him with Kosala. The *Dasaratha Jataka* makes **Dasaratha and Rama kings of Varanasi** and disavows Sita's connection with Janaka." (pp. 71, 72)
>
> "**This was Chandragupta, the Sandrakoptos** (Sandrakottos, etc.) of the classical writers."
>
> "The ancestry of Chandragupta is not known for certain. Hindu literary tradition connects him with the Nanda dynasty of Magadha."
>
> (pp. 234, 236)

The chronology given by him is as thus: Mahabharat war and King Parikçhit, 9th century BC; King Janak, 7th century BC; birth of Buddh, 565 BC; birth of Bimbsar, 560 BC; Shishunag dynasty, 413 to 345 BC; Chandragupt Maurya, 3rd century BC; and Chandragupt I of Gupt dynasty, 400 AD.

⁂

(2) The “Date of Mahabharat Battle” written by the **Director of the Institute of Chronology, New Delhi** (Mr. S. B. Ray). It states in **‘The table of absolute dates’** (3100-1400 BC),

> **“Vyasa gives a continuous list of 96 kings from Manu to Parikshit… Pargiter** worked out a detailed synthesis and synchronism of all the known dynasties. Taking Manu as c. 3100 BC (the date of the flood) and **Parikshit as about 1400 BC… a** rough basic frame can be drawn which gives the reasonable **age differential of 18 years per king.** This gives a satisfactory table of *relative* chronology.”

It also states on page 57,

> “We have taken the very careful masterly analysis of the Puranas made by Pargiter. *In any serious study of Indian Chronology, Pargiter's name should be mentioned next to Vyas.*”

The chronology it gives is as thus (date of birth of): Vaivaswat Manu 3167 BC; Dashrath 2031 BC; Ram 2015 BC; Vyas 1508 BC; Yudhishthir 1472 BC; Parikçhit (and Mahabharat war) 1424 BC; and Ashwalayan 1326 BC.

⁂

(3) “A History of Sanskrit Literature” by **A. Berriedale Keith.** First print 1928, reprint (Delhi) 1996. Mr. Keith writes,

> “Sometime in the course of the second millennium BC Indo-European tribes occupied, in varying degrees of completeness, vast areas in Iran, Asia Minor, and north-west India.” (Beginning of the book)
>
> “We may safely assume that from the earliest times of the life of the Vedic Indians in India, tales of all sorts passed current among the people, however useless it may be to discriminate them as fairy tales, Märchen, or myths or fables in the earlier stages of their development.” (p. 242)

> "**In the Rgveda,** in which *Brahmins* are compared to croaking frogs as they sing at their sacrifice, **it is clear that we have a recognition of a certain kinship between men and animals, which comes out clearly in the Upanishads."** (p. 242)
>
> "We have indeed in the Vedic lists of forms of literature references to the encomia, which candour admitted to be full of lies… Into the *Rgveda* itself have been admitted hymns which contrive to flatter patrons as well as extol the gods, and added verses, styled praises of gifts, recount the enormous rewards which a clever singer might obtain." (p. 41)
>
> "No other comment can be compared in importance with those of Sankara and **Ramanuja**, the former representing the most sustained intellectual effort of Indian thought, the latter **presenting a theory of the world which has many similarities to popular Christian belief,** and which may through the Nestorians actually have been affected by Christian thought. **Nimbarka who is reputed a pupil of Ramanuja,** wrote a *Vedantaparijatasaurabha*, commenting on the Sutra and a *Siddhantaratna* in ten shlokas summing up his system." (p. 479)

Keith draws a parallelism between the development of the Latin language and the Sanskrit language and mentions (on pp. 43 and 74) that Valmiki Ramayan was composed in different periods between 400 and 200 BC, and Chandragupt of Gupt dynasty founded his kingdom in AD 320. He writes (on pp. 145 and 147) that Chandragupt (Maurya) was a contemporary of Alexander and that the chronology of the kings in the Puranas is hopelessly inaccurate.

One can imagine the mendacity and the ignorance of Keith when he compares the Divine abode Vaikunth, mentioned by Ramanujacharya, with the Christian beliefs, and writes that Nimbarkacharya was a pupil of Ramanujacharya, when the fact is that Nimbarkacharya was before the Christian era and Ramanujacharya was born in 10th century AD.

❖❖

(4) "Nandas and Mauryas" by **K.A. Nilkanta Shastri**. Second edition in 1967. Reprint (Delhi) 1996. He writes:

> **“Chandragupta, who was then but a youth, met Alexander in the Punjab in 326 BC.** He had possibly come to power before the death of Xenophon sometime after 355 BC.”
>
> “We have therefore to conclude that Agrammes, or Xandrames as he is called by Diodorus, belonged to the second generation of the usurping family and his father was the first Nanda, the Mahapadma-Ugrasena of Indian tradition.” (pp. 12,14)
>
> “The Vedic and domestic ritual certainly occupied the most important place in the **Brahmanical religion** of this period. The account of Megasthenes bears clear testimony to it.”
>
> “He (priest) then orders: kill so many bulls for the sacrifice, kill so many he-calves, so many she-calves, so many goats, so many rams, all for the sacrifice… His servants, messengers, workers, all make the preparation either with tears in their eyes or weeping for fear of punishment.” (pp. 288, 292)
>
> “It is therefore almost certain that the cult of Vasudeva and Arjuna were current at least in the Punjab in the age of Panini.” (p. 306)

His writings exactly follow Jones and Max Müller. He puts Buddh around 600 BC, and the Mahabharat war around 1000 BC.

* * *

(5) “प्राचीन भारत का इतिहास” (The ancient history of India) by **D. N. Jha** and **K. M. Srimali** of Delhi University. First print 1981, reprint, (Delhi), 1992. The book is written in Hindi language. Some of its translated passages are given here. It tells that:

> People of India during the Rigvedic period were nomads, moving around in the country with their cattle. (p. 125)
>
> **The continuous killings of the animals in the sacrifices of *rajsooya* and *ashvamedh yagyas* and the abundance of money given to the Vedic priests for this purpose was creating a shortage of cattle and wealth.** (p. 141)
>
> Ghannand, the son of Mahapadmnand was ruling in Magadh when Alexander invaded India. Chandragupt Maurya with the help of Chanakya killed the king and usurped the kingdom of Magadh. (p. 169)

William Jones was the first person to identify Chandragupt Maurya of the Indian history with Sandracottus and it became the fixed guideline for determining the Indian chronology. (p. 174)

The Puranas existed earlier but they were compiled during the Gupt period. (p. 333)

The Vaishnav religion developed during 300 to 650 AD (the Gupt period). *Avatarvad* (the descension of God on the earth planet) was especially promoted, and **non-Vedic god and goddess like Narain and Lakçhmi became a part of the Vaishnav religion.** (p. 318)

The writers of this book accept the Rigvedic period as between 1500-1000 BC, and Buddh around 600 BC. **They seem to have great affinity for Megasthenes because, neglecting all of our authentic evidences, they frequently quote Megasthenes in their writings.**

⁂

(6) “Vaisnavism, Saivism and minor Religious Systems”

by **R.G. Bhandarkar**. Published in Varanasi (India) 1965. He writes,

“The speculations of the old seers were clothed by them in words, and these were handed down orally and came to form a large floating mass. When the idea of collecting these speculations arose, they were incorporated into books for the use of individual Vedic schools.” (**Part I**, Ch. I, p. 1)

“Svetadvipa or white island is the heaven in which Narayana, spoken of sometimes as Hari, dwells. It corresponds to the Vaikuntha of Visnu, the Kailasa of Siva, and the Goloka of Gopalakrsna.” (Ch. VII, p. 32)

“The Goanese and the Bengalis often pronounce the name Krsna as Kusto or Kristo, and so the Christ of the Abhiras was recognised as the Sanskrit Krsna. The dalliance of Krsna with cowherdesses, which introduced an element inconsistent with the advance of morality into the Vasudeva religion, was also an after-growth.” (Ch. IX, p. 38)

“The devotion of Caitanya and his followers was sincere and fervent, and even bordered on the frantic; but that of Vallabha and his school was more dramatic than real. Ultimately this conception led to the degradation of Vaisnavism.” (Ch. XXVI, p. 101)

> **(Chapter XVII of the same book: "Resume")**
>
> "The fearful and destructive phenomena of nature led to the conception of, and belief in, the god Rudra, the terrible howler, accompanied by his groups, or Ganas… **The conception gradually developed further, until Rudra became the god of wild and awful scenes, such as cemeteries, mountains and forests. Of the beasts and savages that dwelt, and of the thieves and outcasts that resorted to them, he became the lord…** When he rose to this position, he became the subject of Upanisad speculation, by meditating on whom and seeing whom everywhere in the universe a man attained blissful serenity... **Siva was associated with his consort Parvati or Uma.** She too had a beneficent and majestic character as alluded to in the KnU (Ken Upnishad). But just as an aboriginal element contributed to the formation of the character of Rudra-Siva, so an aboriginal element of a more distinct nature came to be combined with his consort, and **she became a terrible goddess that had to be appeased by animal and even human sacrifices.** But since the lustful nature of man is very strong in him, that goddess under the name of Tripurasundari (the beauty of the three cities) or Lalita (sportively graceful) became the creator of the world, and was also worshipped with debasing and sensual rites; and thus came in the school of the Saktas who looked forward to an identity with Tripurasundari as the goal of their existence."
>
> "Ganapati as the leader of a host was, of course, connected with Rudra-Siva. That idea became mingled with the idea of **Vinayaka, an evil spirit that possessed men, and thus the combined god Ganapati-Vinayaka became an object of worship on the principle that an obstructive and evil spirit should be first propitiated before beginning an action." (Part II**, Ch. XVII, pp. 155, 156)

You have seen how terribly revolting his writings are. Now have a glimpse of the translation of the verses of the Upnishad that he has done. There is a verse,

"…अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥" (श्वे. 4/5)

The actual meaning of this verse is, "An ignorant (eternal) soul relishes and enjoys the pleasures of this world but the wise one rejects these pleasures." Here the word अज (*aj*) means 'अजन्मा, अनादि, the eternal soul, the one that has no beginning.' But Bhandarkar translates the word *aj* as *'a goat.'* Now you can assume the quality of his learnedness. However, he translates this verse as thus,

> "We have then the metaphor of *one male goat lying down with the female goat, and another male goat abandoning her after enjoyment,* which represents the soul in the worldly and the delivered conditions."
> (Part II, Ch. III, p. 108)

(7) (a) "The Vedic Age" and **(b) "The Age of Imperial Unity"** published by **Bhartiya Vidya Bhavan** and edited by **R.C. Majumder**, Ex-Vice Chancellor and Professor of History, Dacca University. Assisted by A.D. Pusalker, M.A., Ph.D., and A.K. Majumder M.A., D. Phil. Contributors of the articles were the reputed professors of: Lucknow University, Benares Hindu University, University of Madras, Andhra University, Allahabad University, Wilson College of Bombay and Calcutta University etc.

The planning for the writing of these books was originally initiated by Dr. K. M. Munshi. Accordingly, the "Bhartiya Itihas Samiti," the Academy of Indian History, was formed with the specific object of preparing this series called, **"The History and Culture of the Indian People."** It was generously funded by the famous Birla family of India, and had the support of scholars from all over India. There are eleven volumes of this series. We are giving the references of two volumes.

Now see what these highly educated personalities of India write about Hindu religion that was established by the descended Divine personalities who appeared on the earth planet only for the good of mankind.

(a) **"The Vedic Age,"** first published 1951, fifth reprint 1988. **(Book II. The Prehistoric Age)**

> "The stories of the Iliad and the Odyssey and of Oedipus and other heroes were according to this view of Aegean origin, and this has been corroborated, in spirit at least, for some other connected legends.

A similar thing appears to have taken place in India. Myths and legends of Gods and Heroes current among the Austrics and Dravidians, long antedating the period of Aryan advent in India (c. 1500 BC), appear to have survived the Aryan impact and to have been rendered into the Aryan language in late and garbled, or 'improved,' versions accommodating themselves to the Aryan God- and Hero-worlds; and **it is these myths and legends of gods, kings, and sages which we largely find in the Puranas. The Rama legend looks like a blend of three distinct stories without any historicity."**

"**The Mahabharata** story, on the other hand, which developed in the Midland (present-day Western United Provinces and Eastern Punjab), would appear to embody a good deal of the legends, traditions, and history of the Aryans as well as of the mixed Aryan-non-Aryan peoples, and was created consciously as the national poem of a new Hindu nation of mixed origin welded into one people under Brahmana guidance." (p. 168)

(The Upnishads)

"The Upanisads are in fact the legitimate development of that scepticism, the earliest traces of which are found even in the Rigvedic hymns." (p. 472)

(Book IV. Historical Traditions: Krishna Period (c. 1950 - 1600 BC), The Yadavas)

"His childhood was spent in Gokula and various incidents connected with his youth are recorded in the Puranas and other texts. The incidents are presented in the garb of myths and miracles, but there may be a real basis for some of them. A few years after Krishn's birth, **the cowherds left Gokula on account of an onrush of ferocious wolves and settled in Vrindavana, where Krishna subjugated Kaliya, a Naga chief, and ordered him to leave the place with his tribe. In Vrindavana, in place of the usual Indrayajna, Krishna established the practice of worshipping nature."** (p. 302)

(Book IV. Historical Traditions: Traditional History from the Earliest Time to the Accession of Parikshit)

"The Puranas in their present recension, can hardly be placed earlier than the Gupta period. Thus they received their final form more than 2,000 years after the earliest events related by them. Besides this distance in time, the traditional account, contained in the Puranas, is vitiated by exaggeration, mythological details, pronounced religious bias, and the divergences in the texts of the different Puranas." (p. 271)

'We may, therefore, take c. 1400 BC as the provisional date for the Bharata War, and the event must have taken place between this date and 1000 BC in round numbers."

"Now working backwards from the earlier date, the age of **Manu Vaivasvata**, who flourished, according to the genealogies prepared on the basis of traditional accounts, **95 generations before the Bharata War, can be put as (95x18+1400=) 3110 BC, taking one generation to average 18 years** (as we have to deal with very long genealogies extending over 90 generations, we would be erring on the side of caution if we assumed 18 years as the average reign). This date, viz. 3110 BC, curiously enough, approaches 3102 BC which has been taken as the beginning of the hypothetical Kali age for astronomical calculations. There is no doubt that the date 3102 BC signifies some important and epoch-making event in the traditional history of India. If it denotes the period of the beginning of the rule by Manu Vaivasvata, that means that it stands for the date of the Great Flood recorded in the *Satapatha Brahmana* and other accounts, in which Manu was the saviour of humanity."

"The Flood in Mesopotamia is generally held to have occurred about 3100 BC. The Flood in India probably also occurred at the same time, and the date 3102 BC, supposed to be the beginning of the Kali era, may therefore, commemorate this event."

"The year 3102 BC thus represents the age of Manu, the first traditional king in India. Yayati, who is fifth in descent from Manu and figures also in the *Rigveda*, thus flourished (18 x 5 =) 90 years after Manu or in (3100 - 90 =) 3010 BC. Mandhatri, coming after twenty generations, has to be placed in (3100 - 20 x 18 =) 2740 BC. The period of Arjuna Kartavirya, Visvamitra, Jamadagni, Parasurama, and Harischandra can be put between (3100 - 31 x 18) =) 2542 BC, and (3100 - 33 x 18 =) 2506 BC or roughly between 2550 and 2500 BC. Sagara of Ayodhya and Dushyanta and Bharata of Hastinapura flourished between (3100 - 41 x 18 =) 2362 BC and (3100 - 44 x 18 =) 2308 BC or roughly between 2350 and 2300 BC. **Rama flourished** 65 generations after Manu, i.e. in (3100 - 65 x 18 =) **1930 BC** or roughly in 1950 BC and the famous Dasarajna war which occurred about three or four generations after Rama, in c. 1900 BC. **These dates will of course, have to be lowered by 400 years if the Bharata War is placed in c. 1000 BC.”** (pp. 273, 274)

(Book V. The Age of the Rik-Sanhita: Religion and Philosophy)

“Let us therefore draw up a clear picture of the religious conceptions and philosophical thoughts revealed in poetic garb in the *RV*, in the order of their evolution, as far as possible, before attempting to label, define or classify them. **The RV poets were deeply affected by the apparently mysterious working of the awe-inspiring forces of nature.** Their hymns reflect in places that primitive attitude of mind which looks upon all nature as a living presence, or an aggregate of animated entities. **The luminaries who follow a fixed course across the sky are the devas (lit., the shining ones) or gods.”** (p. 363)

“The horse-sacrifice (*asvamedha*) was undoubtedly performed. The **Purusha-Sukta**, does not describe an actual human sacrifice, but merely preserves, in all probability, the memory of it, as it was performed in prehistoric times.” (p. 381)

(Book V. The Age of the Rik-Sanhita: Social and Economic Conditions)

“Meat also formed a part of the dietary. The flesh of the ox, the sheep, and the goat was normally eaten, after being roasted on spits or cooked in earthenware or metal pots. Probably meat was eaten, as a rule, only on occasions of sacrifice, though such occasions were by no means rare, the domestic and the grand sacrifices being the order of the day. This explains why horse-flesh was eaten only at the horse-sacrifice to gain the strength and swiftness of the horse. The cow receives the epithet *aghnya* (not to be killed) in the *Rigveda*, and is otherwise a very valued possession. It is difficult to reconcile this with the eating of beef, but we may get some explanation if we remember the following: (1) Firstly, it was the flesh of the ox rather than of the cow that was eaten; a distinction definitely made. (ii) The flesh of the cow was (if at all) eaten at the sacrifices only, and it is well known that one sacrifices one's dearest possession to please the gods." (p. 396)

(Book VII. The Age of the Upanisads and Sutras: Social and Economic Conditions)

"But people in this age were by no means vegetarians. They ate flesh freely, not excluding even beef which was prohibited later owing to the growing reverence for the cow. **Flesh-food must be served to the Brahmanas invited to a *Sraddha* dinner,** vegetable food being allowed only in its absence. **Similarly in the ceremony of the first feeding of the child with solid food,** among the various foods enumerated in order of merit, **the flesh of a goat, partridge, or another (specified) bird, and fish come first,** boiled rice mixed with *ghi* coming last. **Similarly food offered to a guest of consequence *must not be without flesh*.**" (p. 526)

(b) **"The Age of Imperial Unity,"** first published 1951, sixth reprint 1990.

(Ch. III Rise of Magadhan Imperialism)

"As he (Nand) was ruling at the time of Alexander's invasion of 327-325 BC, the Greek writers record some facts of his power, position, and popularity. He is called by them Agrammes or Xandrames. (p. 33)

We may therefore provisionally accept the following chronology:

Bimbisara	544 - 493 BC	
Ajatasatru	493 - 462 BC	
Next four kings	462 - 430 BC	
Sisunaga and his successors	430 - 364 BC	
Nanda Dynasty	364 - 324 BC"	(p. 38)

(Ch. X The Vikrama Samvat and Sakabda)

"It is true that we have as yet no definite evidence of the existence of a King Vikramaditya who defeated the Sakas in 58 BC. But there is nothing to warrant the belief that is freely expressed that

Vikramaditya of 58 BC is a myth and there was no such king in that period."

"The era might after all have been founded by a foreigner, as stated above. But there is no inherent incongruity in the belief that King Vikramaditya founded it in 58 BC to commemorate his recovery of Ujjayini by defeating the Sakas." (pp. 156, 157)

(Ch. XVI Language and Literature)

(The Ramayana and the Mahabharata) "The essential difference of the epic from the earlier literature lies in its origin. **It arose not among the priestly classes but among traditional bards called Sutas. These Sutas also served as charioteers** who witnessed the actual battle-scenes and described them at first-hand in their ballads."

"The germs of the Mahabharata lie in the family-feud which resulted in the overthrow of the Kauravas at the hands of the Pandavas, who are represented in the epic as their cousins. **Such a great event must have given rise to many detached heroic plays which were later on strung together by some unknown poet."** (pp. 244, 245)

"But though the great epic is a compilation extending over centuries, it is ascribed to the venerable sage Vyasa, who is also credited with the authorship of the Puranas and the compilation of the Vedas."

"Thus the Mahabharata, as we have it today, was never the work of any one author nor was it written down at one time." (p. 246)

"It is therefore permissible to conclude that **the original Ramayana, in which Rama was a human being, was composed by Valmiki in the third or more probably in the fourth century BC,** and that, with the addition of Books I and VII and some passages in the other books, it assumed its present form at the end of the second century AD when Rama was already deified as an incarnation of Vishnu." (p. 254)

(Ch. XIX Religion and Philosophy: Vaishnavism)

"Vaishnavism, as the name implies, means the particular theistic religion of which Vishnu is the object of worship and devotion as the Supreme God. The germ of Vishnu's later greatness and of sectarian Vaishnavism is traceable even in the *Rigveda... But* **Vishnu was**

usually recognized as an aspect of the Sun in the Rigveda and associated in the later Vedic texts more with sacrifice than with devotion and grace." (p. 431)

"Even in the *Gita*, **Vasudeva-Krishna** laments that the magnanimous person who says 'Vasudeva is All' is rare, and that people scorn him. Vasudeva is sometimes described as a pious hypocrite, and it is only in late passages that he is represented as a friend of the Brahmanas, the originator of the Vedas, and perfectly identical with Vishnu." (p. 438)

"There are, no doubt, resemblances between the story of the child Krishna and that of the child Jesus, just as there are between the lives of Gautama and Jesus, and also Rama in Tulsi Das's work." (p. 451)

"The earliest reference to devotion to, and worship of, a personal god, out of which Vaishnavism arose, may be traced to the **Ashtadhyayi of Panini* (fifth century BC)."**

"This hero of the Yadava clan, who became the leader of a religious movement, was deified and styled Bhagavat. This process was completed by the second century BC at the latest, for an inscription on a pillar at Besnagar refers to Heliodorus, the Greek ambassador of the Indo-Greek King Antialcidas, as a devotee of Vasudeva, the 'God of gods.' In the light of Megasthene's statement referred to above we may place the foundation of the Vasudeva cult in the fourth century BC, if not much earlier still. A reference to the founder of this sect has been traced in the **Chandogya Upanishad** which refers to sage Krishna, son of Devaki, as a disciple of the *rishi* Ghora of the Angirasa Family."

"Krishna and his teacher were worshippers of the Sun. It has been pointed out that, like Ghora, **the Gita, attributed to Krishna, emphasizes the need of meditation 'at the last hour' on the 'word which knowers of the Veda call Imperishable,' and 'the Sun-coloured Being beyond the darkness' as the best means of attaining to the Supreme Celestial Being."**

"Thus the Bhagavata religion, which was propounded by Vasudeva and was the parent of later Vaishnavism, was probably

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*भक्तिः ॥ IV/3/95, वासुदेवार्जुनाभ्यां वुन् ॥ IV/3/98.

the development of Sun-worship." (pp. 432, 433)

You yourself can see that how devastating these books are which are prescribed for the study of Hindu religion in post graduate classes.

Abridgement.

Going through these descriptions it evidently appears that their writings are more corrupted than the western writers. Could you imagine a Hindu writer saying that, in a pious Vedic ceremony of *Shradh* feast, meat was compulsorily served, and even the baby feeding ceremony was started with meat feeding to the innocent baby. No Hindu can ever tolerate to hear such outrageous statements. Moreover, such a statement that the attack of ferocious wolves in Gokul made the Brajwasis to move to another village, and that Ram was only a human being and Vaivaswat Manu was in 3110 BC, shows the negativity of writer's mind.

It is unbelievable to see that all these Hindu scholars are demeaning their own religion by all means and are mindlessly going along with the ideas of the western writers. A number of places they have used the exact wordings of Max Müller and others. All along they have followed the misrepresentations of the Hindu religion, whatever the western writers have introduced in their writings.

Calling Hindu scriptures a myth, ignoring all the authentic evidences and adopting all the fabricated statements of the western orientalists, the Hindu writers were blinded with the intellectual dilemma which the Britishers have created by their intellectual trickery and preplanned diplomacy.

It is very simple to abuse or completely mutilate the meaning of any statement or verse by manipulating its letters or words. For example: someone says, "He was *skilled* like his brother in his profession." The shrewd interpreter says, "The letter 's' is a misprint, or perhaps the old typist with his shaky hand must have stroked twice on 's' by mistake. The actual meaning of that statement is that 'that man was *killed* like his brother in his profession.' It also concludes to the fact that both brothers were killed in their profession because they may have been involved in some dangerous game." Imagine! How easily a positive statement could be converted into a totally negative statement by a simple trick.

Now you can see how a small manipulation changes the entire concept of a statement. Like this, western scholars have tried to abuse every aspect of the Bhartiya history and religion by altering and manipulating the theme of the scriptures and misinterpreting the findings of ancient coins and rock edicts etc. Max Müller was the main person who liberally mutilated the translation of the Rigved. **These things are so obvious, still these Hindu scholars don't see the truth and keep on repeating the same thing over and over again.**

Take the example of the most renowned historical event of Krishn's Divine descension that happened about 5,000 years ago which every religious person of North India knows since his childhood. There are hundreds of authentic books written by a number of historical Saints on Krishn's descension and His pastimes. There are several Upnishads that tell especially about Krishn. There are thousands of verses in many Puranas that reveal the pastimes of Krishn, and the most important scripture about Krishn is the Bhagwatam which was recited by Shukdeo to the historical figure Parikçhit at the beginning of *kaliyug* in 3072 BC. In short, we have the maximum literature on Krishn. Yet, ignoring all these evidences, these Hindu writers, like parrots, keep on referring to mainly two things in regard to Krishn's historicity. They are: a *sutra* of Panini and the other one is a reference of Sage Ghora in the Çhandogya Upnishad. It is only because Max Müller and others have written that. Each and every European orientalist and their follower Hindu writers wrote exactly the same thing about Krishn without any change and used the word Vasudev Krishn.

It appears that these writers have studied only the western orientalists and never cared to study the original and authentic books and records of Bhartiya origin. **Thus, it has become like a fashion to abuse our own Vedic religion, condemn the Divineness of the Puranas, defy the date of Mahabharat war, and to blindly follow the wordings and the general chronology as stated by Jones and Max Müller with some added imaginations of their own.**

Now see the brief references of their writings which have been detailed earlier.

- The Vedas are the impassionate utterances of the primitive souls... and Narain is the god of Genesis. (pp. 374, 362)
- Nimbark was a reputed pupil of Ramanuja. (p. 387)
- Chandragupt met Alexander in Punjab in his youth. (p. 388)
- Shvetdvip or white island is the *heaven* which corresponds to the Vaikunth of Vishnu, Kailash of Shiv and Golok of Krishn. (p. 389)
- Parvati, the consort of Shiv, became a terrible goddess to be appeased by animal or even by human sacrifices. (p. 390)
- The existing Puranas can hardly be placed earlier than the Gupt period. (p. 393)
- The onrush of ferocious wolves made the people of Gokul leave for Vrindaban where Krishn established the practice of worshipping the nature. (p. 392)
- The Puranas contain the myth and legends of gods, kings and sages (a similar thing like the Iliad and the Odyssey). The Rama legend is without any historicity. (p. 392)
- Flesh-food was a must to be served at *shraddh* dinner of the *brahmans.* The first solid-food feeding of the young child had to have the flesh of a goat, bird or fish. (p. 395)
- Counting 95 generations from Vaivasvat Manu to Mahabharat war at 18 years per king and assuming 1400 BC for the Mahabharat war puts the age of Manu at (95 x 18 + 1400) 3110 BC. (p. 393)
- There is no definite evidence of King Vikramaditya of 57 BC. The era of 57 BC might have been founded by a foreigner. (pp. 395-396)
- The Bhagwat religion propounded by Vasudev was probably the development of Sun worship. (p. 398)
- Vishnu was recognized as an aspect of Sun in the Rigved. (p. 397)

- The Mahabharat as we have it today was never the work of one author nor it was written down at one time. (p. 396)

Do you see any sanity in these lines? But these are our Hindu writers who felt a pride to quote foreign writers in their writings and made it a prestigious fashion to condemn and demean their Divine inheritance... People tried to come up with new gossips and new falsehoods to show a piece of their intellectuality which had become the trend of the 20th century.

The common faults of their writings are that they: (1) made Chandragupt Maurya the contemporary of Alexander, (2) accepted the Aryan invasion fiction, (3) defaulted the date of Mahabharat and invented new chronologies, (4) showed a feeling of deep scorn against Vedic religion, Vaishnav philosophy, and showed extreme prejudice for Bhagwan Ram and Krishn and condemned Their Divine dignity, (5) criticized the Puranas, (6) paid no respect to the Vaishnav *acharyas* and *Jagadgurus*, rather, criticizingly commented and degraded their philosophies and treated them as if they were ordinary people who wrote their philosophies, (7) calling it *brahmanism* they represented a kind of conviction that the Puranas, Bhagwatam and the Vaishnav books etc. are all the made up things of the ancient *brahmans*, and (8) mythologized the Great Vikramaditya as if he never existed.

One more thing, whenever they described about the Upnishads they said that the theory of the Upnishads is that your soul (*atma*) is God, the supreme Divine reality, ***and they discredited the main theory of the personal form of God which is the main emphasis of the Upnishads.*** (Max Müller and others have repeatedly written that soul and God is only one thing.)

Thus, they created an atmosphere of total atheism and total neglect to the devotional aspects (*bhakti*) of the personal form of God with a feeling of neutrality for the Bhartiya religion and a disregard for the Divine Masters and the *acharyas*.

Whoever studies those books gets the same negative effects, and these are the books that the college students of Philosophy and Religion study to obtain their degree of Ph.D. When *they* become professor they teach the same thing whatever they have originally studied. **Thus, it has now**

become a chain reaction of teaching anti-Hindu-religious-beliefs, or more expressively, the corrupted dogmas in the name of the Hindu religion and educating a wrong history of Bharatvarsh in the colleges and the universities, and thus, creating *degree holder atheists* who could freely advocate atheism and write such books. (The one who is disrespectful towards the Vedas, Puranas and *acharyas* and criticizingly abuses them is called *nastik*, the atheist. नास्तिको वेदनिन्दकः) **That was exactly what the English people wanted, that the highly educated group of people of India should start sneering at their own religion.**

This situation has created a big rift between those who study and get a degree in Hindu Religion and History and the common people of the community. These degree holders, holding a big vanity of their knowingness, think that they know everything about Hindu religion along with the knowledge of the Upnishads, and thus, they look down on those as if they are ignorant people who go to temple and worship Ram and Krishn.

The majority of the common people of the Hindu society have a firm belief in the religion of the Puranas and the Divine scriptures, and many of them sincerely follow the path of devotion to a personal form of God. These people think that the western-style of education has polluted their intellect and has made them *degree holder atheists*, which, in fact, *is a fact*. Although such people are only in the minority, yet they hold a kind of primacy in the field of 'History and Religious Education' in the colleges and the universities, and thus, all of the new publications of the history and religious books for academic purposes, whether it is a book, or a series of books, or an encyclopedia, is all tinged and colored with the same anti-Hindu-religious-belief that was instilled in the writings of Jones etc.

There were very few sincere history writers*, mostly from South India, who gave correct dates of: (a) the Mahabharat war, (b) beginning of *kaliyug*, (c) Buddh's birth and (d) Shankaracharya's birth which are the

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***M. Krishnamachariar, Kota Venkatachalam, T.S. Narayana Sastry and Sanskrit scholar Bhagvad-datt etc.** Their historical descriptions up to the Mahabharat war are correct and are ingeniously written with lots of authentic research work. But when they describe the characteristics of Hinduism beyond the Mahabharat war their opinions tend to defy the Divinity of the Bhartiya culture. For example: Krishnamachariar in the introduction of "History of Classical Sanskrit Literature" says, "Upanisads are the expressions of philosophical concepts (p. xii). The vocabulary of the (Sanskrit) language has undergone the greatest modifications. Many new words have come in through continental borrowings from a lower stratum of language, etc." (p. xiii) key points in Indian history. But their sincere work was deluged under the current of western-oriented influence of the Indian writers, and thus, it could not get the recognition of the Government. So, it could not be included in the college syllabus and the situation remained the same.

In the section 2 of this chapter we have revealed such secret evidences which show how the British diplomats conspired to destroy our religion and history according to a well organized long term plan.

Don't we really understand that we are still under the grip of the biased intellectual fancy which the English people have introduced into our minds through their English education systems and the flooding of the English literature with all sorts of derogatory books regarding all the aspects of our religion and the history; and we are still poisoning the minds of our present generation by teaching them the same derogatory ideologies in the schools, colleges and the universities?

Even after 52 years of independence (in 1999), still similar books are being written, and the ignorant writers are still following the same atheistic dogmas of the western writers. I have seen quite a few series of books on Hinduism. All of them show their western influence, contradicting our scriptural views of the Divine greatness of the *acharyas* and the Divine personalities who appeared on the earth planet to show us the path of God realization.

The time has come that we must wake up from the 142 year (1857 to 1999) long dream of ignorance and recognize the value of our true Divine wealth which is still the solace of a true aspirant's heart in the world and which has been endowed to us (the residents of Bharatvarsh) by the descensions of the supreme God, Bhagwan Ram and Krishn. The glory of Their name, fame and virtues has already been sung in the Puranas, Upnishads and the Bhagwatam which are the Divine revelations by the eternal Divine personalities, and which have been rejuvenated and elevated by the *Jagadgurus* and the *acharyas* (of Vrindaban) who simplified the path of devotion (*bhakti*) to the loving God in their writings and introduced the true Divine love theory (of *raganuga bhakti*) for the souls of the entire world.

In the next chapter we will give you the scientific evidences related to the unbroken continuity of the Bhartiya civilization, and a comprehensive chronology of the true Bhartiya history. The existing history books that are commonly read represent the wrong chronology (as introduced by the western writers) and misrepresent the theme of Hindu religion.

The government authorities of free India should take the initiative to produce *the history of India with the correct chronology and produce the correct view of Hindu religion as explained in this book* (The True History and the Religion of India) which should be prescribed in the schools and colleges for study, and thus, it may disperse the cloud of ignorance that was created by the English people and which is still clouding a great number of intellectual brains of India. **We are not realizing the harm which we are doing to ourselves and to our nation. Such books that degrade the Divinity of our Divine religion and the Divine descensions of supreme God, Ram and Krishn, Whose Divine glory is the soul of Hindu religion, should be discarded, and our hearts should be illuminated with the consciousness of Divine love for our most beloved God Who glorifies the tenets of all of our scriptures.**

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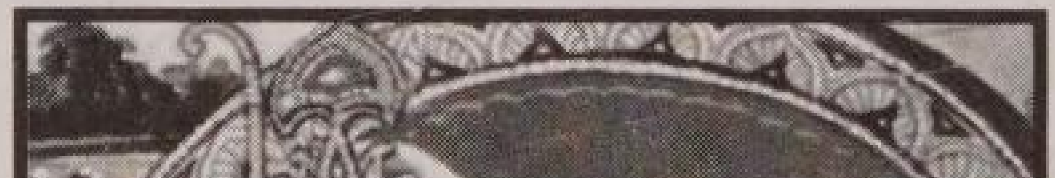
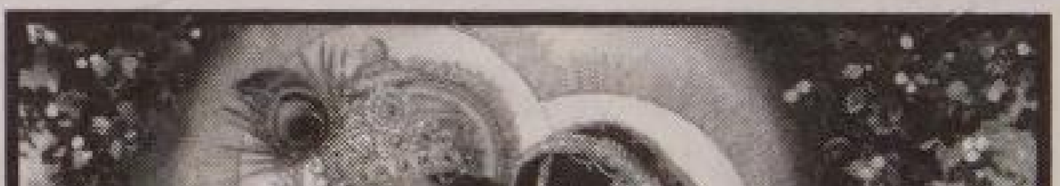
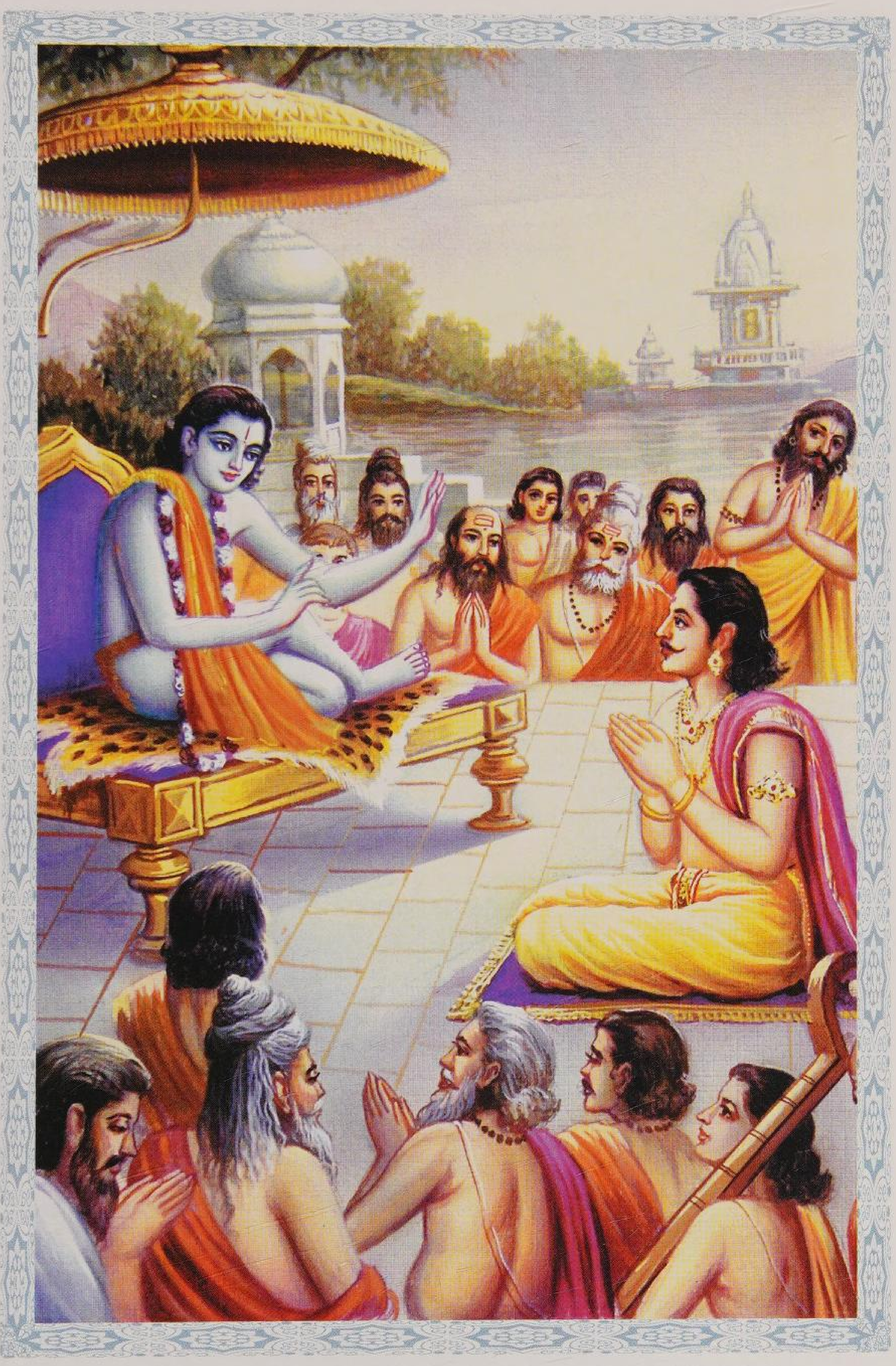


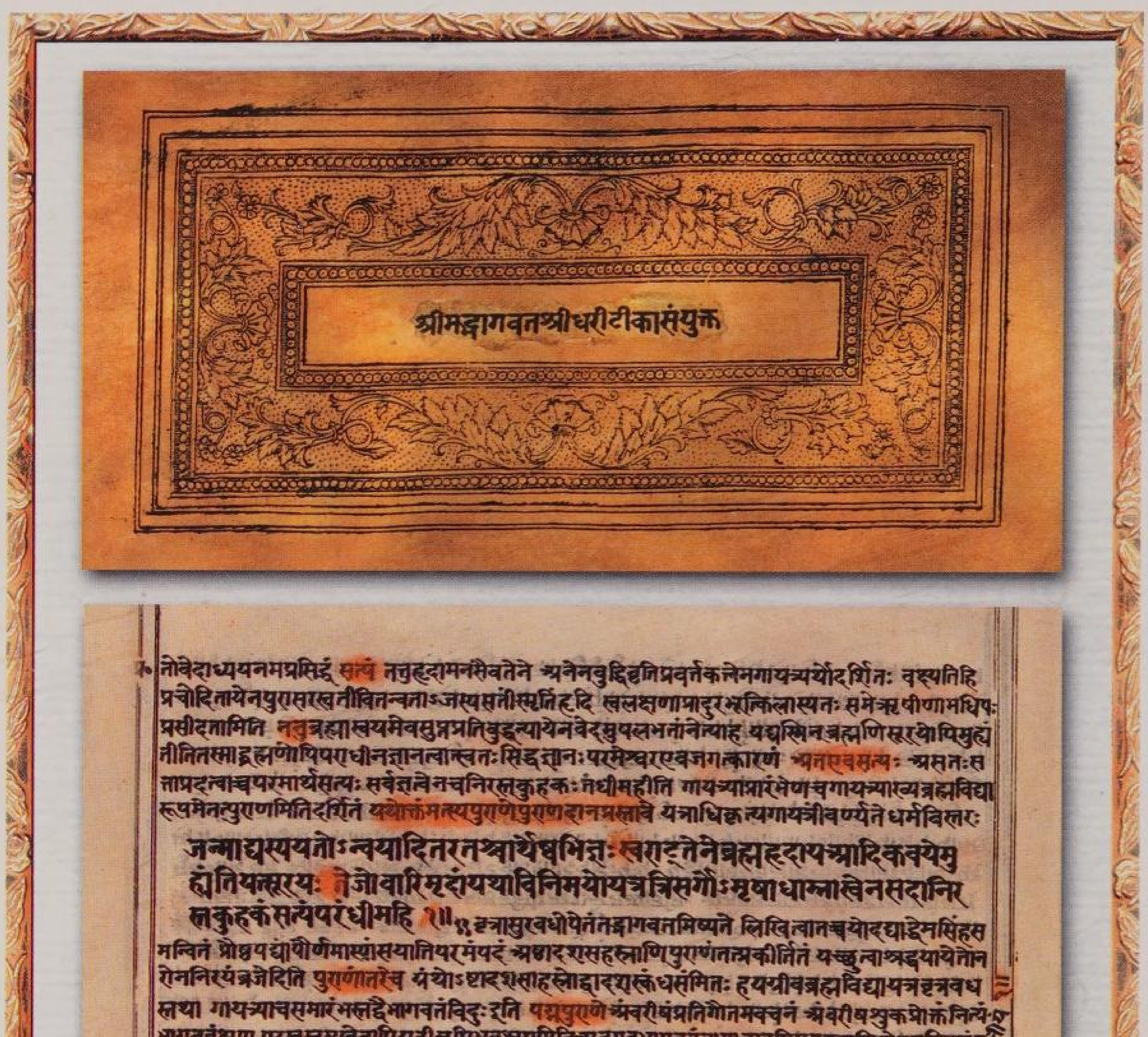


Sita Ram

Radha Krishn



Shukdeo Paramhans relating the Bhagwatam (3072 BC)



श्रीमद्भागवतश्रीधरीटीकासंयुक्त

जन्माद्यस्ययतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्तेनेब्रह्महृदायआदिकवयेमु
ह्यंतियत्सूरयः तेजोवारिमृदांयथाविनिमयोयत्रत्रिसर्गोमृषाधाम्नास्वेनसदानिर
स्तकुहकंसत्यंपरंधीमहि १॥

धर्मःप्रोज्झितकैतवोत्रपरमोनिर्मत्सराणांसतांवेद्यंवास्तवमत्रवस्तुशिवदंतापत्रयोन्मूलनं
श्रीमद्भागवतेमहामुनिकृतेकिंवापरैरीश्वरःसद्योहृद्यवरुध्यतेऽत्रकृतिभिःशुश्रूषुभिस्त

Ancient handwritten manuscript of the Bhagwatam

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥
(मुं.)

Chapter 4

The words of Krishn Himself; evaluation of the most popular theories of the world; continuity of Bhartiya civilization for 1,900 million years; and the general chronology of Bharatvarsh of 155.52 trillion years.

(1) The perfection of Hindu scriptures, the classes of Saints, and the words of Krishn Himself.

The descended Divine personalities, classes of Saints and the perfection of Hindu scriptures.

The Divine knowledge of the Hindu scriptures is always perfect and is always represented in a perfect form. As explained earlier these scriptures were originally written by the Saints and Sages themselves and later on, when a copy was needed to be rewritten, it was done under their supervision.

About 5,000 years ago Bhagwan Ved Vyas revealed all the scriptures and taught them to his most competent disciples. Time went on, population increased and more copies were made. One copy with a teacher Saint was enough to teach his disciples who were not very many in number. The disciples memorized some part and made notes of some parts of the particular scripture they were learning, whereas the disciple Saints who had Divine mind conceived the entire scripture in totality. The original written scripture was kept with the main Spiritual Master. In this way the correctness and the authenticity of the written scriptures was maintained.

A Divine personality, in general, is endowed with such a Divine knowledge that he automatically retains the understanding of the true theme of the scriptures. That's how, even if he had not academically learned the Sanskrit language, his writings were totally in coordination with the tenets of our scriptures. Just like the writings and the devotional songs of Meerabai, Kabir, Tukaram, Surdas and many more such Saints, are the perfect revelation of the devotional theory of God realization. Apart from them there are two more kinds of descended Divine personalities who appear on the earth planet with the will of God especially to help the souls on their path towards God realization.

One kind of Saints are those who help the souls in general. There were hundreds of such Saints in India. **The other kind** of descended Saints are those who specially come to re-establish the original theory of Bhartiya scriptures. They also write explanations on the Upnishads and the Gita etc. Such Saints descend from time to time. Four of them were called the "*Jagadguru.*" They were Nimbarkacharya (3000 BC), Shankaracharya (509 BC), Ramanujacharya (1017 AD) and Madhvacharya (13th C. AD). Vallabhacharya (1478) also wrote his explanations on the Upnishads and the Gita, and the disciple of Chaitanya Mahaprabhu, Jeev Goswami, detailed the theory of the loving aspect of the supreme God as in the Upnishads and the Bhagwatam.

There are three aspects of God: The *nirgun nirakar* (formless aspect); the almighty aspect, like God Vishnu, Shiv, Durga etc.; and the Divine love aspect, like Bhagwan Ram and Krishn. **Accordingly there are three *classes* of Saints: (1) Those who represent the *nirakar* (impersonal) aspect of God in the world are called *gyani* Saints and they teach the path of total renunciation, surrender to God and *yogic* practices. (2) Those who represent the Divine dignity of almighty God are called the *bhakt* Saints and they teach the path of *bhakti*, and (3) those who represent the intimate form of Divine love of God**

are called *bhakt* or *rasik* Saints and they teach the path of *bhakti* with loving adoration to Ram or Krishn.

Since early 19th century the devotional practices for all the three aspects of God were muddled up and the writings of the *Jagadgurus* were not correctly interpreted, and thus, the practical side of the devotion was branching out in so many directions. But the absolute Divine Grace of supreme God Graced the land of Bharatvarsh with such a Divine personality who dispelled such confusions with his teachings and whose Divine dignity was recognized by the learned *pandits* of India who praised their luck to have honored him as the "supreme *Jagadguru*" of this age. He is Jagadguru Shree Kripaluji Maharaj who is the fifth *Jagadguru* in the last 5,000 years.

Thus, we see that the purity and the authenticity of Bhartiya scriptures is protected by God Himself and is fully maintained by our descended Divine personalities. Regarding the maintenance of their literal accuracy, we may give you an example: A great Saint Shridhar Swami (whose interpretation of the Bhagwatam is most famous and is well known to all the Vaishnav scholars), noticed a copying mistake in a verse of the Bhagwatam. He rectified the mistake with its clarification. The rectification was, "आरभ्यभवतोजन्मयावन्नंदाभिषेचनं एतद्वर्षसहस्रं तु शतंपंचदशोत्तरं २६॥ कलियुगावांतरविशेषंवक्तुमाह आरभ्येत्यादिना वर्षसहस्रंपंचदशोत्तरंशतंचेतिकयापिविवक्षयाऽवांतरसंख्येयं वस्तुत परीक्षिन्नंदयोरंतरं द्वाभ्यां न्यूनंवर्षाणांसार्द्धसहस्रंभवति यतः परीक्षित्समकालंमागधंमार्ज्जारिमारभ्यरिपुंजयांताविंशतिराजानः सहस्रसंवत्सरंभोक्ष्यंतीत्युक्तंनवमस्कंधेयेबार्हद्रथभूपालाभाव्याःसाहस्रवत्सरमितिततःपंचप्रद्योतना अष्टत्रिंशोत्तरंशतं शिशुनागाश्चषष्ठ्युत्तरशतत्रयंभोक्ष्यंतिपृथिवीमित्यत्रैवोक्तत्वात् २६ ॥"

The mistake in the verse 12/2/26 was, that the total number of the years from the birth of Parikçhit (right after the Mahabharat war) up to the coronation of Nand was mentioned to be 1,115 years. **Shridhar Swami clarifies the mistake and writes** that after the Mahabharat war Brihadrath dynasty ruled about 1,000 years, Pradyot dynasty ruled for 138 years, Shishunag dynasty ruled for 360 years, and after that Nand was coronated. So the period between the birth of Parikçhit (the Mahabharat war) and the coronation of Nand should be 1,500 years in round figures, not 1,115 years.

The words of the supreme God Krishn Himself which He said about 5,100 years ago.

श्रीभगवानुवाच

"कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता। मयाऽऽदौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ॥ 3 ॥
तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा। ततो भृग्वादयोऽगृह्णन् सप्त ब्रह्ममहर्षयः ॥ 4 ॥
तेभ्यः पितृभ्यस्तत्पुत्रां देवदानवगुह्यकाः। मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः ॥ 5 ॥
याभिर्भूतानि भिद्यन्ते भूतानां मतयस्तथा। यथाप्रकृति सर्वेषां चित्रा वाचः स्रवन्ति हि ॥ 7 ॥
एवं प्रकृतिवैचित्र्याद् भिद्यन्ते मतयो नृणाम्। पारम्पर्येण केषाञ्चित् पारवण्डमतयोऽपरे ॥ 8 ॥
मन्मायामोहितधियः पुरुषाः पुरुषर्षभ। श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि ॥ 9 ॥"
(भा. 11/14)

Before leaving this earth planet, supreme God Krishn gave all kinds of devotional teachings to Uddhao which were reproduced by Ved Vyas who was during the time of Krishn. He was one of the twenty-four descensions of God. So, being omniscient and omniclairvoyant, he saw and heard every word that Krishn said to Uddhao. For the good of the souls he revealed all of the teachings of Krishn in the Bhagwatam. The above verses are just a brief section of one of His teachings. Krishn says to Uddhao,

> "In the beginning of this *kalp* I revived the mind of Brahma with the knowledge of the Vedas which contained My devotion *(bhakti)*, because the Vedic knowledge was destroyed (with the destruction of *bhu, bhuv* and *swah lokas)* during the *kalp pralaya**. Brahma then transferred that knowledge to Swayambhuv Manu and the Rishis and Sages (Atri, Pulastya, Angira, Mareechi, Pulah, Kratu, Bhrigu, Vashishth, Dakçh and Narad). From them the celestial gods and the people of the earth planet received the knowledge of the Vedas."
>
> "People of the world have their own nature and mentality and are possessed with the effects of their own good and bad conditioned reflexes. Thus, according to their bent of the mind, they misinterpret

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***One day of Brahma is called a *kalp* which is 4,320 million years. At the end of every *kalp* the earth planet along with the three celestial abodes called *bhu, bhuv* and *swah* (the abode of god Indra) enter into a transition state. This is called *kalp pralaya.* At the beginning of the next *kalp* they are again restored to their original shape as they were before.**

the meaning of the Vedic verses and relate it to others. (Vedic knowledge is Divine so it needs to be learned from a Divine personality.) Because of such materialistic interpretations of the Vedas many kinds of hypocritical faiths develop in the world and people follow them. The *maya* (material power) has deluded the minds of the people, so they (reject and deform the true path to God and) produce their own cultivated fictions about the path to God."

"न साधयति मां योगो न सांख्यं धर्म उद्धव। न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता॥
भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियःसताम्। भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात्॥
धर्मःसत्यदयोपेतो विद्या वा तपसान्विता। मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि॥
कथं विना रोमहर्षं द्रवता वा चेतसा विना। विनाऽऽनन्दाश्रुकलया शुध्येद् भक्त्या विनाऽऽशयः॥"
(भा. 11/16/20-23)

Bhagwan Krishn further says,

"Uddhao! Knowledge of the self, *yog,* study of the Upnishads and Vedic *dharm* are only the methods of evolving the *sattvic* qualities of the mind. They don't unite a soul with Me (so he remains bereft of My Grace). *Bhakti* alone is capable of bringing a soul close to Me (20). Only through selfless *bhakti* I am attainable. I am everything for My devotees and My devotees are most loving to Me. My devotion is so powerful that it elevates a soul even from his most fallen state (21). Selfless observance of *dharm* and the advanced practices of *yog* and *gyan* with full renunciation are unable to completely purify the heart of a practitioner unless he does My selfless *bhakti* (22). How could the eternal dirt of the heart be removed without the tears of love in My loving remembrance. Such a devotion, which melts the heart of a devotee with the warmth of My love and thrills his being with the excitement of My love, purifies his heart very soon (23)."

See a verse from the Gita,

"ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्॥"

Bhagwan Krishn says, "Any sincere soul of the world if he selflessly adores and surrenders to any Divine form, I reveal Myself in the same form to him because all the forms of God are My form."

In the scriptures and the Puranas all the forms of God are described. Choose any form you like, surrender to Him, worship Him, truly long for Him and trust Him, and you will receive the Divine Grace, which will make you God realized and you will become Divine forever. **How simple and universal this Divine truth is, which is free from all kinds of religious dogmas and, which is the direct path of devotion to God. It could be adopted by any soul of any country of the world and receive God realization. This is the universal Hindu religion called Sanatan Dharm that was established by the supreme God Himself for the benefit of the entire population of the world.** Thousands of those who followed this path received God realization as it is evident from the historical records of the Indian Saints.

The science of creation in the scriptures: Hindu scriptures also reveal the scientific axioms that are extremely helpful in the research and the development of science. The Upnishads and the Bhagwatam tell the sequence-wise procedure of the creation of the universe that determines the exact model and the working of the universe. The process of the evolution of the souls on the earth planet, and the cycle of the 'time' energy is also described. But, because of the adverse expatiations about the Upnishads and the Puranas, the intelligentsia of the world as well as the researchers of the physical sciences, being skeptical of Hindu religion, never thought of using the scientific knowledge of the Upnishads and the Puranas to promote their study and researches in the right direction.

As a result, hundreds of scientists working for millions of hours and spending billions of dollars in their research works are not yet finding the true direction of their research and are still going towards an unknown and unidentified goal like a confused person walking and looking for directions in a cloudy dark night in a lonely desert. Scientists of the world are now beginning to believe that the more they probe into the mysteries of the universe the more they understand the littleness of their understanding.

Had they trusted the Divine greatness of our scriptures, they would have done a lot better and the situation would have been entirely different than it is today. The scientific achievements of the world would have been much more positive, productive and directed towards the right direction. **It was a great irreparable loss to the world.**

* * *

(2) The most popular scientific theories of the world. The West was bereft of the true knowledge of God, it knew only mythologies.

Scientists of the world had no preconceived theory or any definite guideline on which to proceed. Following the principle of trial and error they started working in various fields. Based on their insufficient findings, when they discovered something, they formulated a theory out of their own imagination that it might have been that way. Thus, the actual scientific findings which they discovered out of their hard labor and sincere efforts may have been correct, but the theories that they formulated were based on their imaginations, and their imaginations were conditioned to the limitations of their own understanding. Thus, the theories, that are in some way related to the creation or evolution of the world and are beyond the scope of their direct experiments, are not correct.

The evolution theory.

One thing we must know is that most of the scientists, archaeologists and geologists, who directly deal with the natural phenomena all the time in their life, do not believe in God; because the dogmatic God of the Bible does not appeal to their intellect and they are mostly unaware of the universal Graciousness of the Hindu religion. So, they don't want to bring God into their theory. It is like a primitive man, who is supposed to be intelligent in his community, comes to a town for the first time and sees a factory and he tries to establish a theory that all the machines of a factory run on their own without any other 'power,' and gives his argument that he himself has seen them running on their own and producing a number of toys. Similarly, many incorrect theories were produced in the world.

The Theory of Evolution was originally introduced by the early thinkers and it was further emphasized by Darwin when he first produced his book called the "Origin of Species" in 1859. Later on some more people added their theories to the evolution theory of mankind.

General concept of the evolution theory.

It tells that about three and a half billion years ago some microorganisms like bacteria originated and took the shape of amoeba (microscopic unicellular protozoa), and from that all the plants, trees, worms and animals were evolved. Mammals, birds, fish and reptiles were all evolved from *aquatic worms* about 600 million years ago.

The very first **Primates** appeared about 70 million years ago who were fruit eating, tree living shrews (like mice). They became monkeys around 40 million years ago, apes around 20 million years ago, gorillas around 8 million years ago, and then chimpanzees around 5 million years ago. Then came an amazing change. The semi-erect walking habit of gorillas and chimpanzees changed, their spinal curvature was straightened, proportion of arms and legs was corrected, foot formation was modified, size of the brain was increased, position of the head was adjusted in order to see straight, and, around 4 million years ago, they were transformed into bipeds who could walk on two feet and were called the first **Hominids.** Then final refinements happened. Their dental structure was fully modified and the size and the length of their teeth was adjusted. Their brain nerve cells were increased and it went through specialized development to enhance its capabilities, and between 1,500,000 and 300,000 years ago, they adopted a human shape and were called **Homo erectus**. Between 400,000 and 250,000 years ago Homo erectus evolved into Homo sapiens. By 100,000 years ago they evolved into modern man, and were called **Homo sapiens sapiens**. They first appeared in Africa and Asia about 100,000 years ago. Then they showed up in Europe around 40,000 to 35,000 years ago, America 30,000 years ago and Australia 25,000 years ago. Their brain size was almost double than that of the gorillas. Homo erectus used hunting tools, made fire and used skin garments. That's the theory of human evolution.

The theorists use certain terms to express their process of evolution, like: **natural selection, adaptation, recombination (of genes), genetic drift** and **mutation.**

Natural selection means that, in a particular environmental situation of natural living, the weak, sick and inefficient beings don't survive, only the strong and the fittest survive; and thus, they adapt to the conditions of their environment. In this process of 'natural selection of the fittest,' and their gradual **adaptation** to the living conditions, many new species are formed and developed, like an ancient cat becomes a tiger.

Although randomly, but sometimes, in the beginning of the reproduction period of the offspring, it happens that the genes of parents are combined in an irregular pattern that changes the form of the offspring. This transformation procedure develops a new kind of species. This is called '**recombination**.' Another statement of the theory of evolution is that, as a natural process, the genetic composition of one living population to another is somewhat different. Also, the smaller the population is, the greater is the tendency of such a variation in the genes. It is called the '**genetic drift**.' These changes in the genes (when transmitted to their offsprings) form an altered state of DNA sequence in the newborn young. Frequent happening of such *mutations*, in the long run, change the form and the nature of their young and in this way a new species is born. These '**mutations**' are supposed to be the main cause of the creation of the various species of the world. **So tree living mice (ancient shrews) become squirrels, and another group of similar shrews become very tiny monkeys; then regular monkeys, and so on.**

According to this theory: (a) Fish or aquatic animals, when exposed to the grounds, developed a need to breathe properly, so they developed a lung-like structure and became frogs (an amphibian). These frogs kept on jumping all the time and disturbing the atmosphere, so the nature pushed them down and they became reptiles like lizards, snakes and crocodiles. Tired of their slow motion they then evolved into running dinosaurs, from a miniature size to a real monstrous size. Feeling great they stamped the grounds of Asia, Europe and America when an unknown natural calamity happened and all the big dinosaurs died around 65 million years ago. They lived between 250 to 65 million years ago.

(b) A few fossils dating 140 to 120 million years ago were found mostly in Germany and one near London. They were believed to be about the size of a medium to large crow and of an estimated body weight of 200 to 500 grams. They were named 'Archaeopteryx' and had two legs and a feathered wing-like structure with claws on their wings, and dinosaur-like mouth and teeth. On that basis, the theorists formed the idea that dinosaurs became birds, but which bird was the first, they didn't know, and how did they shrink to hummingbird size, they also don't know. Thus, according to their theory, a whole hoard of thousands of kinds of birds were formed whose very remote ancestor was a frog.

(c) Certain walking animals (of the ground) when exposed to sea waters were transformed to dolphins and whales. (d) Some kind of primitive cat (which no longer exists) developed into tigers and lions, but in certain circumstances it remained short and became the modern domestic cat. (e) An unknown 55 million year old skeleton of a big dog- like animal, which they named 'Hyracotherium,' was the first ancestor of all the donkeys, horses, zebras and other hoofed animals; and so on.

These descriptions are quite amusing and could make a good children's movie: It would be interesting to watch a fish jumping out of the water and falling on the ground. Struggling to breathe and survive, it transforms into a frog, and, jumping proudly, starts wandering around. But its pride is flattened and it becomes a reptile. Disgusted with slow movement he looks up, his desire is fulfilled and he becomes the largest animal of the world, the dinosaur. Grandly walking on the surface of the earth he enjoys dominancy. There were also some more dinosaurs who were much smaller in size. They felt little, so they looked up to the sky which was a new territory to explore. They ran, jumped and took off, as they had now become birds, and now they were hovering upon those monstrous dinosaurs. Flying high in the sky they multiplied into thousands of kinds of species of birds.

On the other side, some walking animals look to the sea water and jump into it in excitement. Their legs disappear, and they are now transformed into whales and dolphins. Again, an ancient (and extinct) bobcat grows big and fierce, and turns into a roaring lion. On the other side, an ancient big dog-size skeleton, buried from the time of dinosaurs, slowly comes to life, looks around and becomes a donkey. He grazes around, walks, runs, desires to run faster and is transformed into a swift horse. In the meantime a tiger sees him and charges upon him, and the whole atmosphere is filled with the hunting and killing scenes and the roaring sound of the tiger where the vultures (the descendents of the dinosaur) are sitting on the nearby trees waiting for the kill so they can feast upon the carcass. The scene ends, depicting the same formula of the 'survival of the fittest' and the ideology of 'natural selection' of the theory of evolution.

Comments.

Now coming to the technical aspects of this theory, you should know that the very basis of the theory is unscientific.

(1) The first born one-cell microorganism may only grow bigger but it can never produce sense organs on its own. It is impossible, because it has no such impulse to observe the outside world. Senses are never evolved through the evolution process. The impulse to see or hear or taste or smell or touch is not inherent in the body tissues. They are the natural impulses of a being who already has his senses and already has a developed mind. It means that a being has to have an eye and a mind first, only then could he desire to see more and better. If you say, how do the blind-by-birth people desire to see? It is because they already have eyeballs, they see dreams and they hear of the visual world from the people around them. Someone might ask, then how do the senses happen to exist in a being? The answer to this question is in the Hindu philosophy of soul and its reincarnation. One has to study to understand it.

(2) The adaptation or natural selection process can only effect a change in the body color or a slight change in the appearance of the body, like, Japanese, Indians and Europeans, etc. That's all. It cannot tend to create new species. See the human beings around the world in various environmental situations. You can't find a group of human beings who would have started a new human species with a strange body and behavior.

(3) Technically the mutation process has a very narrow margin of DNA alteration. So it is unable to create brand new species. It could only multiply the number of species of only one category like the various species of tigers and lions. A tiger cannot produce the species of wolves or dogs or bison. This technical discrepancy crumbles the whole theory of evolution.

The theorists don't even know as to who was the ancestor of the most famous animal, the elephant, or how was the first fish born, or why and how the reptiles became mammals, or how did a dinosaur become a bird, or which one was the first kind of bird.

If natural selection causes various species to evolve then how are there hundreds of species of sea animals found in a small area of sea water when there is not much change in that environment?

There is not so much frequency of environmental changes in the world except the weather-related changes. Then, why and how did one million varieties of insects, about 100,000 varieties of flies, 300,000 kinds of beetles, 20,000 kinds of bees and ants, 3,800 kinds of frogs and about 20,000 kinds of fish appear on the earth? Not only that, the theorists don't know how the flowering trees and bushes appeared in the world. There are at least 20,000 varieties of orchids, 2,000 varieties of cactuses and hundreds of thousands of kinds of other flowers.

There are hundreds of such questions to which the theory of evolution has no answer. When it says that the inner urge of a being to accommodate to the new situation causes a change in the body formation, then why has the evolution now stopped? The intellectual work load of a human being has increased to at least fifty times more than it was 6,000 years ago. But a human being still has the same size of brain as it had before. It didn't increase with the increased requirement; moreover there is no sign of the development of any new arm in the human body when physical activity is also tremendously increased as compared to the earlier days. It would have been handy to have four hands so the modern man could work on two computers at the same time, and could work better and faster in the kitchen or in the office.

In fact, these theorists try not to accept the Divine facts of 'life and the soul' even if they know the weakness of their theory, and thus, these theories remain only the intellectual suppositions without any substantial truth behind them. No scientist has ever tried to bring the life back into a dead animal, or to create a live worm out of a tiny piece of wood by keeping it in a test tube and trying his skills; because the scientists know in their inner conscience that the 'life factor' is not a physical property; it is in some way related to God. Still, because of their self-persistence, they don't accept the presence and the control of God without which all such theories are incomplete and they remain only as intellectual dogmas.

There is a complete science of the characteristics of soul and mind, and also about the inherent instincts of an animal and the nature and the consequence of the actions of mankind. Unless one knows these facts, he can never write a correct theory about human or animal creation. You can't just connect a human being with a monkey.

The science of instinct, desire, and *karm*. The animal world is strictly predominated with their individual inherent instincts related to their eating, mating and living habits. There are no premeditated robbers or burglars in the regular animal world, and there are no such animals who mate with the same sex. So, they don't commit sin or do good deed; they only follow their instincts. For example, they kill but they don't murder. Whereas every action of a human being is followed by his personal will and desire, so it is classified as: evil, bad, selfish, good and devotional; and it is fructified accordingly.

This is the main difference between an animal and a human. **A human being is not the consequence of any kind of evolution procedure.** He has his own personal characteristics and destiny that could be as great as becoming a God realized Saint. But an animal, no matter how gross or how intelligent he is (from a donkey to the most intelligent being of the animal world, an elephant or a chimpanzee), he is bound to live and die and remain in the animal world until his soul is born in a human family. **The working of the animal world is based only on their instincts, and the working of the world of the human beings is based on their personal desires which creates various**

classes of *karmas* of an individual. Thus, both are entirely separate worlds. They cannot be mixed together. It has already been explained that the general evolution theory is based on intellectual speculations. It has several unanswered questions with no input of any scientific explanation behind it. Thus both the theories, the evolution theory in general and the human evolution theory, do not hold any weight, and are thus the ideologies.

The findings of the skulls. Some stray skulls and skeletal bones have been found, like the one found in Java (called the Java man) in 1891, and some skeletal bones near Peking (called the Peking man) in 1929, having their estimated height of 5'2" and 5'7" respectively and being between 400,000 to 700,000 years old. A 1.5 million year old skull was also found in Kenya (Africa), and a few more here and there.

Such findings only denote the existence of some kind of primitive people of those days; and even now we have all kinds of primitive people living in the remote jungles of the world everywhere. Even if you examine the skulls of the civilized people of today, the skulls of the people of different countries and different races will differ in formation which has no concern with the human evolution.

Still today all kinds of monkeys, apes, gorillas and chimpanzees are found in the world, and sometimes some kind of primitive tribes become extinct and some new tribe may emerge in time. So, if you collect the skulls of all kinds of gorillas and chimpanzees and all kinds of skulls of the primitive tribes of today, you can easily categorize them in a certain order of improvement. But it definitely wouldn't mean an evolutionary development, because they all exist in the same age. *It would only show the racial differences of the same period.* **Thus, the findings of the skulls of various kinds and classes of brain improvements and the improvements in the formation of the skull are not the evidence of human evolution which is wrongly taken by the researchers and the scientists. These are the racial differences of primitive, more primitive or less primitive kinds of tribes who lived on the earth planet in the different parts of the world.** They still do exist in the modern age in the remote areas of the civilized world in the same country. There is a famous story in Fiji Islands that, about 150 years ago, when the first missionary went to preach Christianity, he was eaten up by the native cannibals of Fiji; and still there are cannibals in Asia, Africa and many other countries also. They also have their body and brain like modern human beings.

Stone Age and Iron Age concept.

On the same topic we can also discuss about the concept of the Stone Age and the Iron Age. In 1836 a Danish archaeologist Christian Thomsen published his work on the three age theory of Stone Age, Bronze Age and Iron Age. He used the evidence of the prehistoric materials of Scandinavia and France. Considering the kind of materials used for weapons and implements, he tried to ascertain the stages of the development of the civilizations. During the 19th and 20th century some theorists presented their views with varying opinions, generally telling that the Stone Age was between two million years and 3000 BC; and the Iron Age was between 3500 and 1000 BC, or 1500 and 1000 BC in Asia, Europe, Middle East and Africa. But the Stone Age concept crumbles with this very fact that in the 1700's when European explorers reached Australia and Tasmania they discovered that the Aborigines over there were still making stone tools for hunting. It is also discovered that a few native groups of Australia and New Guinea are still in the Stone Age. However, the Iron Age concept may be correct for the Gulf countries, Asia or Europe etc., *but not for India*; because we have detailed descriptions of the royal palaces in Dwarika city (about 3200 BC) and also about the weapons of the precontrolled radiant energy that were used in the Mahabharat war (3139 BC).

General relativity of Einstein, and the hypothetical theories of creation (Big Bang and the inflationary universe).

Newton. In 1687 Newton discovered 'gravity' which was simple to understand. He formulated the physical laws and detailed his theory known as the Newtonian physics which is still being used in general classical physics and is good enough to determine the gravitational and astronomical situations of our planetary system and our galaxy.

Einstein.

In 1916 Albert Einstein (1879-1955) produced his major work, the theory of general relativity, in which he presented complex equations that showed the characteristics and the relativity of 'space' and 'time' in various situations. He was a kind-hearted man, did many humanitarian works, believed in the existence of God, played violin for relaxation, was born in Germany and died in Princeton, USA.

He said that time does not always tick the same everywhere in the universe. It ticks much slower where there is strong gravity and it also slows down at extremely high velocity. It means that the time-length of one hour on the earth planet will be less as compared to the time-length of one hour on a larger and massive planet. He said that the space is curved to some extent, which is related to the presence of the density of energy in the universe. His definition of gravity was different than Newton's. He said that gravity is not a force that is contained in the mass; it is the effect of the distortion that is caused in the space-time continuum by the presence of a mass. It means that the existence of a massive object (of any size) creates a derangement in the smoothness of the space and this distortion gives rise to the gravitational force that appears to be coming from the object. His other important aspect of the general relativity was that the light rays do not always move in a straight line. They bend when passing by a star or any planet.

He also mentioned about the black holes which are non-shiny bodies in the space with such a strong gravitational force that even light cannot escape from them. It is absorbed into them. That's why they are called black holes. Prior to his *general theory of relativity* he also produced his *special theory of relativity* in 1905 in which he told about the relation of energy with the matter. He said that matter is a 'form' of energy which may be reconverted into energy. He represented this fact with his famous formula $E = mc^2$, where the amount of energy (E) equals to the mass (m) multiplied by the square of the velocity of light (c^2). Max Planck had developed a theory in 1900 that the energy released from the atoms is not a continuum, but rather exists in small quantas (portions). Einstein further developed this theory and said that light is composed of individual quantas (called photons) that have a particle/wave-like dual behavior.

Einstein believed in a steady and static universe. In his equations, to ensure the stability of the universe and to avoid the possibility of the firm gravitational attractions causing the universe to collapse some day under its own mass, he added an extra word to his equations, the **'cosmological term.'** He postulated about a new long-range force throughout the space that reacts as antigravity and holds the universe in its static state, and that antigravity could be the effect of some unknown energy that resides in the empty space. Because it was unfluctuated and constant and it was on the cosmic level, so it was called the **'cosmological constant.'**

In 1929 Edwin P. Hubble proclaimed that the universe is expanding and that the galaxies are moving farther away from each other. Einstein was already finding the clues of a dynamic universe in his own equations instead of a static universe, so, when he heard about the discovery of an expanding universe, he dropped his concept of 'cosmological constant' like a hot potato and threw it in the trash can, calling it the biggest blunder of his life. Later on, the Big Bang theory speculated that the rate of the expansion of the universe would slow down over time and eventually it may come to a stop.

Quantum mechanics.

The quantum theory deals with the behavior of atomic and subatomic particles which have dual particle/wave-like characteristics. **Photons, electrons, protons, neutrons**, the subparticles like **quarks, antiquarks**; they all have dual behavior. They are particles or quantas of energy so they act like a smoothly moving particle, but any kind of even minor interference causes them to act in a wavy motion and in an unpredictable direction. There is always some kind of interference in the space everywhere, so there is always an uncertainty in measuring their exact location at a particular moment. Thus, the **fundamental uncertainty of the behavior of the particles has become the principle of quantum mechanics.**

This uncertainty is sometimes quite large. For example: The uncertainty behavior of an electron in an atom is about the size of the atom it is orbiting. It means that it can never be predicted where it would be at a particular moment because it doesn't follow any definite orbit. Inside the atom they behave more like waves, but when they are outside of the atom they behave more like a particle but they are subjected to wave-like behavior at any time. The largeness of quantum uncertainty varies in different situations. Apart from the particles, the composite bodies like atoms and molecules also have a wave-like property and are governed by the same laws of particle-wave mechanics.

Quantum theory predicts that a whole lot of virtual particles may pop up any time in empty space. These particles disappear so quickly (due to the uncertainty principle) that they cannot be measured directly. However, their assumed existence is required for theoretical calculations. These particles always appear as particle/antiparticle pairs in order to conserve all types of charges (such as the common +/- electric charge) and may have every possible wavelength. Such a **probability** with added **uncertainty** in the quantum theory makes all the known and unknown particles act, react, and interact in any form and manner and create any kind of energy, or gravitational or anti-gravitational effect in the universe. The quantum theory also predicts that energy itself (in its initial form) may have gravitational or anti-gravitational force, but there is no explicit gravitational theory in quantum mechanics.

The hypothesis of the Big Bang and the inflationary theories as postulated by George Gamow and Alan Guth, etc.

In the Big Bang model, the universe expands with violent force. Like a loaf of rising raisin bread, this homogeneous and isotropic expansion spreads its inner concentrated contents all over. But, the description of its inflationary aspect is much beyond that. It is a kind of brain-freezing and mind-stretching description of the happenings, and its related figures may scatter the wits of a thoughtful person if he really tries to conceive the logicality of the event. To start with: Try to imagine that after the (Big Bang) Planck time, when the universe was trillions of times smaller than a proton, the energy contained in it may have inflated it to a span of 100,000 light-years, and that also in less than a trillion-trillionth of a second (one light-year = 365 x 24 x 60 x 60 x 186,000 miles).

There are certain technical drawbacks of this theory: How did it start? They don't know. How was it controlled? They don't know. What was the character and kind of the prime energy? They

don't know. Why did it start? They don't know. Why didn't it start earlier? They don't know. And what is the ultimate destiny? They don't know. Like this there are hundreds of questions to which these theories give no answer.

These are the theories of the creation of the universe which are still being accepted in the world of the physicists with some modifications and alterations because they have no true guideline to work on. Now see the whole thing.

The classical Big Bang theory: In 1948 George Gamow with his two colleagues created a theory that the universe began with the explosion or outburst of an extremely condensed matter. They called it 'ylem.' Its density was a billion times more than that of water, and the temperature was 100 billion Kelvin. They called it the Hot Big Bang or Big Bang.

The Big Bang theory was based on the discovery of the constantly expanding universe by Hubble. It doesn't explain at all how it started. After a presumed start, it says what happened after that. Their hypothetical condensed matter 'ylem' was in a 'big squeeze' and it was in an extremely tiny form. **The hypothesis of the theory is like this:**

1/100th second up to 1 second. The highly concentrated ylem exploded and it began to expand very fast. The particle/antiparticle pairs such as neutrino/antineutrino, electron/positron and nucleon/antinucleon (neutrons and protons are called nucleons) appeared and annihilated each other to form photons. (Since quarks were not postulated to exist until 1964, they are not mentioned in this theory.) According to this theory there should have been exactly equal number of particles and antiparticles in the universe, and thus, in this procedure, the formation of atoms was not possible, because the formation of the atoms needs variation in the nature, size and the quantity of the particles. (But the observed universe is almost entirely made up of particles only, and this is one of the biggest drawbacks in the elementary Big Bang theory.)

The mini universe kept on expanding and cooling at a very fast rate. At about 1 second of expansion the temperature dropped from 100 billion Kelvin to about 10 billion Kelvin (10^{10}K). There is no mention of any kind of space in the original Big Bang theory.

1 second to 4 minutes. The temperature at one second was 10 billion Kelvin, at 15 seconds it dropped to 3 billion Kelvin, and at about 4 minutes it dropped to much less than 1 billion Kelvin. Free (negative charge) electrons began to annihilate the (positive charge) positrons, forming an abundance of photons in the universe. (Annihilation is: when an ordinary particle collides with its antiparticle, the two particles merge or destroy each other, thus forming a new particle or releasing the energy only.)

4 minutes to 500,000 years. After about 30 minutes, the temperature drops to 300 million Kelvin. The temperature further drops down. Up till then there was chaos from the annihilation of the particles which were joining, breaking, dissolving, reappearing, rejoining and reconstructing their final shape that had made the universe look fully opaque.

The universe now evolves on its own. The temperature between 300,000 and 500,000 years drops to 3000K; most of the matter is changed into lightweight atomic form, the radiant energy is produced and the universe becomes transparent as it is today. Later on, in billions of years, proper galaxies and their clusters were formed. The universe was still expanding but at a much slower rate.

The inflationary (or the new inflationary) theory.

According to the findings of the scientists, the universe of today has a large scale uniformity to a greater extent in the distribution of the matter, and the second thing is that the 2.7K temperature is found almost everywhere in the observed universe (called the cosmic microwave background radiation) in a homogeneous style. It was the presumption of some scientists that the Big Bang style of expansion of the universe could not have produced such a uniform effect. So, in 1980, a new theory called the *inflationary theory* was introduced by Alan Guth which he presented in a seminar and wrote in his articles in the scientific journals. The main unresolved issue of this theory was that it didn't definitely show how the inflation would stop. Andrei Linde at Moscow University and Paul Steinhardt at the University of Pennsylvania worked on this theory and tried to compromise the inflation problem by modifying the properties of the hypothetical higgs field. By 1982 the new or revised inflationary theory was introduced. Since then some more scientists added their revisions and corrections to the theory. The final book "The Inflationary Universe: The Quest for a New Theory of Cosmic Origins" by Alan Guth came out as late as 1997.

The inflationary idea seems to be taken from the blowing of a balloon when a boy excitedly blows it very fast in the beginning but when he is a little out of breath he blows it slowly. **The inflationary theory, which is a kind of big insert in the Big Bang theory, cuts in from the very beginning to only a fraction of a second**, then it follows the normal Big Bang pattern.

A figure 10^{-43} second was created as an ad hoc assumption and was called the 'Planck time' which was the starting time of the universe. 10^{-43} second means, 'a decimal point followed by 42 zeros and 1,' which is a tenth of a trillion-trillion-trillion-millionth of a second. The hypothesis of the theory is like this:

They presumed that there was some kind of eternally existing symmetrical grand unified space in which the Big Bang or the first inflationary explosion happened. There was no *space-time-matter* of our kind as we observe today. Our *space-time* configuration started with a single singularity when a condensed unknown super energy or super force of unknown (limitless) potency exploded. With the explosion, the 'space' was formed, the 'time' started, and the space along with the energy began to expand with a great force.

10^{-43} second to 10^{-36} second. At the very beginning the microscopic universe was 10^{-52} meter according to **Alan H. Guth, the introducer of the inflationary theory.** 10^{-52} meter comes to a tenth of a trillion-trillion-trillionth part of the size of one proton. (The nucleus of a hydrogen atom is 10^{-15} meter. Hydrogen atom has only one proton and one electron.) Guth used the **'grand unified theory'** (GUT) to support his statements about the inflation which included all the three forces: (a) electromagnetic force, (b) weak nuclear force, and (c) strong nuclear force. He called them the **grand unified force.** (GUT was originally developed by Sheldon Glashow and his colleagues.)

At the Planck (Big Bang) time, 10^{-43} second, when the super energy exploded and began to expand, it split into gravitational force and grand unified force. The temperature at 10^{-43} second was 10^{32} K and it dropped to 10^{29} K at 10^{-36} second.

10^{-36} to 10^{-32} second. At 10^{-36} second the grand unified force split into (a) electro-weak force and (b) strong nuclear force; which caused a phase transition from pure energy into matter. The temperature dropped and quarks, leptons, their antiparticles, and gravitons just popped up in the space. As a consequence, the outburst of the energy into matter gave a strong kick to the existing situation and the energy in the entire space of that time (which they called the 'false vacuum') became anti-gravitational and repulsive, which, along with the pressure of the speedy production of the subparticles and the antiparticles, expanded the microscopic universe with an extra tremendous force. This was called the *inflation of the universe.* The subparticles and antiparticles filled the space and multiplied at the same rate as the space expanded.

The inflation was momentary, between 10^{-36} to 10^{-32} second only, and then it abruptly (or gradually) stopped. The inflation may have been of at least 50 orders of magnitude, by a factor of 10^{50}, or even more. Depending upon the initial size of the micro-universe, it may have expanded up to about 100,000 light years across in less than 10^{-32} of a second. *In hypothesizing the inflation, a hypothetical 'higgs field' throughout the space with high density (hypothetical) higgs particles was used to boost the inflation.*

10^{-32} to 1 second. The temperature tremendously drops as an effect of the inflation which jitters the situation; a second phase transition occurs, inflation stops and the field weakens. *The hypothetical higgs particles (which have no use now) hypothetically decay into lighter particles* and the remaining energy of the false vacuum converts into radiation. The energy that was in the false vacuum state of the space, now discharges its anti-gravitational pull and resumes the state of a normally expanding universe which they call the 'true vacuum' state. Afterwards the expansion of the universe continues as in the standard Big Bang concept.

At about 10^{-12} second, the electroweak force is split into the electromagnetic force and the weak nuclear force, and the leptons separate into three families: the electron and electron neutrino, the muon and muon neutrino, and the tau and tau neutrino, all with their respective antiparticles. This establishes all the known forces in the universe. (1) The electromagnetic force which is generally found everywhere in space throughout the entire universe. (2) The weak force which governs certain particle interactions such as beta decay. (Historically, the electron was referred to as a beta particle. In an atomic nucleus, a neutron can decay into a proton, emitting an electron and an antineutrino in this process. This is called nuclear beta decay.) (3) The strong force which holds together the atomic nucleus. Without this force, the nucleus would fly apart because the electromagnetic repulsion of the positively charged protons closely packed in an atomic nucleus is extremely strong. (The modern theory of this force is called quantum chromodynamics, and is due to the exchange of particles called gluons between the quarks that make up the nucleons.) (4) The gravitational force. (According to Einstein's theory of general relativity, what we call gravity is really due to the curvature of space induced by either a massive object or the energy density of the universe. A total of all the visible and invisible matter of the universe is called the energy density.) The first three forces are explained within the framework of quantum field theory. A consistent quantum theory of gravity has yet to be discovered.

The temperature at 10^{-12} second was 10^{15}K, at 10^{-6} second was 10^{13}K and at 1 second it was 10^{10}K. Quarks and antiquarks combine into neutrons and protons and start annihilating with their antiparticles. Before annihilation started, the universe was pitch dark.

1 second to 4 minutes. The temperature at about 1 second was 10^{10}K and at 15 seconds it was only 3 billion Kelvin. Protons and neutrons annihilate with antiprotons and antineutrons and a large number of photons are produced. The temperature between one to four minutes drops from 1.3 billion to 600 million Kelvin.

4 minutes to 500,000 years and onward. The chaotic annihilating activities create a murky glow in the universe as they have released some energy. The temperature between 300,000 and 500,000 years drops to 3000K. Nuclei are formed, hydrogen, helium and lithium atoms come into existence, radiant energy and photons fill the space, universe becomes populated with lightweight atoms and it begins to look transparent. Nowadays the temperature of the universe is **2.7K (-270°C). It is a cosmic background radiation called 'microwave radiation,'** a faded remnant of the (Big Bang) evolution of the universe. (Microwave is an electromagnetic wave which has a wavelength between one millimeter to 30 centimeters or even more.) After 500,000 years and onward the matter gradually evolved on its own. It took billions of years to take the shape of proper galaxies and the cluster of galaxies. The universe is still expanding.

That's the Big Bang theory and the inflationary model of the universe. The 2.7K cosmic microwave background radiation was discovered in 1965 by Arno A. Panzias and Robert W. Wilson, and the gravitons were discovered in 1974.

At the end of inflation, the inflationary theory ran into an abrupt phase transition from an extreme anti-gravitation field (false vacuum) to the normal gravitation field (true vacuum). It used the probability factor of the quantum mechanics to justify this transition which was not very appealing. So, in 1982, the **new inflationary theory** was introduced which was simply a revision of the phase transition situation where, instead of an 'abrupt' change after the false vacuum, a 'gradual' transition was imagined. That was all.

The inflationary theory has a number of unfounded hypotheses. Just think of a negligible photon, and again try to think of something which is trillions of times smaller than that. *That* negligible-looking thing, the prime energy, explodes, and within 10^{-32} of a second it stretches up to trillions and trillions and trillions of times bigger, and then it becomes the whole universe. **It is a fact that the physical science has never ever known the existence of any such energy.**

Alan Guth's "The Inflationary Universe" (1997) appears to be more or less like a dinner table talk because quite frequently it gives the descriptions like: dinner with his friends, a shopping spree, buying a condominium, playing with his little son, the fracture of his father's hip bone and things like that, which are of a personal domestic nature. However, he writes in his book on page 184 that the numbers (10^{-52}) shown in Figure 10.6 *are not at all well determined.* **Again on page 208 he says, "The higgs fields that drive the inflation are a theoretical invention, so the nature of these fields cannot be deduced from known physics."** Figure 10.6 (p. 185) of Guth's book represents that within 27.7 hours the microscopic universe would have expanded from its tiniest microscopic form (10^{-52} meter) to 10,000 light years across. He also says, "For a typical GUT, **this transition occurs at a temperature**

in the vicinity of 10^{29}K... The center of a hot star, for example, is only about 10^7K." (p. 144)

Guth further says, "The energy density of false vacuum would be very high... Converted **to an equivalent mass density, a typical number might be 10^{80} grams per cubic centimeter.** This density is so enormous, about 65 orders of magnitude larger than the density of an atomic nucleus... The energy density is dominated by the mass of the particles, which, according to special relativity, is equivalent to an energy as determined by $E = mc^2$ (p. 170). ***The false vacuum has the peculiar property that its energy density remains constant as it expands."*** (p. 171)

"The Shadows of Creation" (printed in New York in 1991), written by Michael Riordan and David N. Schramm. It says on page 167:

> "During this inflationary period (10^{-35} to 10^{-32} second), the universe literally exploded. Its size grew exponentially from the moment the vacuum energy density began to dominate the total, until the phase transition ended this fantastic spree at the close of the GUTS epoch."
>
> "By the end of this era at about 10^{-32} second the distance between two points would have swollen by at least 50 orders of magnitude, or by a factor of 10^{50} (1-10-100-1000...) as a result of inflation... It was less than 10^{-34} light-second (or about 10^{-24} cm) across before inflation, the distance light travels in 10^{-34} second. That's about a trillionth the diameter of a proton!" (10^{-24} cm = 10^{-26} meter)
>
> Further it says,
>
> "During inflation that tiny region swelled tremendously, to a domain at least **the size of a grapefruit and perhaps even more than a billion billion (10^{18}) kilometers across.** All the matter we can see in the universe today had to originate inside such a tiny region, where everything would have been in *thermal (temperature) equilibrium before inflation.*" (One light year is 10^{13} kilometers, so 10^{18} kilometers = 100,000 light years.)

Now one can understand that **when there is a probability of such an enormous mistake that could range from a grapefruit size universe to a universe that is 100,000 light years across, what could be the credibility of that theory.** There are a lot of pure speculations in that theory, just like: the Grand Unified Theory, grand unified force, the super force, higgs field and higgs particles, and false vacuum (anti-gravitational) energy etc.

There are a number of questions to which the creation theories of the modern science have no proper answer. For example: How could anything appear from pure void? Who created the pure void? Who determined the sequence of evolution (because energy has no mind)? How was the space evolved (because physicists don't accept space as an energy and a 'void' cannot expand or evolve)? Who regulates the safe formation of the galaxies without collision? When there were evenly spread out clouds of gases everywhere in the beginning of the universe, why are there varying sizes and shapes of galaxies? Why didn't they evolve exactly the same way? How and why did these bodies in the space have a different speed and angle of rotation; and so on.

Puzzling factors to the serious scientists.

The dark matter. The matter which is not visible in the universe and is not observable by modern means of observation is called the dark matter. It is estimated to be more than 80% of the visible matter in the universe.

There are two conventional ways to determine the mass of a galaxy. (1) **By measuring the quantity of light that a galaxy emits.** The astronomers have a good idea about the relationship between the mass of a star and the quantity of light that the star emits. Then, from the total quantity of light that galaxy emits they can easily calculate the mass of the galaxy. (2) **By measuring the redshift of the stars in a galaxy,** the astronomers can deduce the speed of rotation of the galaxy. The greater the velocities of the stars in a galaxy, the stronger the gravitational force needed to hold them in orbit; and the stronger the gravity, there has to be greater mass to produce the required gravitational attraction. The mass of the galaxy could be found from Newton's law of gravity because **a definite amount of gravitational force should have a definite amount of mass.**

When the mass of a galaxy is taken according to both methods, the mass derived according to the second method comes to be a lot more as compared to the first method. Where is the missing mass, and what is it made of? It is a big puzzle. The missing mass is called the dark matter. The best evidences of the presence of such a dark matter are the spiral galaxies themselves which prove that there must be some kind of matter around them whose gravity is holding them together.

Earlier it was postulated that black holes could be the answer as they are unseen and hold a very strong gravitational pull. But it could only serve a partial purpose not the total purpose, because their gravitational pull would be localized as they would be located at a particular spot. Whereas, the stability of the spiral galaxies and the undisturbed rotation of their outer arms appear as if they are all embedded in some kind of evenly spread out uniform gravitational field which could have been formed by some cold massive matter in the space.

Neutrinos (electron neutrino, muon neutrino and tau neutrino) which are a lot and *everywhere* in the universe and have no electric charge, are very weakly interacting and are almost massless. So, they cannot be substituted for the dark matter to create such a strong gravitational field because dark matter has to be massive. Thus, for this purpose a new kind of hypothetical particle was assumed by the scientists and they were called the WIMPS (weakly interacting massive particles). **But the dilemma is that WIMPS are only good for the computer model. They have not yet been found**, and the mystery of the undiscovered particles of dark matter still hangs on as a puzzle.

The Great Wall, the Great Attracter and the Great Voids. There are certain bewildering discoveries that have come forth in the last decade and are still an unsolvable puzzle to the scientists. One of them is called the Great Wall, which is a huge conglomeration of an unbelievable number of galaxies stretching across more than 500 million light years of space. It is 15 million light years thick and 200 million light years wide. Our galaxy belongs to a cluster of about 20 galaxies called the Local Group, which is a part of the local super cluster that stretches about 60 million light years across. Much beyond that, approximately 350 million light years away, that Great Wall exists like a glimmering piece of cosmic celebration.

The clusters of galaxies are not evenly spread throughout the entire space of the universe. Most of the galaxies appear to be as if they are clustered in sheets. In between those sheets somewhere there are Great Voids stretching hundreds of millions of light years across where either there are no galaxies or just a few. Such lonely Voids in the deep space represent a gloomy view of the creation.

Another fascinating puzzle for the scientists is the mysterious concentration of an unknown and huge galactic matter in the space which is called the Great Attracter. It is pulling our entire local group along with thousands of other neighboring galaxies towards the direction of constellation Hydra and Centaurus at a slow speed of 1.3 million miles per hour. The indication is that it must have a mass of at least 20,000 trillion suns. **Again, there could also be a possibility that even a whole section of the visible universe, along with the Great Attracter, may be moving to a certain direction.** These are such mind boggling mysteries of the universe that blow the wits of the astronomers in surprise and amazement and they realize their little-knowingness about the model of the universe.

The Age crisis. The most common method which astronomers use to detect the age of the universe depends upon two informations: (1) How far the galaxies are, and (2) how fast the galaxies are moving apart. Then a simple calculation may tell you how long it has been since the expansion started. But, what is the right speed and what is the right distance? It is not that simple to find out. It is extremely difficult to find the correct numbers.

All the galaxies are moving apart at a different speed, and moreover there is no way of knowing if they had the same speed since the beginning of the universe or the speed changed with their age. As regards the distance of the galaxies, they don't have a uniform intensity of brightness that could be referred to in general for calculation purposes. Some distant galaxies may appear brighter than the ones that are closer, and there is no such standard of their brightness that could be related to their distance.

A very good example of this confounded situation is **Edwin Hubble** himself when in 1940 he announced that the universe was only 2 billion years old. Astronomers knew that even the stars were much older than that. Later on Hubble corrected his mistake, and after great efforts, introduced his findings that the universe was expanding in such a way that the ratio of the velocity of the galaxies to their distance was constant. It means that the objects, that are located at a longer distance from us, have higher velocity; and the objects, at a shorter distance, have lower velocity with the same proportion. **It was called the *Hubble constant*.** At present the best attempts of the calculations show the age of the universe to be up to 15 to 20 billion years. Is it correct? No, because: (1) The known expansion limit of the universe is not the total limit of the universe. *It is endless.* So, whatever would be the known limit of the universe (in future) it would only be a part of the endlessness. (2) Even in the known area of the universe, the astronomers don't know the age of the existing black holes that are also a part of the creation; they don't even know the number of the black holes. Then how could they calculate the age of the universe according to the incomplete existing data without accounting for the age of the unknown old family friends, the black holes of the universe?

These factors are the most puzzling situations for the scientists and the astronomers that make them look like the kids who have only learned to count up to ten and are desperately trying to count all the pebbles lying at the seashore. Some scientists believe that the universe is trillions of years old. However, if you divide the infinite distance with the expansion rate, the age of the universe would come to an infinite number of years, not only 20 or 25 billion years, because the universe is endless. Up till now, cosmologists have discovered only a section of the universe, not the entire universe.

Revival of the 'cosmological constant.' It is an accepted fact that the universe is expanding, but the most recent assumptions* tell that it could be that the universe is expanding at a faster rate than it was before. This situation defies the Big Bang speculation of expansion and creates a new problem. The abandoned theory of Einstein, the 'cosmological constant,' which was pulled out from his trash can and was used to compromise the normal expanding state of the universe, couldn't help. The cosmologists are now assuming the existence of such an energy in the space which is stronger than what Einstein had thought in his assumption of 'cosmological constant,' which is causing the quasars to move at an extremely fast rate and is also accelerating the expansion of the universe.

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* "Science" (1998), Vol. 282, p. 2156

Just imagine. In the *same* space where the heavy dark matter with strong *gravitational force* exists, the concept of the cosmological constant implies the existence of such a substance that creates an *anti-gravitational force*, and on the top of that the new hypothesis of it being a stronger force, further complicates the cosmic puzzle. Isn't it a very delicate situation? The fallacy is, that still no one really knows or understands as to what the source of that 'constant' is? In the same space, the hypothetical concept of the existence of opposite forces whose substance is absolutely unknown is only good for justifying the equations of the physics in a desired manner. It doesn't solve the puzzling problems of the universe.

These are just a few examples. There could be thousands of such situations and findings in the field of cosmology where the human brain freezes and fails to understand about the mind boggling unsolved mysteries of the cosmos, because they are beyond human comprehension.

* * *

Comments: The 'Big Bang' and the 'inflation of the universe' never happened.

There could be a whole book on such discussions but here I will give you a few basic points to show their impracticality.

Gamow, in his Big Bang theory, assumed that an extremely tiny ball of pure neutrons (ylem) just appeared out of the blue, exploded, and became the most sophisticated systematized orderly universe. There is a popular example of evenly rising raisin bread in this reference. Even a child knows that when his mom makes homemade bread, it rises. But there is *someone* to make the dough and then to start the oven. Then, who created the ylem, and who started the explosion and the expansion of the ylem? These are the basic unsolved questions of this theory.

The inflationary theory tells that: (a) The inflation of the space itself contained the prime energy (which can exist at different energy levels from a false vacuum to a true vacuum level). (b) Its energy density (the mass) was 10^{80} grams per cubic centimeter, (c) it had 10^{29}K temperature, (d) it was 10^{-52} meter in size at 10^{-36} second, and (e) that energy density remained constant during the inflation. Every aspect of this statement appears to be bizarre and unfounded. Unfounded in this sense that it ignores the established laws of the physical science and evades the limits of the particle physics; and bizarre in this sense that it gives such giant figures of subtlety, density and temperature etc., which are beyond the comprehension of a human mind.

Space. Space is an all around continuum existence. It is not formed of any kind of particle. Physical science does not know anything about its characteristics. Even Einstein didn't understand the characteristics of the 'space,' that's why first he added and then he subtracted the cosmological constant term from his equations which was called the biggest blunder of his life. Then how could the theorists say that 'the space' was also evolved as an effect of the first outburst of the prime energy. Space is not such a thing that could be evolved, inflated or stretched. Physicists don't count the space *itself* as an energy, and *no scientist in the world has ever tried to inflate the void/space in his lab* and to shoot an electron within a few meters of space to run for a much longer time than it requires to cross the actual length of the experimental tunnel. The scientists of Princeton Plasma Physics Laboratory have succeeded to generate extremely high temperatures up to about 10^{8}K as an experiment, but they have never tried to stretch 'the space' in the lab. Then, how is it said that the universe, along with the space, inflated and is still expanding? This is the first unscientific approach of this theory.

Heat. *Heat is generated* by domestic means, or through a generative process, or in an experimental lab, or in the space itself by annihilation, or by the thermonuclear reaction of the sun. The heat energy in its initial dormant form is 'no heat' which could be measured. Hold a match box in your hand and you are not burned. Only when you ignite it, then it produces the heat wave and it could be strong enough to burn down a house or create an historical event like the Great Fire of London. You drink trillions of hydrogen atoms in the form of cold refreshing water, but an ignited chain reaction of atomic fusion in a hydrogen bomb could eliminate a small town. So, the heat that could be measured in Kelvin does not exist on its own, it is produced. How did then a 10^{29}K heat temperature exist when there was not a single atom or a photon or even a particle? (10^{29}K temperature is almost a trillion-trillion times greater than the center of a medium size star.) Such theories defy the laws of the particle physics.

Cooling reaction. It's a law that heat moves towards the colder region. But if there is no colder region in the vicinity, the heat would maintain its own temperature, it wouldn't drop.

Guth says that the energy density (of the matter having a mass of 10^{80} grams per cubic centimeter) remains constant *as it expands*. Now think of the inference of this statement. **When the energy density remains exactly the same during the inflation, how could the assumed temperature drop?** It cannot. It will exactly remain the same; and, in that case, there would be no phase transition, and thus, no transition to normality, which they call the transition to true vacuum; and thus, no creation of the universe; just an oven of 10^{29}K temperature with no atoms, and inflating to unknown number of light years across. This may be the implication of the inflationary theory. Could you imagine the practicality of this hypothesis which is the modern popular theory of the cosmologists of the world?

The mass and the size of the original microscopic universe. Further bewildering is Guth's imagination of the 10^{-52} meter size and the 10^{80} cubic centimeter mass of the energy density of the microscopic universe which he calls the super force. Accordingly, the *10^{-52} meter-* size of the first form of the matter comes to: *a tenth of a trillion-trillion-trillionth part of the size of one proton;* and the *10^{80} cubic centimeter* mass of the same thing comes to: *a hundred thousand trillion-trillion-trillion-trillion-trillion times greater and denser than an atomic nucleus.* Relax a few minutes, and just try to imagine about that unimaginably tiniest thing and its unbelievable mass…, and you will yourself understand the total impracticality of such a creation theory of the modern science.

The expanding universe. Take one more example of the expanding universe. It has been discovered that all the galaxies and clusters are moving away from each other, but not at exactly the same rate. Normally those that are at longer distance are moving faster than those that are at shorter distance. But one galaxy, the Andromeda, instead of moving further away, is coming closer to the Milky Way. None of the existing theories could account for this situation. The theory of 'cosmological constant,' we have already discussed. The theory of 'expanding space along with the universe' can never accommodate the variations of the expansion rate, and especially the case of the Andromeda galaxy. The farthest quasars are believed to be moving away at about 95% of the speed of light. If this could be the normal expansion rate of the space then the Andromeda galaxy and the Milky Way would have to be pulled towards each other at a rate faster than the speed of light in order to move closer which is absolutely impossible; and thus, the inadequacies such theories are self-proven because of their own shortcomings.

The Hubble law says that distance and velocity are proportional, which means that the space is not expanding, *only the different bodies of the cosmos have different velocity which is proportional to their distance*. Just like two boys are running a 20-minute race, the fast runner covers a longer distance and the slow runner covers a shorter distance. Their speed of running and the distance covered by them has a proportion. If you know the speed and the distance covered, you can calculate the length of time. **But the question is, how did the bodies of the cosmos get the velocity, and why do they all have different velocity? Were they thrown by some force that had a mind to throw all of them with different speed? These are all unanswered situations.** So we see that these theories remain only as the speculations of the intellectual mind. They do not establish the true facts of the cosmos.

Equations and figures of any kind could be created. If you know the laws of physics, you can formulate the equations and figures according to your own imagination with some addition and subtraction of your own speculated nature of the particles and by using the uncertainty and the probability factor of quantum mechanics. But, this would not be the scientific truth. This is only your own speculation. **A poet puts his imagination in his poetry and a physicist puts his postulations in his formulas. This is the only difference, otherwise both are only the concepts of a material mind.**

It is like a country doctor who operated on a man who had severe pain in his stomach. The doctor thought that it might be an appendix case but it turned out to be acute gastritis. Feeling bad due to his professional mistake he finished the operation but in a hurry he left a napkin inside the stomach. The man couldn't get over his stomach pain so he went to another doctor who again did the operation and in the excitement of finding the mistake of the first doctor, although he removed the napkin from the stomach, he himself forgot a small pair of scissors inside. The poor old man, feeling worse than before, after some time, went to the third doctor and told his past experiences. This time the doctor was very careful. He found out that there was a pair of scissors left inside the stomach. He removed it, neatly finished the operation, and was waiting to receive a handsome reward from the folks of the patient, but he discovered the old man had already died due to the mistake of the anesthetist.

This is just an example. The topics of creation and evolution are beyond the limits of human understanding. So, in this reference, whatever would be the product of a material mind, it would be faulty and incomplete. A theoretical astrophysicist at the University of Chicago, David Schramm says, *"Whenever you are at the forefront of science, one-third of the observational results always turn out to be wrong."* (Time, March 6, 1995, p. 78)

But the question is: When scientists know the shortcomings of their professional findings, and they realize that their means are incapable of probing into the deep secrets of the nature, then why don't they (who speculated the theory of evolution of life on the earth, or the formation of the earth planet and the evolution of the universe) **accept the controlling power of God instead of creating new concepts** like the Big Bang, or the inflationary theory, or a fish becoming a frog and a dinosaur becoming a bird, etc.? Why do they have so much neglect for God when they face a great blockage at every step of their experiments and when their inner conscience itself knows that 'nature' doesn't have a mind of its own so it must be the work of the supreme Divine power (God), because the nature itself cannot manifest such an ingenious creation of the universe on its own?

The West was bereft of the true knowledge of God.

There were two main reasons why the scientists did not put their faith in God. The first reason was their own religious background. The religion of the Bible, which is commonly followed in the West, does not describe any philosophy of evolution or the exact procedure of the creation of the universe except that God created the heaven and the earth. So, it is no good for scientific purposes. Also the description of God in the Bible is not the description of the true loving God in His Divine personal form. It is the description of a dogmatic spirit God, whose wrathfulness is frequently described in the Bible, especially in the OT. This is the reason that the western scientists do not find any feeling of consolence from the word God, and thus, they turn away from the talk of God.

The second reason was that the 'true knowledge of God' which was given by God Himself to the Saints of Bharatvarsh (India) was abused and suppressed by the English people to such an extent that the people of the world could not be benefitted with the knowledge of such a Divine God Who is extremely kind and loving and Who is the eternal friend of all the souls. Thus, on one side, the western scientists received an unagreeable image of God from their own popular religion, and, on the other side, they were kept bereft of the true knowledge of the Gracious God Whose Divine glory glorified the tenets of all the Hindu scriptures.

The last three centuries were most important in the history of the world when the science of physics, cosmology and almost all other sciences developed. This was the time when the world really needed the scientific treasures of the Hindu scriptures along with the loving Grace of God. But it couldn't happen for the reasons described earlier (in chapter three).

Not only the scientists but the true aspirants of God in the western countries, *who desired the love and the vision of their beloved God,* also remained bereft of such an opportunity, and their innocent feelings of love for God were drowned in the dogmatism of their own religion.

This is the situation in the world that truly good people are always in the minority and the self-seeking people are in the majority. Thus, the dogmatism of their religion suited to their nature and mentality and the religions of the Bible flourished in the western world, and the real good people, truly looking for the real Gracious God, suffered from both sides. On one side, they were bereft of the true knowledge of God, and, on the other side, the dogmatism of their national religion crushed the growing bud of their heart that was rising to find their true Divine Beloved. So, it didn't get the right environment to grow and bloom so as to fill their life with the fragrance and the sweetness of the divine love of their soul-loving God. Thus, the true lovers of God in the West suffered from both sides.

The religions of the Bible were definitely not introduced by Moses or Jesus. They were created in their names after their death by the ordinary people, looking for personal credit and predominance in the society and who may have been possessed by the effects of *kaliyug.* It is a nature of *kaliyug* that non-Godly religions grow and spread more in the world. Thus, such religions overpowered the West and the true Divine knowledge that was God-given-universal-religion of Bhartiya origin could not gain prominence as it was adversely propagated by the rulers of India of those days.

The Divine characteristics of Bhartiya scriptures.

As explained in chapter one, the knowledge of God is God Himself and the path to God is shown by God Himself; and when God Himself reveals His path for the good of humankind He reveals all the important aspects of knowledge, whatever is necessary for a person to maintain his living and then to proceed on the path to Divine realization.

The most important scriptures which are related to the path to God are the Upnishads, the Gita and the Bhagwatam, and then there are the writings of the *acharyas,* like, Roop Goswami, Jeev Goswami and many others. In these scriptures, the complete philosophy of the form, virtues, classes of Blissfulness and the kindness of God is described; as well as the nature and the form of souls along with the complete detail of the creation of the universe is also described. All of these knowledges were revealed by God Himself through His eternal Saints who appeared on the earth planet and who lived in the Ganges valley of India.

The Divine knowledge which was received, was for the entire world, and the personal Divine form of God that was described, was for every soul of the world, not for any particular country or community. Hindu scriptures incorporate such a wide range of information leading to God realization that they guide all kinds and categories of people from a serious intellectual to a selfless devotee of God, and they contain such Blissful descriptions about the beauty, charm, love and also the loving pastimes of God (Krishn) that fascinate even God realized Saints.

In the Bhartiya scriptures, *sincere intellectuals* find all the answers of their intellectual quest; *pious scientists* find the consolence of their heart and a guideline for their further research; *truthful scholars* find the philosophy of their liking that opens the path to God; and the *selfless devotees* of God find such a sure and simple path of devotion and adoration to their beloved God that fills their heart and mind with the sweetness of the devotional love. The playful loving pastimes of Krishn with His playmates, mother Yashoda and the *Gopis* are so amazing that the *Gyani, Yogi* or *Bhakt,* all kinds of Saints find it sole-consoling to their soul.

Shukdeo heard it once and he left the Bliss of his Divine transcendence and became absorbed in the love of Krishn of Vrindaban; **Shankaracharya** was so fascinated with the charming beauty of Krishn that he wrote a whole book 'Prabodh Sudhakar' in His praise; **Madhusudan Saraswati** was so thrilled when he read the loving description of Krishn in the Bhagwatam that he drowned himself in His love forever; and **Shree Hit Harivansh** was so engrossed in Krishn love that he worshipped Krishn with ever-new adorations for his whole life.

Hindu scriptures, thus, reveal the complete knowledge, from the intricate details of the creation of the universe to the utmost state of the Divine Bliss of God Who is always omnipresent with His Divine loving form.

The western world knew only mythologies.

Before 2,000 years, when the world had a fair amount of population, the communication between the countries was extremely poor. There were only some trade connections between them. Even up to 200 years ago the communication system was very poor. The newspaper industry started in the early 19th century and national telephone communication systems started developing only at the end of the 19th century when the Bell telephone company spread its services to most of the major cities of the USA.

It has been explained earlier (on page 78) how the mythologies developed in the West through the trade connections, and, on that basis, how the religions of the world were formed. **Thus, from the very beginning, the western civilization knew only the mythologies and the mythological religions of their country.** Because of the lack of communication they could not receive the Divine truth of the Hindu scriptures which was in great detail; and when the communication systems developed, at that time the British were ruling India.

In this situation, when the people of the world know only mythological God and the dogmatic descriptions of their religious books, it takes time and patience to understand the true reality of the supreme Divine God, His Divine abode, His Divine forms, His Divine Saints and Their Divine actions which are described in the scriptures like the Upnishads, the Puranas, the Gita and the Brahm Sutra etc.

Had the world learned the real truth of Hindu scriptures which is Graciously gifted by God Himself for the good of humankind, there would have been real and true 'God consciousness' in the world. The crime rate and the political exploitations in the world would have been much less than they are at present, and the scientific researches and the developments that are related to the evolution or creation of the cosmos (or any part of it) would have been going in the right direction instead of going on in the wrong direction; because Hindu scriptures give the true guideline of the creation of the universe, creation of our earth planet and the sun, development of life on the earth planet, and the *karmic* and devotional destiny of the human beings.

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(3) Creation of the universe and the development of life and civilization on the earth planet according to the Hindu scriptures (the Upnishads and the Bhagwatam).

Aim of creation.

The aim of creation is to give a chance to all the souls to become human beings and then to realize God Who is absolute Bliss. They can realize God by doing absolute good actions and surrendering to Him. **Souls** are unlimited in number and are in an infinitesimal 'life' form, having a subtle mind of their own. When they receive human body during the creation they do good or bad actions according to the discrimination of their own mind. The record of these actions, called the *sanskars* or the *karmas*, are stored in a section of the mind. The consequences of these *karmas* have to be fructified otherwise there would be no meaning of classifying them as good or bad, and they do fructify. Thus, **these collective *karmas* are like a subtle semi-dormant 'force' which reside in the mind of every soul** and become the cause of its next incarnation; and the force of the collective *karmas* of all the unlimited souls works as one of the causal forces to create and maintain the universe.

Duration of creation.

The duration of the existence of the universe is countless but not unlimited. It goes on perpetually in a cyclic motion, like the creation state, and then no-creation state. In the no-creation state (called *maha pralaya*) the creative energies and the forces remain in an absolutely subtle and dormant state, and in the creation state they evolve in the form of the universe as we see it today. There was no beginning of this 'cycle of creation and *maha pralaya*.' It is eternal.

Powers involved in the creation.

God inspires the power *maya* (the cosmic power in its absolute subtle form) which evolves itself into the form of the universe and the souls begin to reside in the universe in living form. Thus there are three entities involved in the creation of the universe. They are: God, all the souls, and the lifeless *maya.* **God** is almighty and absolute-life-knowledge-Bliss. He is omnipresent in His Divine personal form and has uncountable absolute virtues. Just like, He is all-Gracious, all-beautiful, all-loving, all-charming, all-knowing, all-kind and all-forgiving to whoever takes refuge in Him. ***Maya*** (the cosmic power) is a lifeless miraculous energy or power. It has three characteristics or qualities called *sattvagun, tamogun* and *rajogun* (pious, evil and selfish; pretty, ugly and normal; and positive, negative and neutral) that appear in every part of its creation. **Souls**, in the universe, are unlimited and are infinitesimal.

Lifelessness of *maya*, and the life aspect of a soul.

Maya is lifeless, so it is also mindless. Life and mind complement each other. A living being cannot be without a mind and the mind aspect can never exist on its own. So both stay together, never alone or separately. Here 'life' means the living aspect of a being, like a toad has life not a pebble although they may look alike.

The life of an object and the life of a soul are two separate things. Life of an object (like a house or a car) means the time-wise gradual deterioration of the stability and the quality of the object which causes it to look old and then very old in a rundown state. So, the life of an object is the period of its existence. Anything which is created in the universe has a limited period of time to exist and it is called the life of that thing. But the life of a soul is something very different. It is eternal. Soul cannot die (only body dies) because soul is eternally like that. Life is a feeling and experience of being 'me.' This kind of life that gives you a feeling of 'me,' is not in the *maya* (or any of its manifestations like planet, ocean, other energies or mountains etc.), so it is lifeless. Feelings and thoughts are the actions of the mind. There is no such thing in the *maya;* so *it is mindless and lifeless*. The physical body of a human being (or any living being) is the creation of *maya*, so it has a limited period of time to exist in the world. Thus, the body dies and the soul is reincarnated somewhere. This reincarnation is called the birth; and, between birth and death, there is the *life* of the physical body which belongs to the eternal soul. **Thus, soul is a *power*** (which is live) and ***maya* is only an *energy*** (which is lifeless and mindless). *Maya* is also eternal.

Forces that keep the universe running.

There are two forces that keep the universe running continuously. They are **'time'** (called the *kal)* and **'*karm*'** (the accumulative force of the accumulated *karmas* of all the unlimited souls, as described above).

Time (*kal*) factor is not just the elapsed period that we count according to the calendar. Time (*kal*) is an eternal energy like *maya* which is a strong force that starts the manifestation of the *mayic* attributes (which gradually become the universe), and then it keeps the universe moving forward until *maha pralaya.* The time, that we calculate as the age of something or the passing period of an ongoing event, is the calculation of the aging process of something, or it is a point of determining the past, present or future. It is like a parameter that gives you an understanding of the period that elapsed or it helps you keep the record of an event of past, present or future. But the 'force of time' that pushes the universe to move forward is an 'eternal energy' that exists side by side with *maya.*

Procedure of the creation of the universe.

All the three: souls along with their *karmas*, *maya,* and *kal* (time), stay in God in an absolutely subtle form and in an absolutely dormant state during *maha pralaya.* They are activated by the will of God. After certain subtle phases of evolution the first thing that comes into being is the endless empty space. (1) तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः ।, (2) आकाशाद्वायुः ।, (3) वायोरग्निः ।, (4) अग्नेरापः ।, (5) अद्भ्यः पृथिवी ॥ (Upnishad). There are *seven phases* of extremely subtle manifestations of *maya* that had already happened before the 'space' came into being. (1) Space was the *eighth* subtle manifestation which was, in fact, the first gross manifestation of the energy of *maya.* (2) In the endless space, unlimited number of pockets of various sizes were created. They became the base of uncountable sub-universes. Within that unimaginably enormous and endless-like looking space, the *ninth* phase of *maya* (called *vayu*) was evolved which created a circular movement in the space itself, as if the entire space was in a circular motion from its central point. (3) Then, all over in that space, subparticles evenly emerged. This was the *tenth* phase of *mayic* manifestation (*agni*). (4) Then the subparticles and the particles annihilated to form hydrogen atoms. This was the *eleventh* phase of *mayic* manifestation (*apah*). (5) Then gravity began to predominate and the basic structure of uncountable galaxies and their clusters (as scientists know) were gradually formed. This was the *twelfth* phase. The 'already existing motion' in the space now made it look like the galaxies were moving away from each other. The speed of this motion of the space varied in different areas of this visible universe but with a perfectly controlled synchronization. (The topic of creation is further detailed in "The Divine Vision of Radha Krishn.")

None of the existing theories so far have been able to create such a model of the universe that could accommodate all the features of the known universe. But, this knowledge was already incorporated in the Bhagwatam that was produced by Bhagwan Ved Vyas before 3102 BC. On the basis of the Bhagwatam, we have described this theory in 7 speeches (video) on the Brahm Sutra that reconciles all the existing problems which the scientists face in forming the model of the universe.

The forces, *kal* and *karm*. *Kal, karm* and *maya,* all the three energies remain together. *Maya* remains in two forms, the non-materialized subtle energy form, and the manifested form of the universe. But *kal* (time energy) and *karm* both remain only in their subtle energy form. They don't materialize in particle form. They only induce their power. *Kal* pushes the universe to move onward, and the force of *karm* (along with the power of Brahma) regulates the happenings of the earth planet.

The functioning of a planetary system.

The supreme God Who controls the creation and the functioning of the entire universe is called Maha Vishnu. When the galaxies begin to assume their normal shape, at that point Maha Vishnu creates a great number of Divinely celestial spaces in the galaxies and He enters into those spaces. He then produces one Brahma in each section who controls the creation of the sun and its planetary system. Thus, in every planetary system there is one Brahma who is called the creator. Prior to the creation of the earth planet, Brahma extends the celestial space and creates celestial abodes of gods and goddesses. One planetary system with its celestial abodes is called one *brahmand.* In this way there are a great number of *brahmandas* in one galaxy. Celestial abodes are invisible as they are in a different space (dimension).

Now we know that the formation of a planetary system is not a coincidental creation of nature as the cosmologists believe, it is a controlled formation. Souls are already in the universe in their subtle form, a certain (uncountable) number of souls are transferred to each planetary system run by its own Brahma, and then, gradually Brahma produces those souls on the earth planet in their material bodies.

Life on the earth planet.

After the formation of the earth planet, the ozone layer was formed, oceans began to exist, and the first form of life appeared on the earth planet. The Upnishad says that first the vegetation appeared (पृथिव्या ओषधयः । तै. 2/1). How? The soil itself contains the subtle form of the seeds of all kinds of vegetation, like, grass, plants, shrubs, flowers and trees of all kinds. Brahma transfers the souls into those seeds and the first vegetation grows. Afterwards it creates its own seeds. The bodies of insects etc. are produced as a general procedure of the nature and Brahma transfers the souls into them. We know that sometimes in the rainy weather a lot of flying insects are formed in the open space.

Later on, small creatures like fish and birds and then big creatures like tigers and elephants etc. are produced. At this time, Brahma produces the souls along with their body.

One thing must be noted here, that **souls are eternal and they must have been living in some form prior to this creation before *pralaya*.** Thus, it would be highly unjust if the soul of some human being is by mistake transferred into a worm's body or a worm's soul is transferred into the body of a human being. But you don't have to worry, because Brahma is Graced with the Divine intelligence so he never makes such mistakes. (यथा पूर्वमकल्पयत्) **He produces all the souls**

exactly according to their previous status: grass becomes a grass, frog becomes a frog, lion becomes a lion, human becomes a human, and so on. So, Brahma produces the first pair of all the creatures big and small on the earth planet. Afterwards they multiply themselves.

One should not think that how did the animals just appear on the earth planet, or that there may be some kind of evolution process involved in that. The impracticality of the theory of evolution has already been discussed. The most significant thing is this, that when a Divine personality Brahma who is so powerful, that he creates the whole *brahmand,* maintains the entire planetary system, and remembers the identity of each and every living being of the earth planet from each and every bacteria to an elephant and all the human beings as well, then there is no reason that he can't create the bodies of the animals. So he does, and thus, the first creation of the animal world was done by Brahma.

It is mentioned earlier that the aim of the creation of the universe was to give a chance to the souls to realize God by surrendering to Him. Now everything was ready and the atmosphere was perfect for the human civilization to start. Forests were green, frolicking rapids danced through the rocky hills and rushed to meet the roaring ocean. Grassy plains of the Ganges were inviting, and the sereneness of the nature needed to be pervaded with the surpassing vibrations of the Divine. Brahma starts the preliminary preparation and produces a number of Sages who begin to live there. Afterwards the Divine personalities Swayambhuv Manu and Shatroopa start regular human civilization. Their family grows, population gradually increases and Bharatvarsh (India) flourishes with the Divine wealth kept in the tenets of the Vedas, Upnishads and Puranas which God had given to Brahma, and Brahma had given to the people of the earth planet who glorified the land of Bharatvarsh. **The *aim of the creation* was thus achieved by revealing all the scriptures that showed the true path to God realization. Now it is up to the people of the world how much they make use of it.**

The absolute age of our sun and the earth planet with references of the Bhagwatam.

As explained above, the functionings of a planetary system (which has an earth planet and is inhabited with the souls) is governed by an unseen Divine power, Brahma. (There may be many such stars in a galaxy that may not have an earth planet, and thus, no souls live over there. But those stars that have an earth planet with souls, only they are governed by a Brahma. The rest of the universe is directly controlled by Maha Vishnu.)

The age of our earth planet in its existing shape is 1,972 million years. But this is its renewed shape. It had been existing prior to that also, and so is the status of the sun. As a general law of nature, after a certain period of time, both the sun and the earth planet are renewed in order to keep them in good shape just like the refurbishing and renovating a house. One single renewed life of our sun and the earth planet is 4.32 billion years (described in the Bhagwatam as one day of Brahma). Then they both go into the cycle of renewal and revival. **Although these figures are universal which apply to every *brahmand*, but the length of time that we call as 'one year' of the earth planet is not the same in other planetary systems. It could be less or even much more, so there is always a time-variation in the renewal period of different stars of the planetary systems.**

The remaining life of our earth planet as well as the sun is (4.320 – 1.972) 2.348 billion years. Thus, after around 2.34 billion years the sun will gradually grow in size, the temperature will increase considerably, all the vegetation on the earth planet will be burned, and it will become uninhabited. Polar ice will melt, oceans will extensively evaporate and then the entire earth planet will be totally flooded with cloud bursts of stormy weather all over the world. Afterwards, the sun will shrink, its heat will subside and its thermonuclear reaction will slow down. Polar locations of the earth may change, ice sheets on the poles and beyond may develop, and the nominal heat of the sun may keep some of the tropical areas of the oceans unfrozen. After over 2 billion years the sun, induced with the Divine power of Brahma, starts improving its thermonuclear reaction, and again after about 2 billion years it revives its normality and becomes a fully renewed sun, glowing on the earth planet to re-glorify its atmosphere and to re-establish its past state of the inhabited world as it was earlier. The transition period is call the *pralaya*.

Pralaya and the continental drift theory.

The earth planet, during this miserable period called the *pralaya* (or *kalp pralaya*), goes through certain changes in its structure, just like the change in the shape of the continents and the resettlement and readjustments of its continental plates and also the resettlement of the ocean floors. Afterwards proper atmosphere is formed, sun starts shining and the renewed earth planet is ready to start inhabiting all the souls who were previously there. During the *pralaya* period all the souls remain in the Divine protection of Brahma. **The period of *pralaya* is also 4.32 billion years which is called the night of Brahma.**

Scientists don't know about this procedure but they do know that the sun has lived half of its life. Some scientists also believe that 2 billion years ago the earth planet was submerged with water. That's all. They don't know about the renewal and the revival process of the earth planet and the sun, because planets cannot be observed when the sun becomes cool and thus it cannot be discovered as to what is happening over there. Also, it is not possible for the scientists to exactly predict about the future of our sun, and it is not possible to detect such an example of the renewal of a star in the galaxy because it takes billions of years to go through such a *phase transition*. Thus, we have to trust the authenticity of the Divine writings that were produced by such a Divine personality Ved Vyas who knew the events of past, present and future, who was always one with the Divine omniscience of God (who manifested this universe) and who did everything only for the good of humankind.

Some theorists (geologists) assume that the **continental plates** of the earth planet keep on drifting apart and then rejoining together. But these are just the assumptions. You can imagine the weakness of this theory with this example, when it says, that a piece of land (now called Italy) collided with the mainland of Eurasia and 'the collision' created the Alps mountain range. And, do you know the speed of that collision? The speed of collision (according to their description of the movements of the continental plates which they assume to be about thousands of kilometers in hundreds of millions of years) comes to **only .001 millimeter per hour**. But the fallacy is that, exactly in the same vicinity, the continents Eurasia and Africa couldn't move across even 13 kilometer distance (of the Strait of Gibraltar) in millions and millions of years. Isn't it strange? It appears that their assumed 'continental drift mechanism' was jammed in that particular area. Thus, even thinking of a .001 millimeter per hour collision to create the Alps, is only a hypothesis. However, if there was any change or shift or drift in the continental plates it would have happened only during the *pralaya* period, and not after that; because that was the period of transition for the earth planet; and **you should know that the Himalayas and India have been at the same location for 1,972 million years, as they are today.**

The exact calculations of the age of Brahma and the existing *manvantar* according to the Bhagwatam.

Absolute age of the earth planet and the sun. Bhagwan Ved Vyas explains in the Bhagwatam that 155.52 trillion years have passed since Brahma originally created this planetary system, and this is the present age of Brahma.

(श्रीमद्भागवत)

"चतुर्युगसहस्त्रं च ब्रह्मणो दिनमुच्यते। स कल्पो यत्र मनवश्चतुर्दश विशांपते॥
तदन्ते प्रलयस्तावान् ब्राह्मी रात्रिरुदाहृता। त्रयो लोका इमे तत्र कल्पन्ते प्रलयाय हि॥
एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक्। शेतेऽनन्तासनो विश्वमात्मसात्कृत्य चात्मभूः॥
द्विपरार्धे त्वतिक्रान्ते ब्रह्मणः परमेष्ठिनः। तदा प्रकृतयः सप्त कल्पन्ते प्रलयाय वै॥
एष प्राकृतिको राजन् प्रलयो यत्र लीयते॥" (भा. 2/4/2-6)

"यदर्धमायुषस्तस्य परार्धमभिधीयते। पूर्वः परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते॥
पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत्। कल्पो यत्राभवद्ब्रह्मा शब्दब्रह्मेति यं विदुः॥
अयं तु कथितः कल्पो द्वितीयस्यापि भारत। वाराह इति विख्यातो यत्रासीत्सूकरो हरिः॥"
(भा. 3/11/33, 34, 36)

"मनवोऽस्मिन्व्यतीताःषट् कल्पे स्वायम्भुवादयः॥
मनुर्विवस्वतः पुत्रः श्राद्धदेव इति श्रुतः। सप्तमो वर्तमानो यस्तदपत्यानि मे शृणु॥"
(भा. 8/1/4; 8/13/1)

"कदाचिद् द्वापरस्यान्ते रहोलीलाधिकारिणः। समवेता यदात्र स्युर्यथेदानीं तदा हरिः॥"
(भा.मा. 1/29)

The Bhagwatam says, "Brahma's one day equals to 1,000 cycles of the four *yugas* (one cycle of four *yugas* is 4.32 million years). It is called one *kalp*. There are fourteen Manus in one *kalp*. For the same length of time there is the night of Brahma. This is called *pralaya* or *kalp pralaya*. At that

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One year (360 days) of this world equals to one day of the celestial abode (Manu Smriti 1/67, 1/71). Thus 4.32 million years of the earth planet equals to 12000 celestial years of god Indra.

time the earth planet and the sun along with three celestial abodes *(bhu, bhuv* and *swah)* enter into the transition period (and become uninhabited). During that period Brahma holds within himself all the beings of the material and the celestial worlds in a suspended state and sleeps. (The next day he again produces them and re-forms them as they were before.) In this way Brahma lives for two *parardh* (twice of 50 years). After that, there is a complete dissolution of the *brahmand* (the planetary system and its celestial abodes). This is called *prakrit pralaya* of the *brahmand.*" (12/4/2 to 6)

"Half of Brahma's life is called *parardh.* One *parardh* is finished and the existing *kalp* is in the beginning of the second *parardh* (the first day of the 51st year of Brahma). The very first day of Brahma was the day when he himself was created by God Vishnu and it was called the *Brahm kalp.* The present running *kalp* is called *Varah kalp* (or *Shvet Varah kalp*)." (3/11/33,34,36)

"In this *kalp* six Manus like Swayambhuv Manu etc. have elapsed. **The seventh Manu** is the son of Vivaswan. He is the present Manu and is **called Vaivaswat Manu.**" (8/1/4; 8/13/1)

In the Bhagwat *Mahatmya* Bhagwan Ved Vyas reveals a great secret and says that **this is the 28th *dwapar* (of Vaivaswat *manvantar*).** Not in all, but sometimes at the end of the 28th *dwapar* of a *kalp* the supreme personality of God, Krishn, in His absolute loving form descends in the world on the land of Bharatvarsh and reveals His supremely charming playful Divine *leelas*; and that had happened in our age just about 5,000 years ago. (भा.मा. 1/29)

According to the above information, Brahma's age which is also the absolute age of our sun and the earth planet is: 50 years of Brahma x 720 days and nights x (1,000 x 4.32 million years of the four *yugas,* which is one day of Brahma) + 1,972 million years* (the existing age of the earth planet) = 155.521972 trillion years.

One year of Brahma is of 360 days (and one month of Brahma is of 30 days). So, 360 x 50 = 18,000 days and nights of Brahma have elapsed. Thus, our earth planet and the sun have already been renovated

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***One *manvantar* is: 308.57142 million years. Thus, 1851.4285 (6 *manvantar*) + 116.6400 (27 cycles of four *yugas*) + 3.8931 (the three *yugas* and the elapsed time of *kaliyug*) = 1971.961608 in 2006 AD.**

18,000 times. **It's a big figure, but reasonable if you think over it deeply, and again it is given by an all-knowing Divine personality.**

Just imagine: A super nova explodes and spreads its contents almost evenly in the space that contains all kinds of atoms from hydrogen to gold. Then only a small (earth) planet collects all the valuable heavy atoms and leaves the rest for the other planets. How? Scientists say *just a coincidence.* The Sun and Jupiter both collect gas and become gas planets at first stage. But the sun's gravity accumulates a huge amount of gas from the same space and becomes bigger and bigger and finally becomes a star, whereas in the same vicinity of space Jupiter remains much smaller. Are the hydrogen atoms scared to go down to Jupiter and have a preference to go to the Sun? Why is it so? Scientists say, *just a coincidence.* **All the theories of cosmology roll around coincidences and probabilities.** We have already discussed about the unsolved cosmological puzzles and the hypothetical theories that are related to the creation of the universe. **Under these circumstances when their theories are yet undetermined, an open-minded scientist must have the courage to accept a reasonable explanation.**

Revival of the sun, life of black holes, and the actual age of the universe.

Now again come back to the topic of the age of the universe. A scientist may say that stars in the universe are up to 14 billion years old, whereas medium size stars could be 8 to 12 billion years old, and the age of the universe could be 15 to 20 billion years old. But, is it the age of the total universe? No, because the universe also contains black holes and the neutron stars whose age is not added to it. Paul Davies in his book **"The Last Three Minutes"** (published 1994 by Basic Books, Harpers Collins, New York), describes about astronomers' understanding of the fate of the stars. He says,

> "Nobody knows how many stars have already succumbed in this manner, but the Milky Way alone could contain billions of these stellar corpses... A *dwarf star at the bottom end of the stellar-mass range may shine steadily for a trillion years.*" (p. 46)

Taking this view of a dwarf star's life into consideration, the actual age of the universe jumps from the range of billions of years to trillions of years. Again, think of a dwarf star changing to a neutron star, and a neutron star turning into a black hole. It may easily come to several trillion years. And then, how long these black holes have been in existence, no one knows. **Thus, it could be reasonably believed that the universe must have been existing for hundreds of trillions of years.**

It could be further believed that when *these* black holes were in the shape of the stars, the configuration of the clusters and galaxies of the universe of that period may have been different than it is observed today.

Again, if you consider the universe of *that* period (when the existing black holes of that period were the stars) there must also have been black holes in the cosmos of *that* period, because the existence of the black holes is the procedural factor of cosmic-mechanics.

In this way, going backward and backward, you will find that *the true life of the universe comes to uncountable trillions of years*, and it is a fact that, according to this procedure, the configuration of the cosmos would have perpetually kept on changing from one black hole period to another black hole period which was always in the range of trillions of years. Thus, considering uncountable trillions of years as the total age of the universe, the figure of 155.52 trillion years as the total age of our earth planet and the sun is not very much.

Revival of the sun. The stars of the observed universe are of many kinds but a good number of medium size stars have a planetary system with an earth planet, and new stars are always being born in the cosmos. **These stars are living their existing life.** The super novas explode, the other big stars enlighten the universe with their radiation and at the end of their life they may become a neutron star or a black hole; and the stars that have a planetary system and are governed by Brahma, keep on reviving again and again during Brahma's lifetime. We can't observe if a star has revived. Whatever we see is only the existing state of a star, and thus, whatever we calculate as the age of the universe is only on the basis of the existing data. So, 15-20 billion years is not a bad guess for just the existing appearance of the universe. The revival of our sun is natural and slow. **It takes about 4 billion years to complete this process, so it cannot be observed.**

You must keep in mind that the universe was a programmed creation, and not an accidental one. It had its aim, and its functioning is always governed by God. It is an unwise imagination if a knowledgeable scientist thinks that the absolutely perfect synchronization of all the planetary systems, galaxies, clusters and super clusters of this universe, which is expanded up to an unknown limit and where each and every moving mass has its own velocity and gravity, is just a coincidental or casual happening of a mindless energy. **So, the governing aspect of the Divine power has to be accommodated while considering the functionary aspect of our planetary system.**

It is already mentioned that the sun had been revived and its normal function was re-established 18,000 times up till now, and thus the current absolute life of our sun is 155.52 trillion years. **"एवं पञ्चदशाब्दे तु गते च ब्रह्मणो नृप। मोहरात्रिश्च सा प्रोक्ता वेदविद्भिः पुरातनैः ॥"** (ब्र.वै. प्रकृति., 54/74) The Brahm Vaivart Puran says that after fifteen years of Brahma's life there is a greater *pralaya*, which means that since the creation of this *brahmand* there have been three full transformations of the earth planet and the sun.

The revival procedure is simple: The pressure of the gravity at the center of the sun (which is an inward pressure) raises the temperature at the core of the sun and the thermonuclear fusion reaction (conversion of hydrogen into helium) continues, which generates an outward pressure. The equilibrium of both pressures maintain the stability of the sun. When the sun has exhausted most of the hydrogen supply in its core, there is no longer enough heat to support the core against gravity. The core of the star collapses under gravity's pull until it reaches the required temperature which is needed for thermonuclear fusion of helium into carbon. The outward pressure increases which causes the expansion of the sun's outer layer (but not like a red giant*). The increased surface of the sun rapidly releases much more heat and dissipates a lot of the sun's energy which reduces the temperature at its core. This situation slows down the thermonuclear reaction of the sun to a great limit and the sun shrinks to a much smaller size than its normal size because of reduced outward pressure (but not like a white dwarf*). The thermonuclear reaction still barely continues, dissipating very little energy and giving off just enough heat to keep some of the tropical oceans of the earth planet unfrozen. After a fixed period, automatically, the Divine energy triggers the revival procedure of the sun and a chain reaction

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***Red giant and white dwarf are the terms used by the scientists to explain the stages of a star before it explodes at the end of its life and then it turns into a non-shiny mass.**

starts that may cause the helium atoms to break up into the form of hydrogen atoms in the same step-wise reverse procedure as the hydrogen atoms were converted into the helium atoms. It may be started by a strong positron beam hitting the nuclei of the helium atoms and causing the imbalance by converting the neutrons into the protons. Also, during that *pralaya* period, the gravitational force of the sun would have gradually collected some hydrogen gas from the space. The conversion of helium into hydrogen will gradually increase the thermonuclear reaction in the sun's core, which will also increase the outward pressure. It will cause the sun to grow in size until the equilibrium with inward pressure (gravity) is reached and the sun becomes a fully renewed star as it was before *pralaya.* One should not think that the existing sun may go into a white dwarf state and another brand-new sun may be created, because 4 billion years are not enough time for a new sun to be created; and the second thing is, that, in that case, thousands of white dwarfs would have been hanging around our planetary system, which are not. Thus, renewal is the only possibility to give a long life to the sun.

"**सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्। दिवञ्च पृथिवीञ्चान्तरिक्षमथो स्वः॥**" (**ऋ.** 10/190/3) The Rigved says, "Brahma (after every *pralaya)* re-establishes the sun, the moon and the earth planet as they were earlier (**यथापूर्वम्**), and also re-establishes the atmosphere*."

The Bhagwatam gives all of the basic details of all the aspects of the creation in its third canto. In the Puranas there are a lot of descriptions about the holy places, the Himalayas, and the holy rivers of Bharatvarsh. The Bhagwatam briefly describes the total history of Bharatvarsh of 155.52 trillion years since Brahma produced hundreds of Sages on the earth planet in the pious atmosphere of the Ganges valley.

***There has been no research in the direction of the revival of the sun, so there are no such theories in the physical science. But, for a scientist who believes in the Divineness of the Hindu scriptures and the systematic creation of the universe by God, this is another field to explore. We have repeatedly mentioned that the creation of the universe and all the *brahmandas* were the Divinely programed functions, not the coincidental ones. Thus, it becomes clear that the Divine power of God that starts the creation of the universe also materializes the revival aspect of the sun and the earth planet.**

(4) The Hindu religion was revealed 155.52 trillion years ago; the uninterrupted Ganges valley civilization of India for 1,900 million years; and the ice ages.

The origination of Hindu civilization and Hindu religion.

> "यस्तु तत्र पुमान् सोऽभून्मनुःस्वायम्भुवःस्वराट्। स्त्री याऽऽसीच्छतरूपाख्या महिष्यस्य महात्मनः ॥
> तदा मिथुनधर्मेण प्रजा ह्येधाम्बभूविरे। स चापि शतरूपायां पञ्चापत्यान्यजीजनत् ॥
> प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत। आकूतिर्देवहूतिश्च प्रसूतिरिति सत्तम ॥
> आकूतिं रुचये प्रादात्कर्दमाय तु मध्यमाम्। दक्षायादात्प्रसूतिं च यत आपूरितं जगत् ॥"
> (भा. 3/12/53-56)

Bhagwan Ved Vyas says, "**Swayambhuv Manu** and **Shatroopa** appeared from Brahma's body. They started the first human generation on the earth planet in Bharatvarsh. (Taking into account some time for the creation of the atmosphere and the ozone layer and the development of animal life on the earth planet, it could be around **155.5 trillion years ago.)** They had two sons, Priyavrat and Uttanpad, and three daughters, Akooti, Deohooti and Prasooti. Akooti was married to Prajapati Ruchi and Deohooti was married to Sage Kardam. (Their Divine son was Bhagwan Kapil who revealed the Sankhya Darshan.) The youngest daughter Prasooti was married to Dakch Prajapati. Slowly the whole world was filled with their descendants."

This is the description of the very first generation of human beings at the very beginning of the earth planet. Now come to the existing revived age of the earth planet 1,972 million years ago.

One day of Brahma is called a *kalp*. In one *kalp* there are 14 divisions called *manvantar* and in each *manvantar* one Divine personality called "Manu" becomes the originator of human civilization and **the same 14 names of Manus including Swayambhuv Manu and Shatroopa are repeated in each *kalp*.** The Bhagwatam (8/1/4, 8/13/1-3) says,

> "मनवोऽस्मिन्व्यतीताः षट् कल्पे स्वायम्भुवादयः ॥"
> "मनुर्विवस्वतः पुत्रः श्राद्धदेव इति श्रुतः । सप्तमो वर्तमानो यस्तदपत्यानि मे शृणु ॥
> इक्ष्वाकुर्नभगश्चैव धृष्टः शर्यातिरेव च । नरिष्यन्तोऽथ नाभागः सप्तमो दिष्ट उच्यते ॥
> करूषश्च पृषध्रश्च दशमो वसुमान्स्मृतः । मनोर्वैवस्वतस्यैते दश पुत्राः परन्तप ॥"

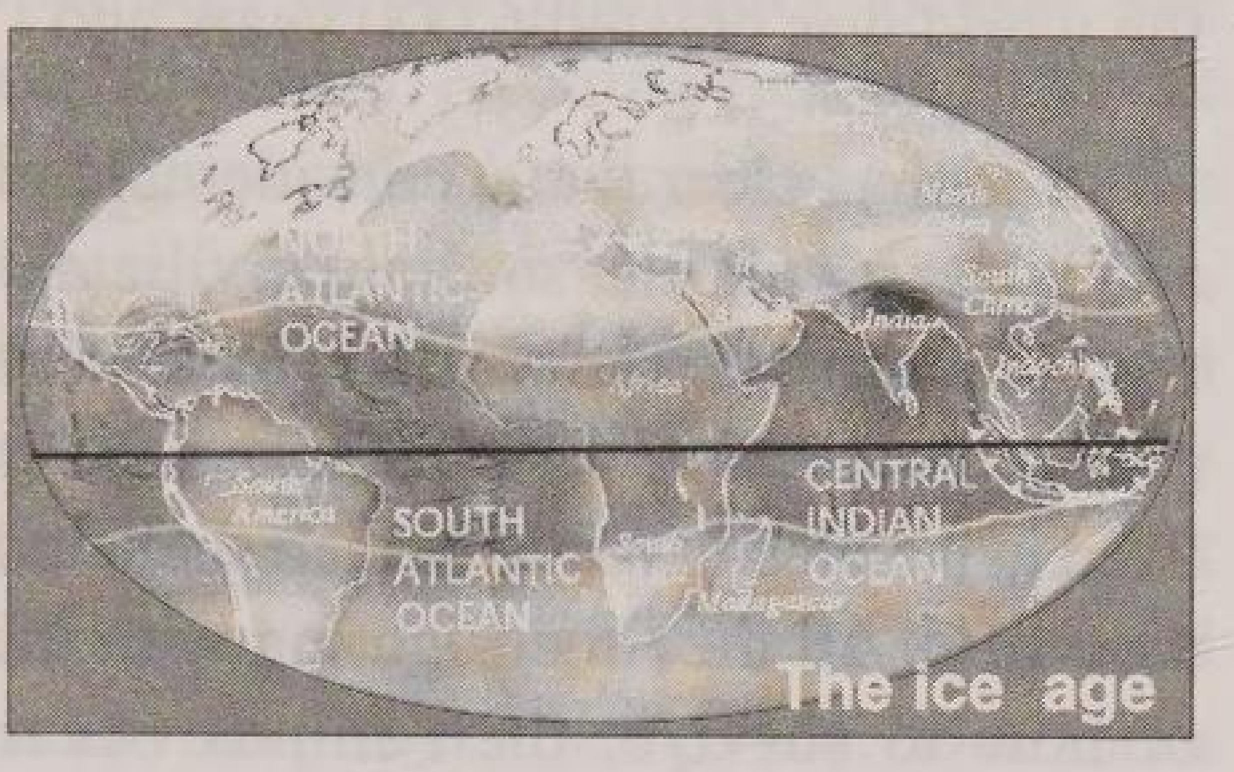
Ved Vyas (in the above verses) says that in the beginning of this *kalp* **(about 1,900 million years ago,** while taking into account the formation of the ozone layer, development of the atmosphere and the creation of animal life etc.) **Swayambhuv Manu started human generation.** Then there were five more Manus. (The period of one Manu is 308.57142 million years.) **The existing Manu is the seventh Manu whose name is Vaivaswat. (His period started 120.5331 million years ago.)** He had 10 sons and one daughter Ela from whom the entire human population multiplied which we have today (also 9/1/11,12,18).

There are four *yugas* (cycles of time) called *satyug, tretayug, dwaparyug* and *kaliyug* and all the four *yugas* together are of 4.32 million years. They keep on repeating perpetually. One *manvantar* has 71 cycles of the four *yugas.* The existing one is the seventh *manvantar.* The Matsya Puran says,

> "पञ्चमः पञ्चदश्यां च त्रेतायां संबभूव ह । मांधाता चक्रवर्ती तु तदोत्तंकपुरःसरे ॥
> बलिसंस्थेषु लोकेषु त्रेतायां सप्तमं प्रति । तृतीये वामनस्यार्थे धर्मेण तु पुरोधसा ॥
> एकोनविंश्यां त्रेतायां सर्वक्षत्रान्तकृद्विभुः । जामदग्न्यस्तथा षष्ठो विश्वामित्रपुरःसरः ॥
> चतुर्विंशे युगे रामो वसिष्ठेन पुरोधसा । सप्तमो रावणस्यार्थे जज्ञे दशरथात्मजः ॥
> अष्टमे द्वापरे विष्णुरष्टाविंशे पराशरात् । वेदव्यासस्तथा जज्ञे जातूकर्ण्यपुरःसरः ॥"
>
> (म.पु. 47/240, 243-246)

"In the seventh *manvantar* Bhagwan Vishnu appeared as **Vaman Bhagwan** when Bali was ruling the material and celestial worlds. In the 15th *tretayug* (of the seventh *manvantar)* the Divine power appeared as Emperor **Mandhata**. In the 19th *tretayug,* the destroyer of selfish *c̣hatriyas*, the son of Sage Jamdagni, **Parashuram**, appeared. At that time Rishi Vishwamitra was the royal spiritual teacher. Then to destroy the demon Ravan, **(supreme God) Bhagwan Ram, son of King Dashrath (of Ayodhya) appeared at the (end of) 24th *tretayug.*** Sage Vashishth was the royal spiritual teacher of that time. Then, in the 28th *dwaparyug,* God Maha Vishnu as the son of Sage Parashar appeared and he was called **Ved Vyas.**"

Ganges valley civilization of 1,900 million years, and the ice ages.



It is a well known fact that Bhagwan Krishn appeared at the end of *dwaparyug* in Mathura about 5,000 years ago. All of these happenings were in the Ganges valley which is the prime section of Bharatvarsh.

Thus, according to the above references: **About 1,900 million years ago** Swayambhuv Manu and Shatroopa started the first human generation. **120.5331 million years ago** Vaivaswat Manu re-established the human civilization whose descendants are the existing human beings. **57.024 million years ago** Emperor **Mandhata** glorified the Ganges valley of Bharatvarsh (13 full cycles of the four *yugas* plus the age of *dwaparyug*, 13 x 4.32 + .864 = 57.024). **39.744 million years ago Parashuram appeared. 18.144 million years ago Bhagwan Ram appeared in Ayodhya**, and, **before 3102 BC**, Bhagwan Krishn descended and Divinized the surroundings of Mathura.

Although it is a brief history but there is a period-wise authentic continuity of Bhartiya civilization for 1,900 million years and up to 3000 BC, and after 3000 BC there is a full date-wise history of India up to the present age.

Ice ages. Some people may ask, why is it that the other countries of the world like in Asia, Europe or the Middle East don't have such a long history? There is one main reason: the natural calamities. The location of those countries on the surface of the earth planet is in such a situation which is most affected by the strongest natural calamity of the world called the ice ages. Scientists say that there were five ice ages: about 2 million, 300 million, 450 million, 600 million and 2.3 billion years ago. They also say that these ice ages lasted for millions of years covering most of the Northern and the Southern zone of the earth planet. (The oldest ice age, which the scientists mention to have happened around 2.3 billion years ago, would have been the last phase of *pralaya* of this earth planet.) The last ice age fully receded only about 10,000 years ago.

This is the reason that the existing history of the world goes back only up to 6,000 to 8,000 years. That's how the Christian religion says that the world was created 6,000 years ago.

It is thus clear that a considerable part of the world was submerged under the ice sheets, so those civilizations were totally obliterated, and the other areas of the world were exposed to frosty chills and icy winds so they also became deserted. The few survivors of this prolonged calamity lived in isolated caves or in such sheltered places where they could sustain their life. All the time, fighting with the adverse situation and thinking of how to survive, their minds became gross, and their surviving descendants became grosser and grosser, forgetting their civilization forever. So, when the last ice age began to recede, the survivors, who had become fully gross-minded and wild as they had to live only on the flesh of the hunted animals, began to feel better. But in terms of language, they had forgotten everything except some daily usable broken words or some sounds that they had learned from their forefathers.

As the weather improved, they gradually began to form groups and developed their own style of communicating languages that differed from group to group. When the weather fully changed on the earth planet and grassy lands began to emerge, these people began to move around like nomads in search of a better place to live. That was around 7,000 to 8,000 years ago, when there happened to be a lot of movement and migration in the Middle East and near the Mediterranean area.

What about India? If you look to the geography of India you will find that it is located in the tropical zone. South of India is very close to the Equator and the North is fully protected by the highest mountain range of the world, the Himalayas. The Ganges valley, which is just a small section of India and where the most important Divine descensions had happened, is right in the middle part of North India, so it is perfectly safe from such ice age disasters. Although the weather over there becomes cold in those days but it remains fully liveable. If you again look to the relief map of the world you will see that such an ideal situation is not found in other places of the world. Either they are closer to the polar zones or their mountain range runs north-south and not east-west. So they are exposed to the disastrous effects of the ice ages.

This is not a coincidence of nature that it awarded the Himalayan mountain range to India. It was supposed to be like that. We have discussed earlier that the **happenings of our planetary system are supervised by the Divine power Brahma. Nothing just happens at random.** The description of Himalaya comes hundreds of times in the Puranas which are eternal scriptures (explained in chapter one). So, Himalaya is an eternal part of Bharatvarsh. Wherever Bharatvarsh would be, even in the new creation of the universe after *maha pralaya* or at any other similar location on the earth planet, Himalaya must be there just like the holy rivers Ganges and Jamuna etc., which are also the eternal parts of Bharatvarsh and are the Divine powers (see p. 66). One more thing, **the subcontinent of India, and where it is located now in the south of Asia, was always on the same spot even before *pralaya,* and Himalaya was also there to protect it from the ice age disasters.**

There is a reason behind that, and that is the Gracious kindness of God. Those souls who are following the path of God realization should not lose their chance; so there must be a place on the earth planet that should be safe for human beings, because only in a human body devotion to God is possible. For the reincarnation of a soul, the boundaries of a country are no restriction, a good soul of any country could be born in India and continue his devotions to God. **In this way, through its unbroken civilization, India provides an unbroken Divine facility to obtain the Divine knowledge and to proceed on the path to God realization to the souls of the whole world.** The most important thing is that the flame of the Divine knowledge is always alive. It never subsides. So, Bharatvarsh (India) is the place that constantly remains as the guiding light of the Divine path for the people of the entire world.

This is the greatness of the Ganges valley Hindu civilization that all the major Divine events happened over there. Bhagwan Ram descended in Ayodhya and the whole of Ayodhya at that time was inhabited with the Divine personalities of the Saket lok (abode) of Bhagwan Ram. Rasik Shiromani Krishn descended in Braj (Mathura) and the whole of Braj district was encharmed with the fascinating charm of His loving Beauty. The people of Braj in those days were all descended Saints of Golok. Ancient historical Saints like Dhruv, Prahlad, Ambarish, Vashishth and Vishwamitra etc., and hundreds of *rasik* Saints like Nimbarkacharya, Hit Harivansh, Swami

Haridas etc., appeared and lived in the Ganges valley as it was the center for the Divine manifestations of all magnitudes.

Apart from the prime scriptures like the Upnishads, the Gita and the Bhagwatam, these Divine personalities left their writings that further simplify the Divine philosophy of our scriptures, show the simplest path to receive God's love, and re-establish the authenticity of our Divine history of 1,900 million years. But, the people of the world are so skeptical that still some critics may ask, is there any evidence of such a long history of civilization? The written books (our scriptures which are produced by the Divine personalities) are themselves the evidences of their authenticity. Then, what else do they want to know? But it is the nature of a critic to criticize.

Critics can't be appeased; and the supreme benevolence of the *acharyas*.

One thing you must understand is that you can never satisfy a critic because he can't leave his critical nature, and you can never convince an obstinate or non-Godly person because he wouldn't accept your statements. Explanations and evidences are for such gentlemen and open-minded people who are willing to correct their mistakes and are ready to accept the right path and the honest statement. Bhagwan Krishn Himself went to the wicked Duryodhan to convince him that he should be reasonable and compromise with Arjun, but he did not; and Shishupal criticized all-great and all-loved Krishn to the last bit of his wits without any reason. So, some people have a critical nature and a leaning towards non-Godliness which is the sign of the impiousness of their heart and the biased structure of their mind. It is the nature of such people that they cannot tolerate to read or hear about the authentic and eternal Divineness of Bhartiya religion and Bhartiya history which is described in the Puranas especially in the Bhagwatam. It is thus wise to leave them to live with their own beliefs and don't try to unnecessarily argue with them to accept the right thing. As regards the evidences, the criteria of evidence has already been discussed on pages 74-76. On this earth planet, Bhagwan Ram was about 18 million years ago and Bhagwan Krishn was about 5,000 years ago. Buildings don't survive that long and coins are coincidental to find, whereas the bed of the river Jamuna would have risen and changed quite significantly. So, digging the entire district of Mathura to find a tiny gold coin of the period of the demon king Kans is not feasible.

The most reliable reaffirmations of the authenticity of the unbroken continuity of the Hindu civilization of 1,900 million years from the period of the first Manu to the period of Krishn, are the commentaries on the Bhagwatam by the great Masters and the *acharyas* that reconfirm every statement of the Bhagwatam. The Bhagwatam explains the entire procedure of the creation of the universe and the *brahmandas* (governed by Brahma) and tells the entire history since the creation of this *brahmand,* from 155.52 trillion years ago and up to the period of Krishn. A major part of the Bhagwatam contains the descriptions of the prime events of the last 1,900 million years.

The *acharyas* like Roop Goswami, Jeev Goswami, Vallabhacharya, Vishvanath Chakrvarti and Shridhar Swami etc., wrote their commentaries on the Bhagwatam, revealing the greatness of its descriptions and explaining the inherent meanings of the verses of the Bhagwatam. It is mentioned on page 407 that Shridhar Swami found a minor copying error in the existing copy of the Bhagwatam in his time, so he corrected it in his commentaries. It shows how careful our great Masters were in maintaining the authenticity of our scriptures. So, arguing about the proven facts of the Bhartiya history (which are re-authenticated by our great Masters) by a worldly person (even if he is a higher degree holder) who is attached to his intellectual, emotional and sensual enjoyments of a pure worldly nature, is like a school going science student, who has read some science fiction stories, happens to visit NASA Research Institute and sneaks into the research chamber and starts telling the scientists how wrong they are. But, this is the age of the freedom of speech, anyone could say anything; still *the fact remains the fact and the fiction remains the fiction.*

Supreme benevolence of the *acharyas*: We all know that the findings in those matters that are beyond the scope of direct research are often misleading, but still scientists keep on researching in the same direction. No matter how sincere they are in their research, mysteries of creation (from an earth planet to the universe) always remain a mystery as they are always followed by new puzzles and problems. The scientists have no knowledge about the presence of the Divine power which is working behind this material phenomena, and have no knowledge about the force of the past *karmic* conditioned reflexes of a person which induces his physical destiny.

When our knowledge is so vulnerable, isn't it wise to begin to trust the Divine writings of Bhartiya scriptures in such matters which are already explained in them. If any conflict in the findings of the scientists and the writings of our scriptures is found, it is advisable that it should be corrected according to the guidelines of the scriptures because the researches are oriented on the basis of the material intellect, whereas our Divine scriptures are the direct outcome of the supreme Divine wisdom.

The great Masters and the *acharyas* of Bharatvarsh descended on the earth planet only to help the souls, lived on the earth planet only to Grace the souls, and wrote the books only to guide the souls towards finding the Divine love of their beloved God. Ved Vyas, a descension of God Himself, revealed all the scriptures: the Vedas, the Upnishads, the Puranas, the Bhagwatam, the Ramayan, the Mahabharat, and many more. In the end of the Bhagwatam he also described the history of the kings of Magadh of *kaliyug* from the Mahabharat war (3139 BC) up to the end of Andhra dynasty (300's BC). He gave a few astrological references in the text of the Bhagwatam and the Mahabharat itself so that there should be no mistake in calculating the correct period of the Mahabharat war and the dynasties of Magadh.

All of these scriptures were revealed in the Ganges valley where thousands of Saints appeared whose every breath was for the good of all the souls. They also revealed many useful scientific knowledges without doing any research or experiment because they had the Divine knowledge. We will give a couple of references to give you a glimpse of the greatness of their Divine wisdom.

Miracles of the Divine wisdom of the Sages and Saints.

The Sages of Bharatvarsh also wrote a number of books on the defense system, medicine and also the aviation system. But a great number of our religious books were destroyed by the foreign invaders and also during the period of Buddhist influence in India because the Buddhists of those days had become like the enemies of *sanatan* Vedic religion. Taxila University was destroyed by the Huns, Nalanda University and many temples along with our religious books were destroyed by the Muslim invaders and rulers, and then the English people destroyed a lot of our books. Some remains of certain ancient books are found in the collections of certain temples or in the families of some old priestly generation.

Medical science: When I was living in Barsana in solitude, during that time a *sadhu*, who was also living in Barsana, had found a section of an ancient book on Indian medicine. (*Sadhu* means a hermit who has left his family life and is living a renounced life, thinking of God.) The book he had found was with some old priest of a temple. The beginning and the last portion of the book were missing. It was written in Sanskrit verses by one of our Sages.

We had a system of writing books on medical sciences. For example: One book told about the recognition and the location of the natural propagation of the substance (herb, root, seed, fruit, leaf or earth-grown tubers etc.) that was used for preparing a medicine; and the other book told how to use that particular substance and how to prepare the medicine. It also told about the application of that medicine. Thus, in two sets of books the full medical science was explained.

The book, which that hermit found, was of the first kind. He was excited to discover that the book gave precise descriptions of the recognition of the herbs and plants with detailed and exact descriptions of the location where they were to be found, in which part of India, and in which season of the year. He, along with one of his hermit friends, decided to go around India and to explore the exciting world of Indian herbs. He travelled around India, and to his amazement he found it to be exactly as it was written. So many amazing plants and herbs he discovered. But, without the second book, which tells their uses and the procedure of preparation, this knowledge was of no use. After a few years of continuous travelling from the Himalayas to the south of India, his excitement of discovering new herbs had come down, so he finally settled in Barsana. He told me all about his herb-hunt expeditions. For example: he told that the book gave directions to an historical town, and the particular side of a hillock, and on the foot of that hillock at a particular rocky ground where no big trees would be growing, a low-height ground-spreading-like herb, covering about one to two feet of the ground with tiny round leaves (the size of a chickpea) is found in early winter, and its main recognition is that where it spreads, the ground underneath, looks oily. The book also detailed about the color, shape and size of its blossoms, the blossoming season and the nature and kind of its perfume. He told that the book also named the short and long term diseases that could be cured by that herb. (All such valuable books were destroyed in the course of time.) This is just one example of the ancient wisdom of our Sages.

Imagine, how many million hours of research and how many billion dollars worth of expense would be involved to create even a part of that kind of book? But, it was written by a Sage, living in a small hut with no facility for any kind of experiment; only his Divine clairvoyance and Divine wisdom created that book, and not only one amazing book, but many others.

Aviation: A prestigious Hindi digest (a monthly magazine of India) called "Navaneet," published an article in its October issue of 1968 about the ancient science of aviation in India on page 25.

It mentions that a small section of a very ancient book, called "Yantra Sarvasva" (**यंत्र सर्वस्व**) by the historical Sage Bharadwaj, has been found. ('Yantra Sarvasva' means the physical and the mechanical science of creating all kinds of machines.) The book originally had 40 sections. The sections that are found relate to the topic of aviation (making of airplanes). It tells about 25 kinds of airplanes. Out of them, one could be used on water, land and in the air; all the three places with equal efficiency, and it is quite large in size with a number of rooms. Other kinds of airplanes are used in the air, small and large in size, and are like an ordinary plane or jet plane. But their jet system is quite advanced. It has a six-directional push: north, south, east, west and also up and down that enables the jet plane to move with an extra supersonic speed in any of the four directions, whatever is needed, plus the facility of vertical take off and vertical landing. So it doesn't need any runway, and also the machines of the airplane are almost maintenance free.

The book also describes about its instruments of safety devices, just like: the smoke screening, which means producing a heavy layer of clouds to hide the plane from the sight of the enemy plane and to instantly change its direction; to visualize on the television screen of the airplane the underground layings of the explosive mines by the enemy; to destroy the enemy plane by radiating a very strong beam of intense heat wave in the direction of the enemy plane; to protect the plane from the wild winds of a cyclone or a tornado if it is passing through that area, and so on. In this way it tells about 32 kinds of electrical devices that could be used in the plane. The most amazing thing it tells is about the various kinds of alloys that could be made to suit the exact requirements to manufacture the body and the parts of the plane, and how they could be extremely strong and heat resistant and very light in weight. It mentions at least 10 other books which give the details of their manufacturing process. (In the modern world it was as late as 1976 when Air France and British Airways began passenger services with supersonic planes.)

Isn't it amazingly brain stunning to a scientist who understands the intricate implications of the airplane's mechanical system? It is a fact that, if not earlier, then at least before the period of Buddh, we had such books that represented the greatness of the Divine wisdom of the Sages and Saints. Not in totality, but still to some extent the miracles of Indian (ancient) medical science called Ayurved were well known even up to the period of Muslim rule in India. Even to a worldly person, these amazing references induce a feeling of honor for our great Sages; and for a thoughtful person, they are much more than that.

The Gracious kindness of the Sages and Saints; Sanatan Dharm; and the classification of Bhartiya scriptures according to the spiritual receptivity of a person.

Thus, we understand the unparalleled greatness of their Divine wisdom and the unmatched example of their benevolence upon the souls which caused them to produce all kinds of beneficial knowledge for humankind, and the most important thing is that they produced all the scriptures which show the path to attain the perfect life, knowledge and Bliss for every human being.

Soul is suffering in the world since uncountable lifetimes as it is eternal. Human life is the only chance where a soul could attain the absolute Bliss, provided he understands the disappointing nature of the illusive attractions and the attachments of the world and begins to trust in the causeless kindness of his only true Friend and his Divine beloved God, Who is not only Blissful but He is so loving and caring which exceeds all the known examples of the world. Would you not like to become His loving one? Definitely you shall like to be with Him, and only with Him, because your soul from the inside is unconsciously yearning for His association. It is only your conscious mind which has collected all kinds of worldly informations that have become a blockage between you and your Divine beloved God.

Our beloved Masters, the eternal Sages and Saints, had extensively produced all kinds of knowledges, whatever was necessarily needed by a person in his social life. They were in the form of the Upvedas and the Vedangas which were the supplementary knowledges along with the main knowledge of God realization. Like a caring mother who provides everything for her little baby, whatever he needs, but she also restricts him if he is trying to poke his fingers into her eye in his playful mood, or, while crawling, he is trying to pick up a sharp knife, dropped on the floor by mistake, or he is trying to pick up a piece of garbage from the floor to put it into his mouth. Her such actions are only for the good of the child. So, the Sages and Saints revealed the knowledge for all kinds and classes of people, from very wicked to very good people who have various stages of the evolution of the *sattvic* quality of their mind. But they also admonished them from doing such things that could hamper their progress towards God realization because all of the scriptures from the Vedas to the Bhagwatam are aimed towards the realization of God's love.

Classification of Hindu scriptures: In a city there are kindergarten schools, elementary schools, high schools, colleges and maybe a university. From the kindergarten and up to the university, all the institutions are called the educational institutions and their aim is to remove illiteracy and make a person educated, but all of them are not for all the people of that town. They have classifications according to merit as to who could be admitted to which institution and in which grade or in which kind of study.

Similarly, **all of our scriptures are collectively called "Sanatan Dharm" which means the eternal (*sanatan*) knowledge for the spiritual well being of all the souls (*dharm*).** It provides the guidelines for all kinds of people of the world, which, if followed, leads them towards God realization. But the scriptures of Sanatan Dharm, like the various educational institutions of a town, are specified according to a person's receptivity for God as to which scripture one should follow.

The Vedas: For example: A wicked person should at least think of God that He knows everything, so He will punish him for his wicked deeds. A selfish and worldly person should at least follow the disciplines of the **Vedas** and do good deeds and learn to pray to any form of God or he may do any ritualistic *yagya** even with a worldly desire to obtain the celestial luxury.

The other good actions which are also involved in the performance of the *yagyas* are: giving charity, maintaining piousness and celibacy during the period of doing *yagya*, and praying to God for the purification of the mind; and afterwards he is supposed to observe honest behavior in his life. These good actions slowly purify the heart of the doer, and thus, he could become qualified to enter into direct devotion to one form of God which is like taking an admission into high school from an elementary school.

The Upnishads: When a person begins to feel a real liking for God but still he is attached to his material enjoyments and he keeps on doing good deeds, the **Upnishads** help him at this stage and tell him about the futility of worldly pleasures and advise him to renounce worldly attachments and wholeheartedly love God.

The Gita: When the person enters into such a stage of heart purification where he really begins to realize the worthlessness of worldly pleasures and feels an urge to meet God, the **Gita** tells the secret of devotion (सर्वगुह्यतमम् । गी. 18/64) and says that devotion to God is selfless *bhakti*, which means selflessly loving Him and living in the world to fulfill your aim of the realization of His Divine love. Selflessness means not desiring any worldly thing from God but desiring only for His love and His vision.

The Bhagwatam: When a devotee has understood the importance of pure and selfless *bhakti,* then the **Bhagwatam** tells the devotee that the sweetest and the real intimate form of God is Krishn Whose bewitching beauty had enchanted everyone who was living in Braj at that time.

When a devotee is fallen in love with Krishn then the writings of the *rasik* Saints tell about the richness of the Blissful stages of Divine love which are experienced in Golok and in Divine Vrindaban.

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*The technical requirements of doing a *yagya* are hard to fulfill in *kaliyug*. Thus, the Sages have promulgated that **the Vedic *yagyas* are not suitable for *kaliyug***, and so, only the good deeds, prayer and honest behavior as mentioned above should be observed by those kind of people in this age.

Thus, the Vedas tell to become a good person; Upnishads tell to love God and don't be attached in the world because it is illusion; the Gita tells to love God selflessly and reveals the secret of the spiritual practices that *only through bhakti* one can realize God; and then the Bhagwatam tells what is the most loving form of God that encharmed the heart of the topmost *Yogi* and *Gyani,* Shukdeo.

Now we know that our scriptures are a very systematic line of teachings. They relate to every class of people of the world from an ordinary worldly person to a highly evolved soul deeply longing to meet God. But, every scripture is not for everyone; just like a book, prescribed for postgraduate classes, is no good for the student of a lower grade; and vice versa. However, as a whole, all the scriptures represent such Divine teachings which accommodate the spiritual need of all the souls of the world and show the path of God realization. **This is Sanatan Dharm or the Hindu religion which is the "universal religion" for the whole world that originated directly from the supreme God.** It was first introduced by Brahma to the Sages and Saints of this *brahmand* who produced it for the people of the earth planet. Lastly it was again reproduced by Bhagwan Ved Vyas about 5,000 years ago and its Divineness was further magnified in the celebrated writings of our great *acharyas.* (A brief account of all of the important scriptures and the writings of the *acharyas* and *Jagadgurus* is given in chapter 3, Part II.)

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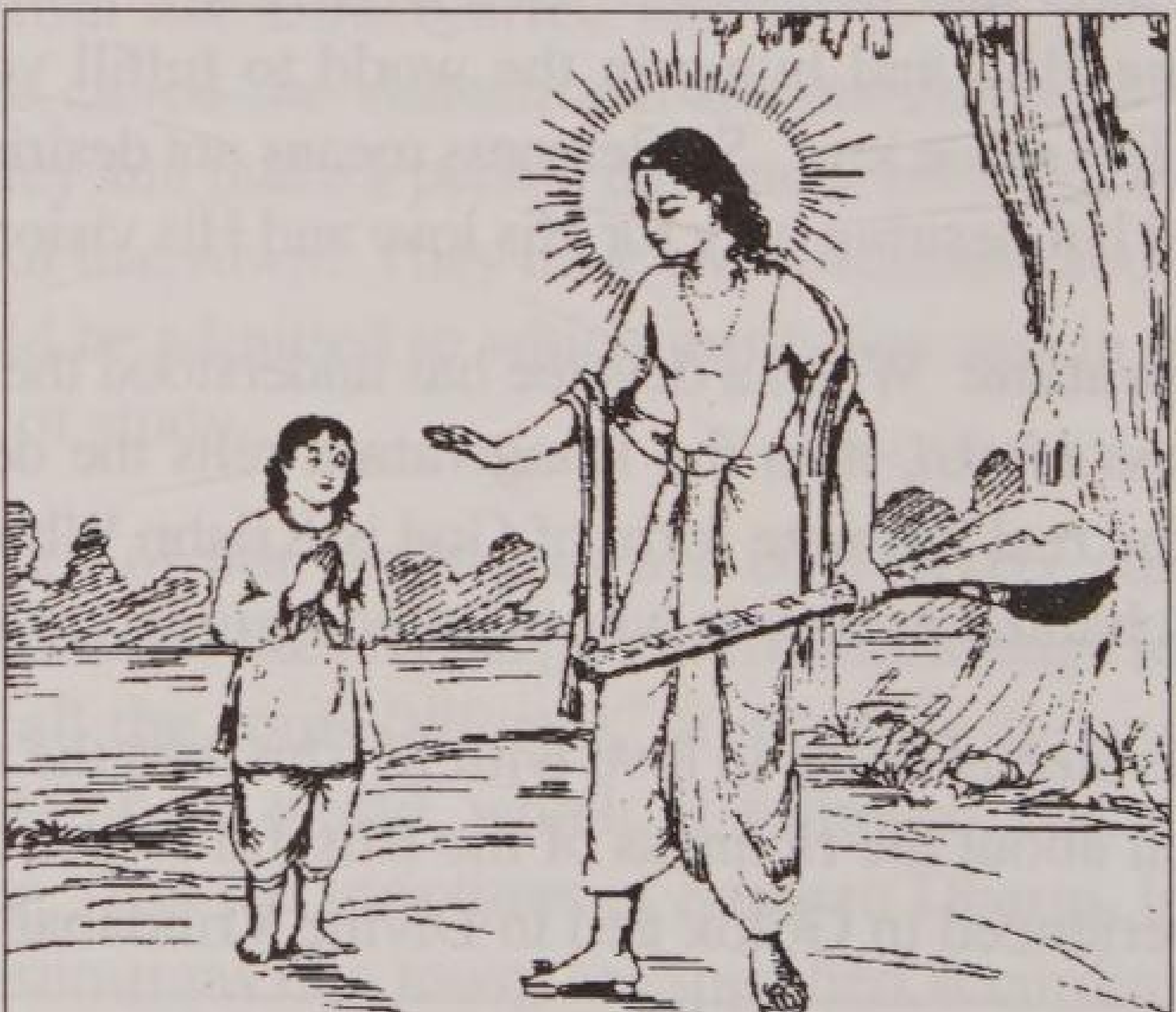


Naradji Gracing Bhakt Dhruv

(5) The authentic chronology of the entire history of Bharatvarsh.

An impious mind does not accept the Divine truth.

This *mayic* world is made of both good and evil which are the qualities of *maya*. In one cycle of the four *yugas* the percentage of good and evil in the society varies. *Satyug* has most of the good and only a fraction of the evil and *kaliyug* has just the reverse, most of the evil and only a fraction of the good. From *satyug* to *kaliyug* 'the good' gradually decreases and 'the evil' gradually increases. At the end of this *kaliyug,* after the Kalki *avatar* (which is going to happen after at least 400,000 years), the people will begin to develop goodness in them as an indication of upcoming *satyug*. This is the system. But now, in the existing age of *kaliyug,* the abundance of evil in the society is clearly visible.

It is the nature of the non-Godly materialistic people that they cannot even pay their respect to our great Sages and Saints whose every effort was for the good of humankind. Such worldly people, because of the impiousness of their heart, can never accept the Divine truth. Tulsidas says that (यथा उलूकहिं तम पर नेहा ।) just like the owls who could never accept that the sunny morning is pleasant, they are only comfortable with the dark night because their mental receptivity is more prone towards the darkness than the sunlight. Similarly, those people whose hearts are polluted with their own wrong doings and the transgressions of this life or the past life, find it more amiable to accept the wrong views of non-Godly, worldly and prejudiced writers as compared to the views of the pious writers, because an impious mind is more receptive to impious things and a pious mind to pious things; and those who are neither evil nor very good try to intellectually discriminate the situation.

So there are three kinds of people in the world: (a) Those who lean towards the wrong things (and there is a majority of them in this age); (b) those who lean towards truthful things; and (c) those who resort to reasonings. **Thus we see that it is not on the part of the evidence that everyone is not convinced to accept the Divine greatness of Bhartiya**

history and religion, it is only the quality of their heart and mind that averts them from accepting the real truth. We have plenty of authentic evidences (as explained in this chapter and also in chapter one) about the eternity and the Divineness of the Sanskrit scriptures and the continuity of Bhartiya civilization since the beginning of this *kalp;* and we have lots of evidences to proclaim the craftiness of the western writers and their followers of how they tried to ruin, mutilate and destroy our history and religion (as explained in chapter three and also in this chapter). Still if someone hesitates to accept the truth, it's only his misfortune and the negativity of his heart.

Our researches and publications should be according to the guidelines of the Hindu scriptures. They should not be tinged with the derogative views of the western writers.

There are many research centers in India doing various studies related to the history and religion of India. But all of them are either directed towards the same western style of derogation, or if some of them try to be genuine in their effort, they lose the track of the authentic and the eternal Divine teachings of the Puranas. Thus, whatever is the outcome of such researches, is always disappointing. The reason is that the scholars involved in such works have read most of the writings of the western writers and have never tried to understand the Divineness of the Bhartiya religion from the eternal point of view as related by our Sages and Saints.

In the last few decades there has been a tendency to publish a series of books or an encyclopedia, edited and written by a host of scholars of well repute. But the situation remained the same and *all* of them presented the wrong image of Hinduism. The reason being the same, that the minds of the Hindu writers have become conditioned with the biased effects of the European writers and, in the zeal of knowingness, they don't even think of learning the correct thing. The knowledge, which is followed by pride, is classified as ignorance. But when a scholar has a humble inclination to learn and to correct his mistakes, his understanding is enriched. However, these publications have never produced a correct view of Bhartiya history and religion; they have derogated it to the extremes.

On page 380-383 we have given brief references of such **series of books** and **encyclopedias on Hinduism** which have been published in

India. Their statements clearly show that these writers have absolutely no understanding about Hinduism and their hearts and minds are both oriented with similar views of those western writers.

The scriptures (Upnishads, Puranas, Gita, Bhagwatam etc.) are the Divine writings. To understand them, one has to faithfully and sincerely study them with such a pious and knowledgeable person who has a good understanding of the scriptures. Only then one can comprehend their actual theme, otherwise not. Divine writings have deep Divine meanings and are written from the higher Divine status. Trying to understand them only by learning the word meaning is not enough; and when a scholar resorts to learning the history and the religion of Bharatvarsh through those English books on Hinduism, which are deliberately falsified by their writers due to malicious intentions (as schemed by the British), it is for sure that he is only collecting the garbage of their writings into his brain. **In this situation whatever he will learn and whatever he will write will only be against the true Hinduism, because he has never learned the true theme of the scriptures. He has only learned the derogations of Hindu scriptures, and thus, he is speaking in the same tone.**

We have to learn to respect our Sages, Saints and the *acharyas* who have revealed such great knowledge in the form of our scriptures which is a guideline for God realization for all the souls. Instead, if someone shows his disrespect and demeans the Divine greatness of Hindu religion, how sad it is.

How childish it looks when a worldly and selfish person acts like an authority, and, slashing the integral theme of Hindu scriptures, writes his own comments on them in a very worldly style; and it becomes further stuporous when other people, ignoring the authentic writings of our *acharyas*, blindly accept those writings and start further criticizing and commenting on Hinduism in the same manner.

It's like those village boys who saw a formula ($E=mc^2$) in some science book and began to ponder as to what could be the meaning of that. The one who was called intelligent, stressed his brain, came to an answer, and said the 'E' means 'to eat,' because that fat guy couldn't think of anything better than eating. The other boy came with another brilliant idea and said that his mom makes delicious cookies; so $E=mc^2$ means 'eat mom's cookies.' All the nitwits giggled and clapped at this marvelous discovery; but then one boy said, what is '2' for? They again started thinking; couldn't come to any conclusion. Then they thought that it could be a whimsical mistake of the writer, or he must be a diabetic so he is restricted to eating only 2 cookies at a time, that's why he put the number '2' on the top of 'c.' Those boys swelled at their discovery on $E = mc^2$. As it went around, the others, who were of the same kind, joined them.

This is exactly what is being done to misrepresent Hinduism. **It's being ruined by certain modern writers holding advanced degrees like Ph.D. or D. Litt. These degrees only denote that they have collected a great amount of information on that particular subject. But the sources of the informations that they have collected are those English books which are already derogatory to Hindu religion.** Thus, it makes no difference if one person has done only an M.A. and another person has done a D. Litt. in religion. It's like collecting a small amount of wrong information or a big amount of wrong information, because the informations that they have collected are against the true theme of Hindu religion. Have any of those degree holders honestly learned and sincerely conceived the philosophy and the theme of our Divine scriptures through a proper training method received from a truly pious man who is well versed in the scriptures? Probably none. Then how could they know the real theme of the Divine writings?

Once a professor came to see me while I was in India and presented his book that he has written with great effort. The 400 page book was on Vaishnavism and he was a D. Litt. On every page I turned there were major or minor philosophical mistakes, and at some places it was so revoltingly hurting that I shut the book, slipped it in a corner, and felt pity on his efforts.

Hindu philosophy, religion and history are all intertwined. The Sages and the *acharyas* who produced these scriptures (which form the body of Sanatan Dharm) are the prominent personalities of Bhartiya history. Thus, the main part of our history is the history of the Divine personalities; and our religion is the universal religion of devotion to God, which is described in all major scriptures.

To treat those great eternal Saints who produced the Vedas, Upnishads and the Puranas as ordinary writers is the greatest ungratefulness towards the supreme Divine power. Unless we develop a proper respect for them, we cannot conceive the greatness of their Divine writings. When we start giving sincere reverence to them, we will be able to recognize the greatness of their writings. Whenever we will recognize the greatness of their writings, only then we will be able to truly appreciate the great Divine wealth of Bhartiya scriptures that was directly given to us by God and which flourished in Bharatvarsh by the descension (*avatar*) of supreme God Bhagwan Ram and Krishn, Who are the most loving descensions on the earth planet in Their absolute Divine form.

We have to shake off the monstrous illusion which the English people have created against Bhartiya Rishis, Sages and Saints by utterly demeaning them and publishing thousands of books on the same lines so that they can introduce their own importance upon us.

The true form of Hinduism could only be established in the literary world when the researches and publications are oriented only according to the true theme and the guidelines of Bhartiya scriptures and they should not be tinged in any way with the derogative views of the western writers and their followers.

We haven't seen even a single English book published so far in the world or in India that explains and represents the true and authentic history and the religion of Bharatvarsh since the creation of this *brahmand*. Instead, there are thousands of such books on Hinduism that give a totally false image of India and its religion. Considering this lack, I had to spare some time to explain and to establish the true perspective of Hinduism in a concise form on **logical, historical, scriptural and scientific grounds**, so that the honest and the genuine researchers and the writers should find a true and **authentic guideline on the philosophy, history, religion and the Divinity of Hinduism** that was introduced by Brahma 155.52 trillion years ago, rejuvenated by Ved Vyas about 5,000 years ago, and was again elucidated by the *acharyas* like Roop, Sanatan, Haridas, Harivansh etc. about 500 years ago.

The Bhartiya chronology.

Bhartiya chronology since 155.52 trillion years.

Brahma. The Bhartiya chronology starts with the birth of Brahma which was 155.52 trillion years ago (p. 452). The first *kalp* is called the *Brahm kalp*. In the second *kalp* he created the entire *brahmand* with the earth planet. He produced 10 Sages and gave them the Vedic knowledge. Then he produced Swayambhuv Manu and Shatroopa from whom human generation started. In every day (*kalp*) of Brahma's life similar events happen, and every night is the *pralaya* for this world (p. 450, 451).

The existing *kalp*. The existing day of Brahma started 1,972 million years ago (p. 452); since then and up till today Bhartiya civilization has remained unbroken (p. 459). Six *manvantars* have elapsed: Swayambhuv (and Shatroopa), Swarochish, Uttam, Tamas, Raivat and Chakçhush; the seventh Vaivaswat *manvantar* is running.

Swayambhuv Manu had two sons. Priyavrat and Uttanpad, and three daughters. **Dhruv** was the son of Uttanpad and **Kapil** was the son of his second daughter Deohooti. **Prahlad** was in the family succession of Priyavrat.

The existing *manvantar*, Surya Vansh and Chandra Vansh. Vaivaswat Manu had ten sons and one daughter Ela. Surya Vansh started in the family succession of his eldest son **Ikçhvaku** whose kingdom was **Kaushal (Ayodhya);** and Chandra Vansh started from his daughter **Ela** whose son was Pururva. **Parashuram** was born in a distant family succession of Pururva. Mandhata, Harish Chandra, Bhagirath, Dashrath and Bhagwan Ram are the most notable personalities in the Surya Vansh of the **Ikçhvaku** family succession that ends with **Sumitra.**

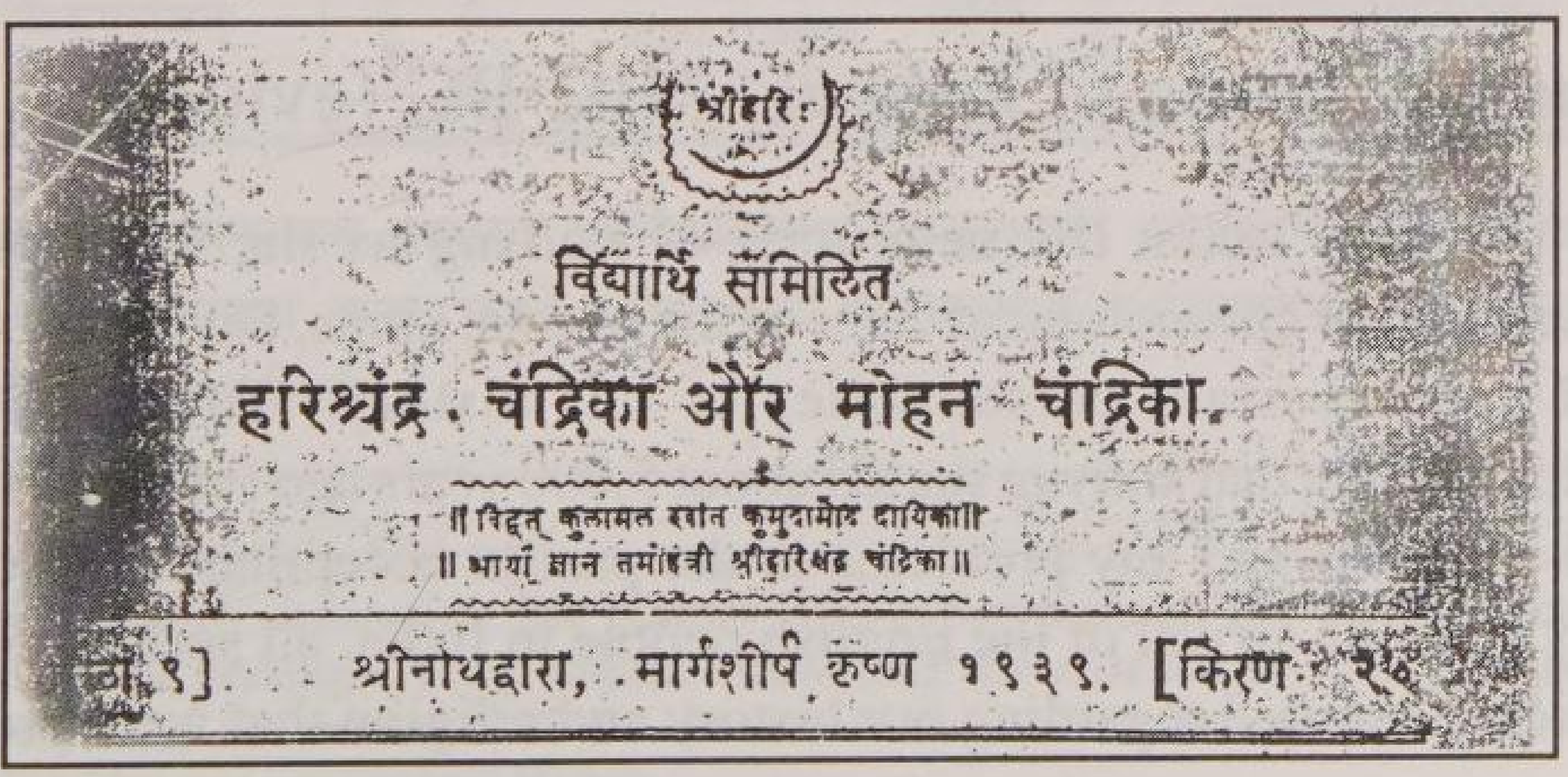
Chandra Vansh. In the family succession of Chandra Vansh, King Dushyant (his wife Shakuntala) and his son Bharat were the important personalities. In a branch of Chandra Vansh there was King Brihadrath who established the kingdom of **Magadh** whose son Jarasandh was killed in the Mahabharat war; and in another branch a glorious king, **Shantanu**, established the kingdom of **Hastinapur** (Delhi). His son was Bhishm and grandsons were Pandu and Dhritrashtra. Pandu had five sons called the

Pandavas and Dhritrashtra had one hundred sons called the Kauravas who fought the Mahabharat war in 3139 BC (Bhagwatam, 9th canto).

***Kaliyug* and Mahabharat war.** Lord Krishn ascended to His Divine abode at the end of *dwaparyug* and immediately ***kaliyug* started in 3102 BC**. Krishn lived for over 125 years. He descended on the earth planet in **3228 BC**. The Pandavas, after winning the Mahabharat war, ruled for 36 years and 8 months. Accordingly, **the date of Mahabharat war comes to 3139 BC.**

The dynasty of Surya Vansh of Kaushal (Ayodhya) ends with Sumitra (भा. 9/12/16); the dynasty of Chandra Vansh of Hastinapur ends with Çhemak (भा. 9/22/44, 45); and the dynasties of the kingdom of Magadh flourished up to the Gupt dynasty (80's BC).

History of Hastinapur. The kingdom of Hastinapur, after Çhemak, was constantly ruled by the people who took over the throne. An ancient book describing the date-wise chronology of all the kings of Hastinapur (Indraprasth or Delhi) from Yudhishthir and up to the Muslim rule was found by the proprietors of the fortnightly magazine of Nathdwara (Rajasthan) called "Harishchandra Chandrika and Mohan Chandrika" in about 1872 AD. Luckily this book was saved from going into the hands of the British, otherwise it would have been instantly destroyed. The proprietor of the magazine printed the entire description in two of its issues (called *kiran* किरण) 19 and 20 of 1882 (मार्गशीर्ष शुक्लपक्ष, एवं मार्गशीर्ष कृष्ण पक्ष, विक्रम संवत् 1939). The description is detailed to year-month-days of each and every king who ruled. By adding the total number of years from Yudhishthir to Vikramaditya, it comes to 3,148 years which is 3111 Kali era or 9 AD (details on pages 503-506).



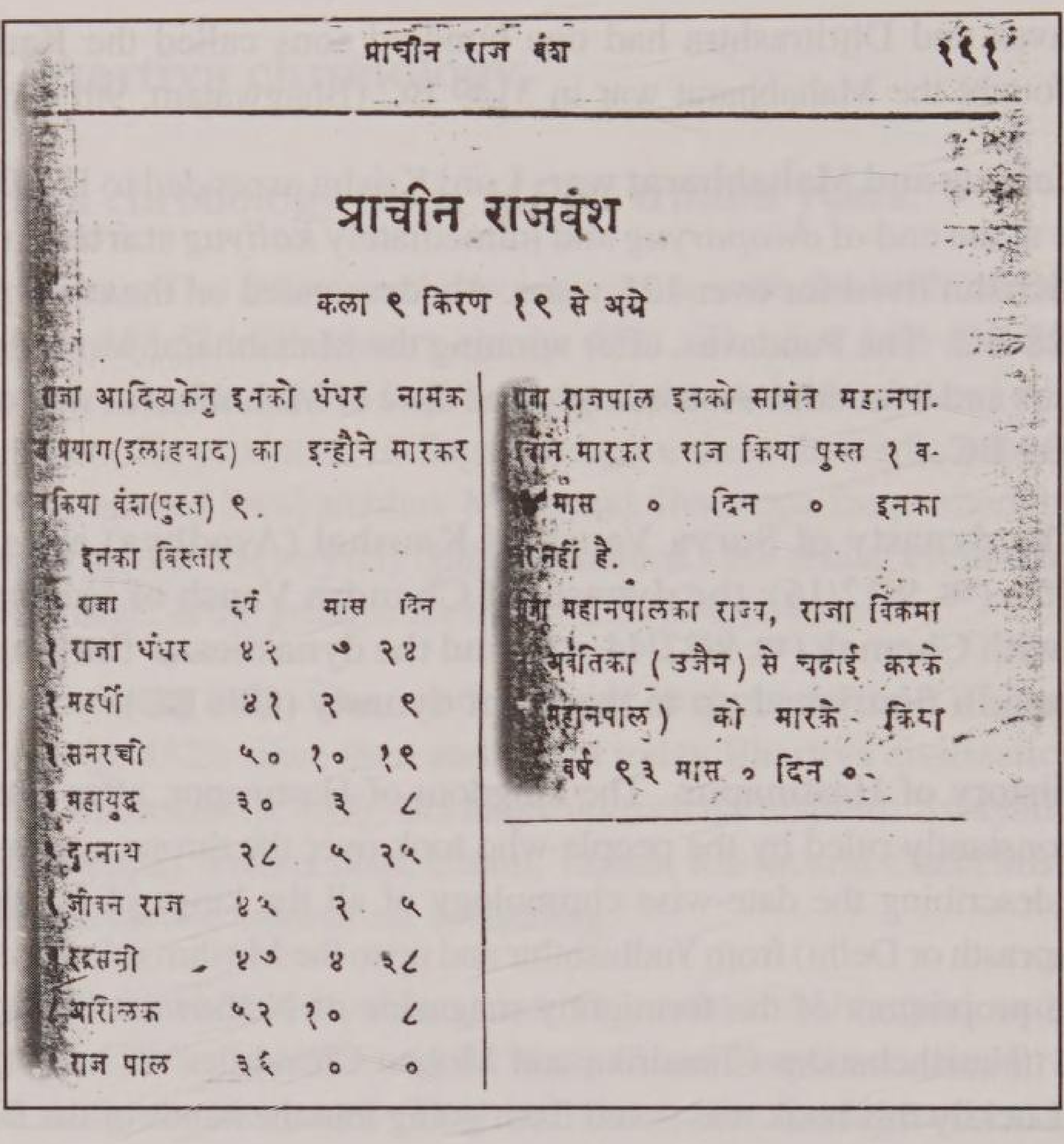
श्रीहरिः

विद्यार्थि संमिलित

हरिश्चंद्र चंद्रिका और मोहन चंद्रिका

॥ विद्वत् कुलामल स्वांत कुमुदामोद दायिका ॥
॥ भार्या ज्ञान तमोहंत्री श्रीहरिश्चंद्र चंद्रिका ॥

[illegible] १]   श्रीनाथद्वारा, मार्गशीर्ष कृष्ण १९३९.   [किरण २०



प्राचीन राज वंश १११

प्राचीन राजवंश

कला ९ किरण १९ से अये

जा आदित्यकेतु इनको धंधर नामक प्रयाग(इलाहवाद) का इन्होने मारकर किया वंश(पुरुष) ९.

इनका विस्तार

राजा	वर्ष	मास	दिन
१ राजा धंधर	४२	७	२४
२ महर्षी	४१	२	९
३ सनरची	५०	१०	१९
४ महायुद्ध	३०	३	८
५ दुरनाथ	२८	५	२५
६ जीवन राज	४५	२	५
७ रुद्रसनी	४७	४	२८
८ आरिलक	५२	१०	८
९ राज पाल	३६	०	०

जा राजपाल इनको सामंत महानपालने मारकर राज किया पुरुष १ व- मास ० दिन ० इनका नहीं है.

जा महानपालका राज्य, राजा विक्रमा अवंतिका (उजैन) से चढाई करके महानपाल) को मारके किया वर्ष ९३ मास ० दिन ०.

This is only a section of the magazine. It gives full date-wise detail of each and every king who ruled Hastinapur from Yudhishthir and up to Vikramaditya. **This is one of the rarest records that survived through this magazine.**

* * *

The beginning of *kaliyug*, 3102 BC (evidences).

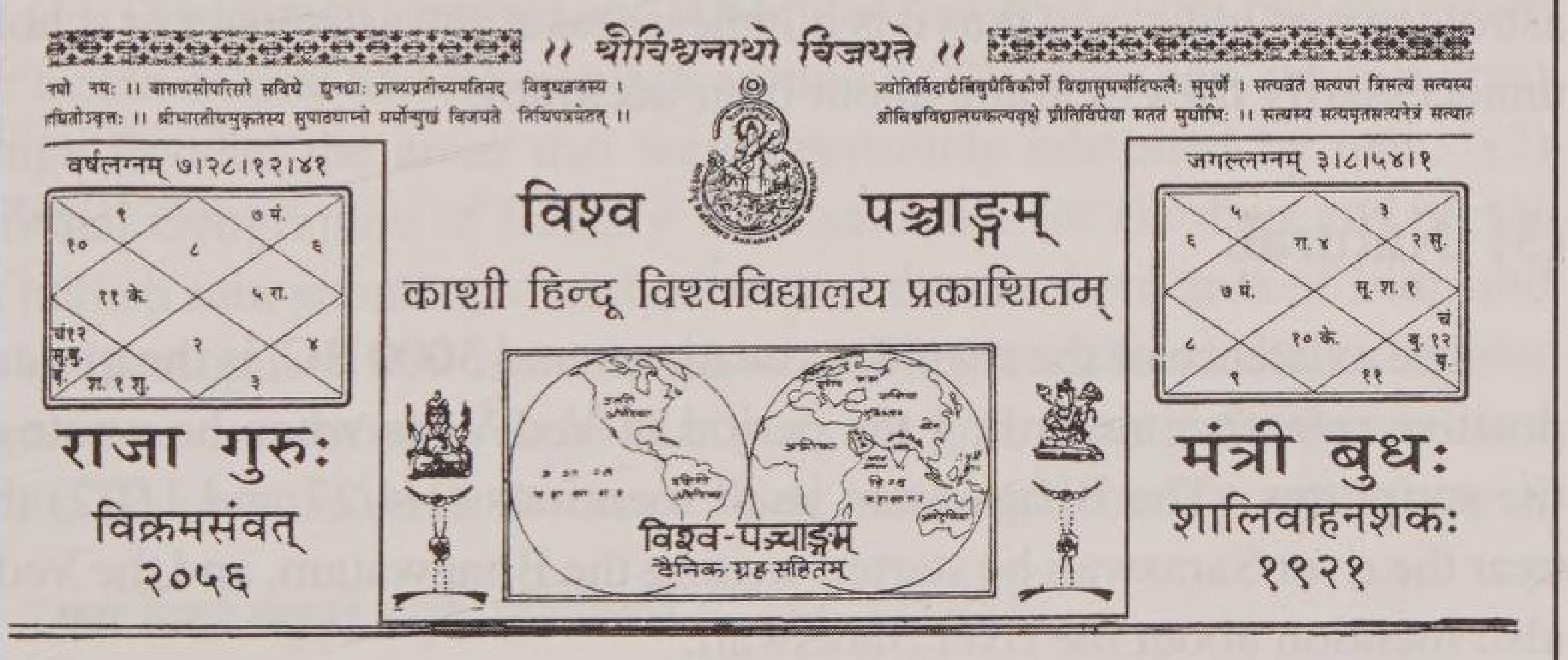
We have taken the beginning of *kaliyug* as the fixed point to determine the chronological dates of the events, kings, Divine dignitaries and the important personalities of our history. It is a common understanding that *kaliyug* started about 5,000 years ago (in round figures) and we never had any problems in the past in accepting this fact. But only after the arrival of the English people in India, all sorts of baseless criticisms started regarding our history and religion that were promoted and fostered by them.* We had hundreds of such evidences regarding the date of Mahabharat war and the beginning of *kaliyug* in our history books that were destroyed by the British, still we have more than enough material to fully establish this fact.

(1) General.

We have three eras: Kali era, Vikram era and (Shalivahan) Shak era. Before Vikram (57 BC) and Shak era (78 AD) we had Kali era, which was astrologically fixed as 3,045 years before Vikram era. All the *acharyas*, *Jagadgurus* and the people of Bharatvarsh accepted it. If there was any mistake, our *Jagadgurus* must have pointed it out, but they didn't. In that case there seems no point for a gentleman to dispute with that.

(2) Astrological.

(a) We still follow the ancient astrological tradition. There is a most prestigious, 48 page detailed date-wise journal (*panchang* पंचाङ्ग) with all the astrological facts and figures called **"Vishva Panchangam,"** established in 1925 and published by **Kashi Hindu Vishvavidyalaya** (Benares Hindu University), Varanasi. It gives all the three eras: Kali era, Vikram era and (Shalivahan) Shak era. It is as thus:



।। श्रीविश्वनाथो विजयते ।।

वर्षलग्नम् ७।२८।१२।४१

राजा गुरुः

विक्रमसंवत्

२०५६

विश्व पञ्चाङ्गम्

काशी हिन्दू विश्वविद्यालय प्रकाशितम्

विश्व-पञ्चाङ्गम्

दैनिक ग्रह सहितम्

जगल्लग्नम् ३।८।५४।१

मंत्री बुधः

शालिवाहनशकः

१९२१

वर्तमानोवैवस्वतमनुस्तस्य प्रवृत्तस्य सप्तविंशतिमितानि महायुगानि व्यातीतानि अष्टाविंशतितमे युगे, त्रयो युगचरणा गताः चतुर्थे चरणे कलौ कलेरारम्भतो नवनवत्युत्तरपञ्चसहस्रमितानि **5100** वर्षाणि व्यतीतानि।

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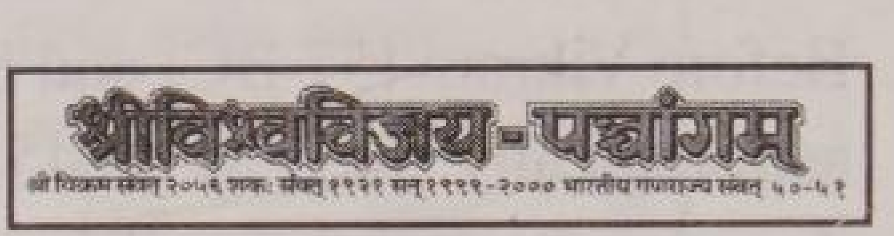
*Some unaccomplished historians, unaware of the Divine greatness of Bhartiya scriptures, try to determine the history of Bharatvarsh on the basis of meagre archaeological findings. They should know that the absence of such insufficient evidences is not the evidence of the absence of the historical facts as revealed and determined by our omniscient Rishis.

It says on page 3 that 5,100 years have already elapsed before 2056 Vikram year which is 1999 AD. It means that the existing Kali era is 5101 in 1999 AD, which comes to (5101 - 1999) 3102 BC.

(b) Another *panchang* of India called **"Shree Saraswati Panchangam"** published from Navalgarh, Rajasthan, also gives all the calculations and says that 5,100 years of *kaliyug* had already elapsed before 1999.

(c) The **"Vishva Vijay Panchangam"** of Solan, Himachal Pradesh, says,



श्रीविश्वविजय-पञ्चांगम्

श्री विक्रम संवत् २०५६ शाके: संवत् १९२१ सन् १९९९-२००० भारतीय गणराज्य संवत् ५०-५१

"कृतयुगप्रमाणम् 1728000, त्रेतायुगप्रमाणम् 1296000, द्वापरयुगप्रमाणम् 864000, कलियुगप्रमाणम् 432000, तन्मध्ये गतकलि: 5100, शेषकलि: 426900"

It means that 5,100 years of *kaliyug* had already elapsed before 1999 and 426,900 years of *kaliyug* are still left. *Kaliyug* is of 432,000 years (so, *kaliyug* started in 3102 BC).

Thus, the best team of the scholars of astrology all over India give the same figures of 3102 BC and publish it in the *panchang* (journal) every year.

These astrological journals are run by a group of the most learned astrologers of India, and thus it is mindlessness if any astrologer or scholar unnecessarily tries to argue about their accuracy.

(3) Natural.

The existence of the river Saraswati, around 3000 BC, is the greatest positive reference regarding the period of Ved Vyas when he wrote all the scriptures. The Bhagwatam itself mentions (1/4/27 and 1/7/2) that near the river Saraswati he started writing the Bhagwatam, and the Vedas also mention about the river Saraswati.

The latest studies of the satellite photographs, the drainage analysis and a belt of soil found deep underneath the sand along the assumed path of the river Saraswati are the direct evidences of its existence. The archaeologists believe that it may have been dried out around 1800 BC when Rajasthan turned into a desert due to physical changes and also the tributaries of Saraswati would have changed their course and **joined**

Yamuna and Indus rivers, but it should have been a magnificent river before 2500 BC. The Rigved (2/41/16, 7/36/6, 7/95/2) describes it as a beautiful river coming from the hills and meeting the sea. In Hindu scriptures, Ganga, Yamuna and Saraswati are generally mentioned together because their origin is the Himalayas. Saraswati river is believed to start from the Shivalik hills near Adi Badri and to the west of Yamuna's origin. First it ran somewhat parallel to Yamuna and then it moved towards Rajasthan and met the Arabian sea.

The Harappan civilization was discovered when an archaeological survey of India started excavating the site in 1921, located about 100 miles southwest of Lahore in Harappa village. Archaeologists believe the Harappan civilization to be existing around 2500 BC when it was abolished for unknown reasons. Up till now more than 200 locations have been discovered where evidences of similar civilization have been found. Out of these, most of them are found on the eastern side of the Indus river and near the ascertained bed of the river Saraswati that flourished around 3000 BC.

(4) Geographical and physical.

(1) The French scientist and statesman George Cuvier had estimated that a catastrophe had taken place around 5,000 years ago, when a great deluge flooded the areas that were previously inhabited by man. (2) National Geographic of January 1930 said that for six days and nights the hellish rain submerged and destroyed the seashore area of Iraq; and (3) in its August 1939 issue it said that Mayans started their calendar from some catastrophic event that goes back to about 5,000 years; and (4) the Bhagwatam tells the same thing in a much more positive way.

"मया त्यक्तां यदुपुरीं समुद्रः प्लावयिष्यति ॥" (भा. 11/30/47)

Krishn tells His charioteer Daruk to go back to Dwarika and tell the people, "After I leave this earth planet, a fierce sea deluge will submerge the entire Dwarika."

Thirty years after *kaliyug* started, in 3072 BC, Shukdeo is telling King Parikçhit,

"द्वारकां हरिणा त्यक्तां समुद्रोऽप्लावयत् क्षणात् ॥" (भा. 11/31/23)

"When Krishn left this earth planet, immediately a sea deluge submerged and destroyed Dwarika." You should know that Dwarika and the bay area of Iraq are very close and the land of the Mayan civilization, Mexico, is on the same latitude as Dwarika. So the catastrophic sea deluge would have affected up to Mexico.

National Geographic (January 1930). "New Light on Ancient Ur." Excavations at the Site of the City of Abraham Reveal Geographical Evidence of the Biblical Story of the Flood.

> "The earliest certain date at which we may arrive is **3100 BC**, the date of the accession of Mes-Anni-Padda, the first king of the first dynasty of Ur… The discovery itself was made in the ancient cemetery, the site that has yielded the most magnificent and oldest treasures, containing burials that were laid down as far back as **3500 BC**." (pp. 109,117)
>
> "The meaning of the stratum became instantly obvious. Our clean bank of clay was the deposit of a great flood that had wiped out the primitive civilizations beneath it… There was no glitter of gold or royal grave merely a clean, water-laid bank of clay, eight feet deep, and beneath it again the remains of the most primitive civilization of Ur." (p. 118)
>
> "True, it was an ancient and a local flood in a sense, but there is every reason to believe that it was something very much more than this… A flood that afterward came to be regarded not as a local but as a world flood." (p. 118)
>
> "Let us summarize what we know about it. **First** and foremost, the remains beneath the flood deposit are the oldest and the deepest ever found at Ur. That is proved from the amount of soil cleared from the surface and from the age of the remains above. **Secondly**, the particular type of civilization obliterated by the flood never again appeared. **Thirdly**, above the flood deposit came a new people, the Sumerians who had just learned to write and whose earliest legends spoke of a great flood. The flood that they described was handed down to later tradition and finally became crystallized in the Genesis account." (p. 119)

"We may quote extracts from one of the **early Babylonian tablets** written in the wedge-shaped cuneiform script. Ut-Napishtim, the Sumerian Noah, tells of his adventures within the Ark: **Six days and nights. Raged wind, deluge and storm upon the earth. When the seventh day arrived the storm ceased."** (p. 120)

National Geographic (August 1939).

"Discovering the New World's Oldest Dated Work of Man."

The article says, "The Maya calendar, like our own, indicates dates by marking periods of time reckoned from a fixed point in the past... Just as we start our calendar from the birth of Christ, the Maya begin theirs with the date of 4 Ahau 8 Cumhu, about 5,000 years ago, which must have marked some event of tremendous significance to them in their mythologic history." (pp. 214, 216)

(5) Inscriptional.

(a) The famous Aihole inscription of glorious Chalulaya King Pulkeshi II of the 7th century says,

"त्रिंशत्सु त्रिसहस्रेषु भारतादाहवादितः ।
सप्ताब्दशतयुक्तेषु गतेष्वब्देषु पञ्चसु ॥

पञ्चाशत्सु कलौ काले षट्सु पञ्चशतेषु च ।
समासु समतीतासु शकानामपि भूभुजाम् ॥"

It means, "3,735 (30 + 3,000 + 700 + 5) years have already elapsed in *kaliyug* (कलौ काले) after the Mahabharat war, and 556 (50 + 6 + 500) years of Shalivahan era is running (on this date of engraving this inscription)." The inscription says that 3,735 years of *kaliyug* had already elapsed. It means the 3,736th year of Kali era was running in the Shak era 556 AD which was 556 + 78 = 634 AD. Thus, deducting 634 from 3,736 comes to 3102 BC.

(b) Nidhanpur Copper Plates of Bhaskaravarman are assigned to be written around 6th century AD and mentioned in the "Epigraphica Indica" volume XII, Calcutta (1913-14) on pages 65-79. It states in its verse 7 that after Vajradatt (who was the son of Bhagdatt of the Mahabharat war) his descendants ruled for 3,000 years, and then Pushyavarman became the king. After 12 generations Bhaskaravarman became the king who issued those grants (copper plates). Thus, not accounting for the errors and the omissions of the dynastic records, if you add approximately 400 years for the twelve generations to 3,000 years and also 1,500 years (the time lapse after the copper plates were issued) it comes to approximately 5,000 years.

(6) Scriptural and others.

(a) Bhavishya Puran. Vikram era started in 57 BC by **Vikramaditya** the Great as a commemoration of his victory upon the Shaks. There is plentiful literature on Vikramaditya, and in the Bhavishya Puran itself there are descriptions of Vikramaditya in more than 40 chapters between Pratisarg Parv I and IV. He was a descended Divine personality. His capital was Ujjain where the temple of Mahakaleshwar is famous. Bhavishya Puran (Pratisarg Parv I, chapter 7) says that:

"पूर्णे त्रिंशच्छते वर्षे कलौ प्राप्ते भयंकरे ॥ 14 ॥

शकानां च विनाशार्थमार्यधर्मविवृद्धये ।
जातश्शिवाज्ञया सोऽपि कैलासाद्गुह्यकालयात् ॥ 15 ॥

विक्रमादित्यनामानं पिता कृत्वा मुमोद ह । स बालोऽपि महाप्राज्ञः पितृमातृप्रियङ्करः ॥ 16 ॥

पञ्चवर्षे वयः प्राप्ते तपसोऽर्थे वनं गतः । द्वादशाब्दं प्रयत्नेन विक्रमेण कृतं तपः ॥ 17 ॥

पश्चादम्बावतीं दिव्यां पुरीं यातः श्रियान्वितः । दिव्यं सिंहासनं रम्यं द्वात्रिंशन्मूर्तिसंयुतम् ॥ 18 ॥

शिवेन प्रेषितं सोऽपि तस्मै पदमवग्रहीत् ॥ 19 ॥

एकदा स नृपो वीरो महाकालेश्वरस्थलम् । गत्वा सम्पूजयामास देवदेवं पिनाकिनम् ॥ 20 ॥

सभा धर्ममयी तत्र निर्मिता व्यूहविस्तरा । नानाधातुकृतस्तम्भा नानामणिविभूषिता ॥ 21 ॥"

"शिवाज्ञया च नृपतिर्विक्रमस्तनयस्ततः । शतवर्षं कृतं राज्यं देवभक्तस्ततोऽभवत् ॥
दशवर्षं कृतं राज्यं शकैर्दुष्टैर्लयं गतः ॥ 22 ॥

शालिवाहन एवापि देवभक्तस्य चात्मजः ।
जित्वा शकान्स षष्ट्यब्दं राज्यं कृत्वा दिवं गतः ॥ 23 ॥

(Pratisarg Parv IV, chapter 1)

After the elapse of a full 3,000 years in *kaliyug* (3102 - 3000 = 102 BC), a dynamic Divine personality was born who was named Vikramaditya.

He was very intelligent and loving to his parents. When he was only five years old he went into the jungles to worship God. After twelve years, when he came out, God Shiv sent for him a celestial golden throne which was decorated with thirty-two statues. He then came (to Ujjain), adored Mahakaleshwar and established an elegant shrine.

Bhavishya Puran further says that **the great King Vikramaditya ruled for one hundred years.** Then his son Deobhakt ruled for ten years **and his grandson Shalivahan, who established Shalivahan Shak era (in 78 AD), defeated the Shaks and ruled for sixty years.** Vikramaditya belonged to Pramar dynasty in which there was another very powerful King, Bhojraj, who was eleven generations later than Shalivahan. The Pramar dynasty (which ends with Ganga Singh) is described in the first chapter of Pratisarg Parv IV.

According to the above descriptions Vikramaditya lived for (5 years + 12 years + 100 years) 117 years (102 BC - 15 AD).

It could be logically guessed that Vikramaditya should have been at least 45 years old when he totally defeated all the Shaks. According to Bhavishya Puran he was born in 3000 Kali era; so he established his Vikram era in (3000+45) 3045 Kali era. Vikram era is 57 BC. **Thus, the beginning of *kaliyug* comes to 3045 + 57 = 3102 BC.**

In the earlier centuries Vikram era or Vikram Samvat was called **Krit (कृत) Samvat** or **Malvesh Samvat**. Later on from around 8th century it was called **Vikram Samvat**. But all the three mean the same thing. Krit means 'the pious' as he was the pious king, and Malvesh means the King of Malva state (which he was).

(b) The "Jyotirvidabharnam" by Kalidas. It tells in its first chapter (युधिष्ठिरात् वेदयुगाम्बराग्नय: ।। 10 ।।) that Vikram era started at the elapse of (*agni* 3, *ambar* 0, *yug* 4 and *ved* 4 = 3,0,4,4) 3,044 years of *kaliyug*. **Thus, the 3,045th year of *kaliyug* was the beginning of Vikram era which is 57 BC. Thus the beginning of *kaliyug* comes to (3045 + 57) 3102 BC.**

Kalidas, the greatest poet, writer and the literary figure of his time, living a pious life and sincerely devoted to his scholarly work, was one of the nine gems of King Vikram's court. Because of his great poetic and literary work he was called *mahakavi.*

At the end of Jyotirvidabharnam, Mahakavi Kalidas mentions the exact date of his writing and says that (**वर्षैः सिन्धुरदर्शनाम्बरगुणैर्याते कलौ सम्मिते। मासे माधवसंज्ञिके च विहितो ग्रन्थक्रियोपक्रमः ॥ 21 ॥**) in the Kali era (**गुण** 3,**अम्बर** 0, **दर्शन** 6, **सिन्धु** 7) 3067 he had started to write this book. It means, he wrote that book when 3,067 years of *kaliyug* had passed. That comes to 35 BC (3102 - 3067 = 35), which is after the beginning of Vikram era.

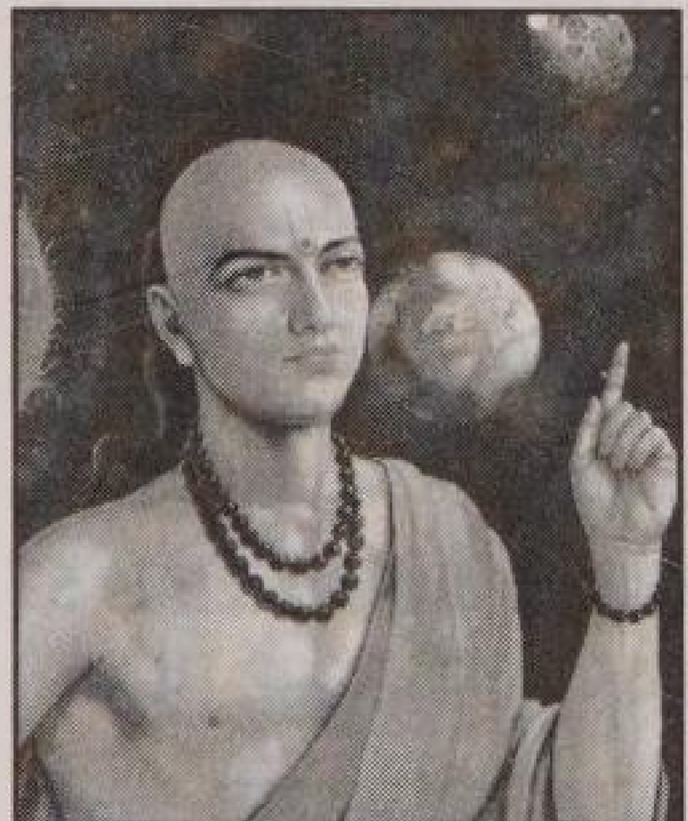
Thus, Vikramaditya was born in 102 BC (3102-3000), established his '*era*' in 57 BC and left this earth planet in 15 AD.

(c) Alberuni. "Alberuni's India," first Indian print 1964 (S. Chand & Co., New Delhi) Volume I. In the second part of this book on page 4 Alberuni writes, "**...the time which has elapsed since the beginning of *kaliyug* before our gauge-year, 4132 years**" In the *Annotations* (p. 358) of the same book Alberuni tells about his gauge-year, which is: **"A.D. 1031, 25th February, a Thursday."**

There is a difference of 968 years between 1031 AD and 1999 AD. Thus, adding 968 years to 4,132 years comes to **5,100 years**, the period that has already elapsed since the beginning of *kaliyug* and up till today (1999), and this is exactly what is mentioned in the astrological journals (**पञ्चाङ्ग**) of India. (p. 479)

Alberuni also mentions about Vikram era (57 BC) and also the Shalivahan Shak era which starts 135 years after the Vikram era.

(d) Aryabhatt. The greatest astronomer and mathematician, Aryabhatt, was born in 476 AD. His work in astronomy is an asset to the scholars. He gave an accurate figure for pi (π) 3.1416. He finished his book "Aryabhattiya" in 499 AD in which he gives the exact year of the beginning of *kaliyug*. He writes,



"षष्ट्यब्दानां षष्टिर्यदा व्यतीतास्त्रयश्च युगपादाः।
त्र्यधिका विंशतिरब्दास्तदेह मम जन्मनोऽतीताः ॥10 ॥"

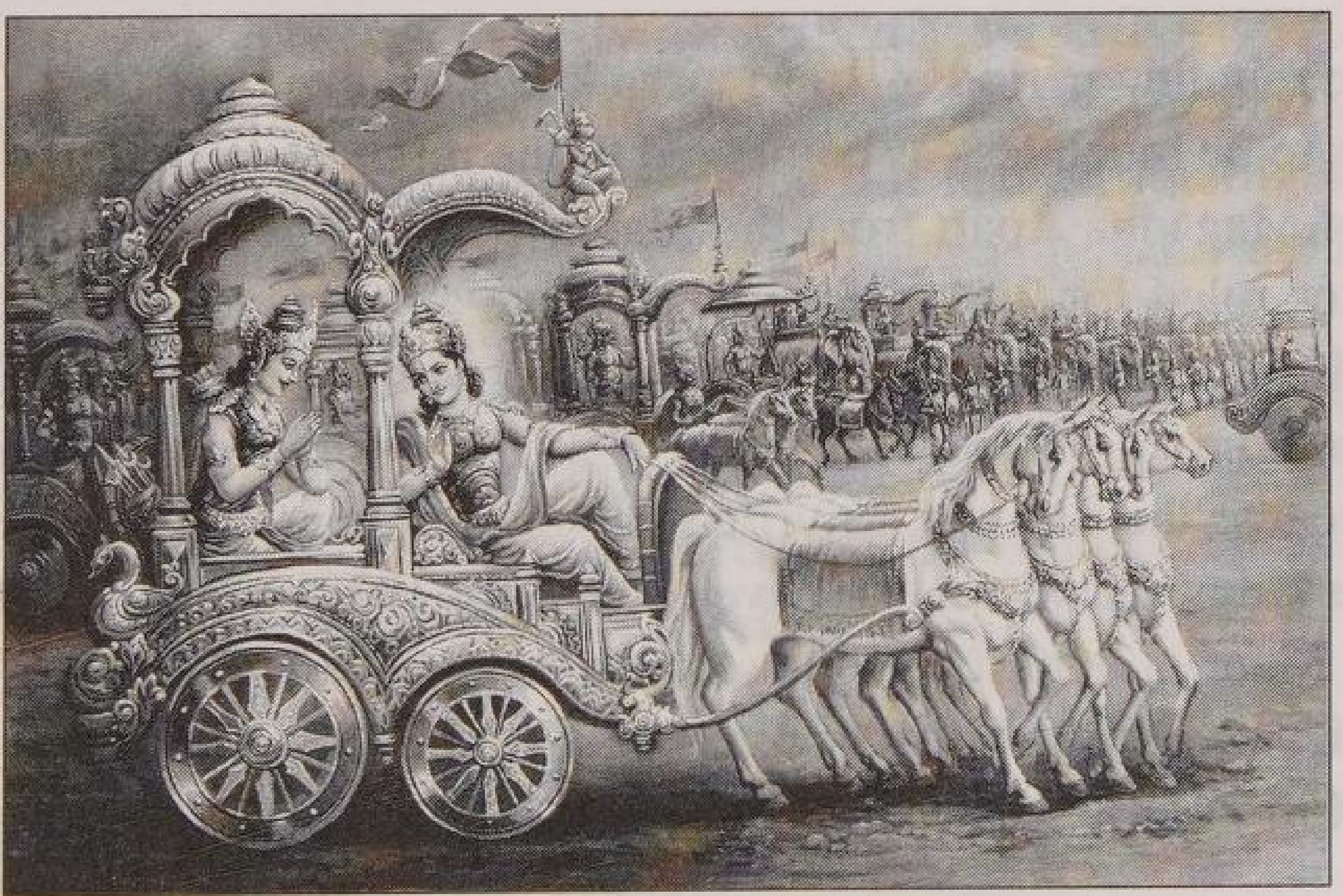
"When the three *yugas* (*satyug, tretayug* and *dwaparyug)* have elapsed and 60 x 60 (3,600) years of *kaliyug* have already passed, I am now 23 years old." It means that in the 3,601st year of Kali era he was 23 years old. Aryabhatt was born in 476 AD. Thus, the beginning of *kaliyug* comes to 3,601 - (476 + 23) = 3102 BC.

There is also the dynastic chronology of Nepal that goes up to the Mahabharat war.

⁂

We have thus given enough evidences to establish the fact that ***kaliyug* started in 3102 BC.** Yudhishthir reigned Hastinapur for 36 years and 8 months. So, the **Mahabharat war happened in 3139 BC.** When Bhagwan Krishn left the earth planet and ascended to His Divine abode, immediately *kaliyug* started and a catastrophic rain, storm and sea deluge, that lasted for seven days, totally drowned and destroyed Dwarika town. This catastrophe was also recorded in Babylonia's ancient town Ur (which was mythologized in the West as Noah's flood) and the ancient Mayan records. The dates of both are the same.

The unbroken chronology of the exact dates of all the Hindu kings of the 4 dynasties that ruled Hastinapur (up to Vikramaditya) since the reign of Yudhishthir (p. 503) is the most potent evidence and it could be easily understood by anyone, wise or dull, so as to believe that Mahabharat war had happened about 5,000 years ago in 3139 BC.



Mahabharat war, 3139 BC

The dynasties of Magadh after the Mahabharat war and the important historical personalities.

To determine the dates of the dynasties of the kings of Magadh up to the Andhra dynasty, we have taken the authority of the Bhagwatam. The currently available Puranas, Vishnu Puran, Vayu Puran, Matsya Puran and Brahmand Puran also give the chronology of the dynasties of Magadh but their descriptions differ to some extent (the reason has been explained earlier). However, in the first four dynasties the descriptional discrepancy is very nominal and the two important personalities of Bhartiya history, Buddh and Chandragupt Maurya, happened to be during this period. For **Gupt dynasty**, which comes after Andhra dynasty, and for the individual reigning periods of certain kings of **Shishunag** and **Maurya dynasty**, we have taken the figures of Kaliyug Rajvrittant of Bhavishya Puran which still survives in Narayana Sastry's works.

There were nine dynasties that ruled Magadh after the Mahabharat war (3139 BC). They were: 21 kings in Brihadrath dynasty (1,000 years), 5 in Pradyot (138 years), 10 in Shishunag (360 years), one King Mahapadm Nand along with his 8 sons (100 years), 10 Maurya (137 years), 10 Shung and 4 Kanva (457 years), and 30 kings of Andhra dynasty for 456 years (Bhagwatam 9/22/46-49, 12/1/1-28). The ninth one is Gupt dynasty.

The reigning period of 10 Maurya kings, shown only for 137 years, appears to be much less as compared to the reigning period of the other kings of Magadh. Apart from the Mauryas, 81 kings in the other seven dynasties ruled for 2,511 years which give an average of 31 years per king. It appears to be a copying mistake while writing the period of Maurya dynasty. Probably, instead of 317 it was mistakenly written as 137, because the Kaliyug Rajvrittant gives the figure of 316 years for 10 Maurya kings. However, we have taken only 300 years in round figures for the Maurya dynasty. **Thus, the total number of years of all the dynasties except the Gupt dynasty is: 1,000 + 138 + 360 +100 + 300 + 457 + 456 = 2,811 years.**

The Bhagwatam doesn't give the details of the ninth Gupt dynasty. It only says 'the seven Abhiras' which means the seven kings will be of the subordinate class of people. Matsya Puran also says that (आन्ध्राणां संस्थिता राज्ये तेषां भृत्यान्वये नृपाः ॥ chapter 273/17) after the last king (Puloma) of Andhra dynasty, his servant will take over the kingdom and his family will become the ruler of Magadh. There will be seven kings in that dynasty.

We have taken its details from Kaliyug Rajvrittant. There were seven kings in the **Gupt dynasty**: (1) Chandragupt Vijayaditya (ruling period 7 years), (2) Samudragupt Ashokaditya Priyadarshin (51 years), (3) Chandragupt II Vikramaditya (36 years), (4) Kumargupt Mahendraditya (42 years), (5) Skandgupt Parakramaditya (25 years), (6) Nrasinghgupt Baladitya (40 years) and (7) Kumargupt II Vikramaditya (44 years). The total reigning period was 245 years. **Thus, the total number of years of all the nine dynasties of Magadh is 2,811 + 245 = 3,056 years, which comes to (3139 - 3056) 83 BC.**

Gautam Buddh (b. 1894 BC - d. 1814 BC).

His brief life history is given on page 566.

Chandragupt Maurya (1541 BC - 1507 BC).

He was the first king of the fourth dynasty of Magadh. His mother's name was Mur, so he was called Maurya in Sanskrit which means the son of Mur, and thus, his dynasty was called Maurya dynasty. A pious, learned and determined *brahman*, Chanakya, also known as Kautilya, who didn't have a pleasant appearance but had an intelligent brain, managed to terminate the existing King Mahapadm Nand and his eight sons and made Chandragupt the King of Magadh who was also the legitimate heir of the throne. The total period of the four dynasties including the Nand dynasty after the Mahabharat war is 1,598 years (1,000 + 138 + 360 + 100). **Thus, the coronation date of Chandragupt Maurya comes to 3139 - 1598 = 1541 BC.**

Chandragupt Maurya ruled for 34 years (1541-1507 BC), his son Bindusar ruled 28 years (1507-1479 BC) and his grandson Ashokvardhan ruled for 36 years (1479-1443 BC).

Jagadguru Shankaracharya (509 - 477 BC).

The most efficient documentary evidence of Shankaracharya's period is the carefully preserved date-wise list of all the succeeding Shankaracharyas who sat on that religious throne which was established by Adi (the original) Shankaracharya thousands of years ago; **and that list goes back up to 477 BC. Adi Shankaracharya lived only 32 years so his birth date is 477 + 32 = 509 BC.** He had established four *maths.* (*Math* is a religious throne, which is used as a center for propagating *dharm,* and whoever sits on that throne, holds the title of Shankaracharya.) In his last days, Adi Shankaracharya lived in Kanchi Kamkoti so it is also considered as a *math.* Dwarika Sharda Math and Kanchi Kamkoti Math (pp. 506, 509), both have the complete date-wise record of all the succeeding Shankaracharyas for the last 2,500 years, but the records of Kanchi Math are more detailed.

Jagadguru Shankaracharya was born in South India. He went to study Sanskrit when he was in his sixth year, and in two years he perfected it. There is a famous verse,

"अष्टवर्षे चतुर्वेदी द्वादशे सर्वशास्त्रवित्। षोडशे कृतवान् भाष्यं द्वात्रिंशे मुनिरभ्यगात्॥"

It means, "Shankaracharya learned all the four Vedas at the age of eight years and was well versed in all the scriptures when he was only twelve years old. He wrote his *bhashya* in his sixteenth year, and at the age of thirty-two he left the world."

When he was eight years old, he decided to take *sanyas.* He left the house, came to river Narmada and took initiation from Govind Bhagwatpad. Later on he came to Kashi (Varanasi) and then went to Badrikashram. On the way back to Allahabad he met Kumaril Bhatt who was about to leave his body, then he came to Mahishmati and debated with Mandan Mishra who became his disciple and was named Sureshwaracharya.

Shankaracharya established four *peeth* (*math*) and appointed four *sanyasi* disciples at those *peeth* as *acharyas.*

Jyotishpeeth at Badrikashram (also called Jyotirmath)	Totakacharya
Sharda Peeth at Dwarika (also called Dwarika Sharda Math)	Sureshwaracharya
Sringeri Peeth, South India (also called Sringeri Math)	Hastamalakacharya
Govardhan Peeth at Puri (also called Govardhan Math)	Padmpadacharya

Shankaracharya, after establishing the four *maths* and spreading the greatness of Sanatan Dharm, came back to South India and, for the last four to six years of his life, he lived in Kanchi Kamkoti. Thus, Kanchi Kamkoti is also called the fifth *math.* The four *sanyasi acharyas* who became the first *acharya*s of the four *maths* were born Divine personalities as it is evident from the incidents of their own life.

Totakacharya was a little late to come to the class as his mind was engrossed in washing the clothes of his Master when Shankaracharya was giving some lessons to his disciples on *vedant*; and thus, the other disciples scoffed at him as being always lazy. But, in a short while, when they saw him coming like a fully enlightened soul, singing Sanskrit verses in the praise of his Master, Shankaracharya, they were amazed at his Divine transformation and some of them were ashamed upon their spiteful thinking.

The wife of Mandan Mishra was the descension of Goddess Saraswati, and in that case there remains no doubt of him being a Divine personality. He was named **Sureshwaracharya** when he took the order of *sanyas.*

Hastamalakacharya was a very young boy when his father brought him to Shankaracharya complaining that his son never talks to anyone and acts like a dumb person in the house. Shankaracharya asked the boy as to who he is and what his name is. The boy, to the astonishment of the others, began to describe the philosophy of soul and God like a *gyani* Saint. His description of the Divine truth was so vivid that Shankaracharya named him Hastamalakacharya.

Once it happened that **Padmpadacharya** was on the other side of the river. Shankaracharya saw him and called him to come. Padmpadacharya, thrilled to hear the voice of his Master and without giving any thought that there was a deep river in front of him, ran straight, and wherever his foot touched the water a lotus appeared that held his foot. He was thus called Padmpadacharya.

The historic records of Dwarika Sharda Math and Kanchi Kamkoti Math are carefully kept. Since the birth of Adi Shankaracharya we have a date-wise record of all the succeeding *acharyas* who sat on the religious throne of that *math*. The *sanyasi acharya* who sits on the throne as a pontiff of the *math* also holds the title of Jagadguru Shankaracharya.

Thus, according to the records of Kanchi Kamkoti Math, Adi Shankaracharya was born on 2593 Kali era and left this earth planet on 2625 Kali era which comes to (3102 - 2593) 509 BC and (3102 - 2625) 477 BC. The same dates are mentioned in the records of Dwarika Sharda Math except that they are written in Yudhishthir era. Kanchi Kamkoti Math has more elaborate records. It also gives a brief life history of all the *acharyas.* A publication of Dwarika Math called "Vimarsh" also mentions about a copper plate (grant) by King Sudhanva who was a contemporary of Sureshwaracharya. The date of the grant is 2663 Yudhishthir era, which is 476 BC.

The records of the other *maths* are incomplete. Govardhan (Puri) Math has the names of all the pontiff Shankaracharyas since Padmpadacharya but no dates; Jyotirmath has an incomplete list; and the list of the Shankaracharyas of Sringeri Math, although it is kept up-to-date, but it starts only from Nityabhodhghanacharya who was between 773 AD and 848 AD.

Hastamalakacharya was appointed by Adi Shankaracharya as the first *acharya* of Sringeri Math around the same time in the 5th century BC. But it appears that due to some social calamity or some strong prejudice and animus among the claimants of the *math* in the olden days, the earlier records were disturbed and they don't exist anymore. That's why there is a big gap of more than twelve centuries and there is no mention of any other *acharya* between Hastamalakacharya and Nityabhodhghanacharya in the list of their *acharyas.*

In the records of Dwarika Sharda Math there are two names mentioned as the first *acharya*, Sureshwaracharya and Brahmswaroop, and their period is between 2649 - 2691 Yudhishthir era which comes to (3139 - 2649) 490 BC to (3139 - 2691) 448 BC. **The first *acharya* of Kanchi Kamkoti is also Sureshwaracharya and his period is 477 BC to 407 BC** (407 BC is the date of his death).

There is no dispute in these dates. Adi Shankaracharya appointed him as the first *acharya* of Dwarika Sharda Math in 490 BC. Up to 477 BC Sureshwaracharya stayed in Dwarika Math. It is most logical to believe that when Adi Shankaracharya left this earth planet in 477 BC, Sureshwaracharya, with the Divine will of his Master, gave the responsibility of running the *math* to Brahmswaroop and came to Kanchi Kamkoti where Adi Shankaracharya lived in his last days. In this way he became the first *acharya* of Kanchi Kamkoti Math and stayed there up to 407 BC. In Dwarika Sharda Math, Sureshwaracharya stayed between 490 and 477 BC and then Brahmswaroop (as an agent of Sureshwaracharya) ran the *math* up to 448 BC. The record of Adi Shankaracharya's leaving this earth planet in 477 BC and the same year the appointment of Sureshwaracharya as the first *acharya* of Kanchi Kamkoti is one of the important evidences of our history. The full date-wise list of 2,500 years of all the *acharyas* of Dwarika Sharda Math and Kanchi Kamkoti Math is given on pages 506 to 510.

A publication of Kanchi Kamkoti Math "The Traditional Age of Shri Shankaracharya and the Mathas" (1992) lists 25 events of Adi Shankaracharya's life (p. 148-151) with exact dates from Kali era 2593 to 2625 which is 509 BC to 477 BC. Another publication, "Sri Adi Shankar Bhagvatpadacharya," pages 10 to 20, gives more than 20 references and evidences that assert the date of Shankaracharya to be 509 BC - 477 BC.

Apart from that: (a) The **"Pracheen Shankar Vijay"** (available in parts only) mentions the date of birth of Shankaracharya as 2593 Kali era (509 BC). (b) The **"Brihat Shankar Vijay"** (available in parts) by Shree Chitsukhacharya, the second *acharya* of Dwarika Math details the birth of Shankar in chapter 32 which comes to 509 BC. (c) A publication of Dwarika Math **"Vimarsh"** also confirms 509 BC as the birth of Shankaracharya, and (d) The **"Punyashlok Manjari,"** compiled by the

55th *acharya* of Kanchi Kamkoti, Sadashivbodh (1524-1539 AD), mentions 2625 Kali era as the death of Shankaracharya, which is 477 BC.

Vikramaditya (102 BC - 15 AD).

His brief life history describing the date of birth and his reigning period etc., as stated in the Bhavishya Puran, is given on pages 484-485. A further detail of the kings of Pramar dynasty up to King Bhojraj as given in the Bhavishya Puran (Pratisarg Parv IV chapter one) is as thus:

Vikramaditya son of **Gandharv Sen,** reigned **up to 15 AD.**

His son	Deobhakt	reigned for 10 years	(15 - 25)
"	**Shalivahan**	reigned for **60** years	**(25 - 85)**
"	Shalihotra	reigned for 50 years	(85-135)
"	Shalivardhan	reigned for 450 years (approximate)	(135-585)
"	Shakhanta		
"	Suhotra		
"	Havirhotra		
"	Indrapal		
"	Malyavan		
"	Shambhudatt		
"	Bhaumraj		
"	Vatsaraj		
"	**Bhojraj**	reigned for **50** years	**(585- 635 AD)**

Vikramaditya was not only the King of Malva whose capital was Ujjain. He was the Emperor of India who was respected by all. After the downfall of Gupt dynasty of Magadh, its kingship went under the subordination of Vikramaditya who ruled all the states of North India that included Magadh as well as Hastinapur.

Kalidas, the most celebrated poet and writer in the history of Sanskrit literature and a devotee of Goddess Kali, tells the greatness of Vikramaditya in the 20th chapter of Jyotirvidabharnam and says,

"धन्वन्तरिः क्षपणकामरसिंहशङ्कुर्वैतालभट्टघटखर्परकालिदासाः ।
ख्यातो वराहमिहिरो नृपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य ॥ 10 ॥"

"विजयिनो यस्य प्रयाणे भवत्।
सोऽयं विक्रमभूपतिर्विजयते नान्यो धरित्रीधरः ॥ 12 ॥"

"Dhanvantari, Çhapnak, Amarsingh, Shanku, Vaitalbhatt, Ghatkharpar, Kalidas, Varahmihir and Varruchi were the nine gems in the court of **King Vikramaditya whose greatness was so great that victory touched his feet as he moved, and the glory glorified his unequalled sovereignty that had no compare in the whole world." That was Vikramaditya whose greatness was sung all over by all.**

There is also an extensive description of the generosity, kindness and the greatness of Vikramaditya in the Rajtarangini of Kalhan in its third *tarang*. See a few verses:

"तत्रानेहस्युज्जयिन्यां श्रीमान्हर्षापराभिधः । एकच्छत्रश्चक्रवर्ती विक्रमादित्य इत्यभूत् ॥ 125 ॥
भूपमद्भुतसौभाग्यं श्रीर्बद्धरभसाभजत्। विहाय हरिबाहूंश्च चतुरः सागरांश्च यम् ॥ 126 ॥
लक्ष्मीं कृत्वोपकरणं गुणे येन प्रवर्धिते। श्रीमत्सुगुणिनोद्यापि तिष्ठन्त्युद्धुरकन्धराः ॥ 127 ॥
म्लेच्छोच्छेदाय वसुधां हरेरवतरिष्यतः । शकान्विनाश्य येनादौ कार्यभारो लघूकृतः ॥ 128 ॥
गानादिगन्तराख्यातं गुणवत्सुलभं नृपम् । तं कविर्मातृगुप्ताख्यः सर्वास्थानस्थमासदत् ॥ 129 ॥
यस्मिन् राजनि तत्त्वज्ञौः सूरिभिः संभृतश्रुतैः । नाञ्जलिर्दीयते जातु मानाय च गुणाय च ॥ 132 ॥"

"There ruled in Ujjain a great Emperor Vikramaditya who was, in fact, the unquestioned monarch of the entire Bharatvarsh who had descended in the world to remove the aliens and to destroy the Shaks who were corrupting our culture. Prosperity prevailed in his kingdom. Goddess Lakçhmi Graced him by all means and multiplied his virtues. His name and fame reached far and wide and people travelled to Ujjain to see his generosity. During this time a poet Matrigupt also came and joined his court. Vikramaditya's perception was Divine and his intelligence was great. The wise and needy, whoever came to his court, didn't have to wait for long to receive the reward for their visit. He greeted and gratified everyone according to their merits…" That was Vikramaditya who was indisputably loved by his subjects.

Rajtarangini (3/124) says that King Hiranya of Kashmir died childless. It created problems in the state. Then Vikramaditya sent a very honest person who could become the King of Kashmir, and that was Matrigupt. Kalhan says,

"तेऽभिवन्द्य प्रभोर्लेखमुपांशु मिलिताास्ततः। उन्मुच्य वाचयित्वैतमवोचन्विनयान्विताः ॥235 ॥"

"Having received the instructions of their beloved Lord (Vikramaditya), the ministers of the royal court felt blessed and carefully read the letter that Matrigupt had brought with him." These words, which express the true reverence of their heart for Vikramaditya, reveal this truth of how much he was loved and respected by the people of India. There is also an account of his visit to Nepal during the reign of King Anshuverman of Thakuri dynasty. Thus, according to Kalidas, the greatness of Vikramaditya was much greater than a person could imagine.

Shalivahan.

He ruled for 60 years between 25 and 85 AD. He established his era in 78 AD. It is called the Shalivahan Shak era. Bhavishya Puran says,

"स्वर्गते विक्रमादित्ये राजानो बहुधाऽभवन्। तथाष्टादशराज्यानि तेषां नामानि मे शृणु ॥9 ॥
एतस्मिन्नन्तरे तत्र शालिवाहनभूपतिः ॥17 ॥
विक्रमादित्यपौत्रश्च पितृराज्यं गृहीतवान्। जित्वा शकान्दुराधर्षांश्चीनतैत्तिरिदेशजान् ॥18 ॥
म्लेच्छस्थानं परं सिन्धोः कृतं तेन महात्मना ॥21 ॥" (Pratisarg III/2/9,17,18,21)

"**After the death of Vikramaditya a political disorder prevailed and at least eighteen kingdoms were established in India.** After sometime, the grandson of Vikramaditya, Shalivahan, succeeded the kingdom of his father and, with his valor and dauntless bravery, he removed the Shaks from the land of Bharatvarsh who were again settling in our country and drove all the non-Aryans beyond the river Sindhu."

In commemoration of his total victory upon the Shaks and other non-Aryan kings and tribal chiefs, 78 AD was proclaimed as the Shalivahan Shak era; and since then it has been glorifying the dates of our historic records along with the Vikram era, whereas the Vikram era remained more popular.

To sum up: The dynastic dates of the kings of Hastinapur are the actual historic records, but the dynasties of Magadh given in the Bhagwatam or Bhavishya Puran are the predictions by the descended Divine personality Ved Vyas who reproduced all the Vedas and Puranas before 3102 BC. The dynastic periods of both, Hastinapur and Magadh, (up to Vikramaditya) coincide with only a difference of 6 years in 3,000 years of records which is negligible.

It was the greatness of the predictions that all the events of the history happened the same way as predicted. There could be a difference of a few years (but not in hundreds) in the actual dynastic dates of the individual kings and the predicted dates, because the actual historic happening is also affected by the accumulated existing *karmas* and the general quality of the consciousness of the people of the world. So there is a likelihood of some difference, but not a lot.

The total number of years of the first eight dynasties of Magadh (as mentioned earlier) is 2,811 years, and the total number of years of the same eight dynasties as described in Bhavishya Puran Kaliyug Rajvrittant is also exactly the same (2,811 years) except some + or - differences in its details. For example: there is a difference of 6 years in the first four dynasties which is almost negligible. **Thus, adding 245 years of the ninth Gupt dynasty to 2,811 comes to 3,056 years from the Mahabharat war which is (3139 - 3056) 83 BC.**

After the downfall of Gupt (गुप्त) dynasty the kingship of Magadh ended and it went under the subordination of Vikramaditya of Ujjain (Malva). Although the kings of Gupt family had defeated the Huns several times, the Shaks were still powerful in their attacks. They were finally defeated by Vikramaditya, and thus **the Vikram era was established in 57 BC.** One hundred and thirty-five years later, another powerful king, Shalivahan, again abolished the Shaks from India, and, in this way, the **Shalivahan Shak era started in 78 AD. After that, the regal power of India was divided into several kingships and the Rajpoot kings ruled India for 1,107 years when Mohammad Gori invaded Delhi (Hastinapur) in 1192 AD and became the king.**

That was the period when a number of stories of the bravery and sincerity of the Rajpoots were composed and were enthusiastically sung as folklore in the towns and the villages, and many history books were also written at that time, out of which only a few are available nowadays. The rest of them filled the trash bins of the British rulers of those days.

When Muslims took over Delhi, they started to suppress Hindu religion and faith. They ruled for 565 years when in 1757 Clive's forces crushed and killed the Nawab and in this way the British regime was established in Bengal, the richest province of India.

The British had come to India (Calcutta) as traders (East India Co.) in 1690 and with their diplomatic skill, they established their regime in 1757, starting from Calcutta (Bengal) and spreading up to Benares, Mysore and Poona, which invoked the patriotism of Indian souls that resulted in the general revolution for independence in 1857. But, because of certain internal reasons, it didn't succeed and it resulted into a full fledged British rule that dignified the Queen with the title of the Empress of India. Then, the English education was preferenced in our education system which was designed to passively induce their beliefs in our educated community.

In 1918, however, an agreement was drawn to solace the burning hearts of the Indians demanding the independence of India with a promise to start a democratic rule, but it was never properly implemented and the second world war broke out in 1939, shaking the whole world and exhausting the 'friendly nations' (India, England and France) for six years. It resulted in a state of despair for the British to reconstruct the damages of their own country, and thus, they had to leave India after 190 years of their rule by favoring us with the independence which they declared on August 15, 1947. They took some time to finish the paperwork and finally left India on January 26, 1948. Now (in 1999) it is the 52nd year of India's independence.

Thus, we described the important happenings of the entire history of our *brahmand* from its very beginning which started 155.52 trillion years ago, gave more historic details of the existing *kalp* which started 1971.9616 million years ago, and precisely detailed all the key points of Bhartiya history with sufficient evidences from the Mahabharat war and up till today.

We must try to understand that our history is not the history of worldly kings and queens who entangled themselves in fulfilling the needs of their passion. The major part of Bhartiya history is the history of eternal Sages and Saints and such Divine personalities who descended on the earth planet to show us the path of eternal happiness that has no limits. They revealed the scriptures to give us an understanding of the deceptive illusions of the world and the unimaginable Blissfulness of God Who is the true friend of every soul; and, as long as they lived on the earth planet, they remained as the practical guiding light for all the true aspirants of God's love for the whole world.

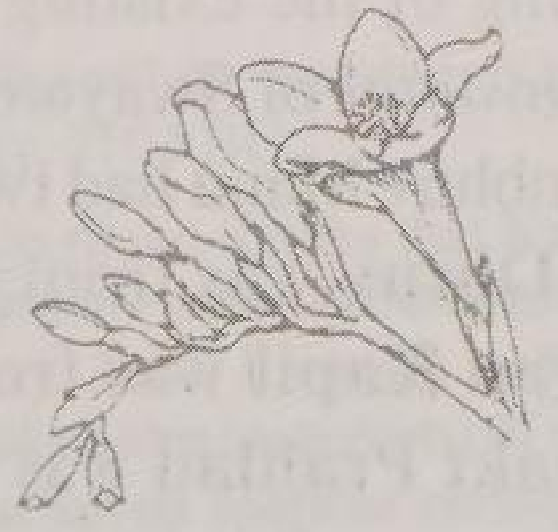
We must learn to admire their Divine greatness and we should appreciate the Divine works that they did for us. It is the absolute kindness of God that He descended on the land of Bharatvarsh in His supreme Divine excellence in such a Divinely beautiful form which is only seen in the Golok abode; and Whose Divine *leelas* Ved Vyas sang in the Bhagwatam which was first recited and explained by the foremost *Yogi* of this *kalp,* Paramhans Shukdeo, to King Parikçhit thirty years after the beginning of *kaliyug*, that is, in 3072 BC. The Bhagwatam (*mahatmya,* chapter six) says,

"आकृष्णनिर्गमात्त्रिंशद्वर्षाधिकगते कलौ ।
नवमीतो नभस्ये च कथारम्भं शुकोऽकरोत् ॥94 ॥

परीक्षिच्छ्रवणान्ते च कलौ वर्षशतद्वये ।
शुद्धे शुचौ नवम्यां च धेनुजोऽकथयत्कथाम् ॥95 ॥
तस्मादपि कलौ प्राप्ते त्रिंशद्वर्षगते सति ।
ऊचुरूर्जे सिते पक्षे नवम्यां ब्रह्मणः सुताः ॥96 ॥"

"After the ascension of Krishn and the elapse of thirty years of *kaliyug,* on the ninth waxing moon day of Bhadrapad (भाद्रपद शुक्ल पक्ष 9), which is September 3072 BC, Shukdeo started explaining the Bhagwatam. After 200 years of the elapse of *kaliyug*, Saint Gokarn again recited and explained the Bhagwatam in the month of Asadh (July); and after 230 years of the elapse of *kaliyug*, Sankadik Paramhans started relating the Bhagwatam on the ninth waxing day of Kartik which is October 2842 BC."

⁂



Chronology of the history of Bharatvarsh since its origination.

Period (trillion years ago)	**Description**
155.521972 (155.521971961608 in 2006)	Birth of Brahma, the first *kalp* called the *Brahm kalp.* Brahma meditates and conceives all the Vedas and Puranas with the Grace of Krishn. His homage to Krishn at that time is called the Brahm Sanhita.
155.513332	The second *kalp.* Brahma creates the *brahmand*, produces the first ten Rishis. *Devas* and *asuras* (gods and demons) are created. They are called the celestial gods and the demons. The main abodes of the gods are: *bhu, bhuv, swah* (the abode of god Indra), *mah, jan, tap* and *satya* (the abode of Brahma). The general term for the abode of the demons is *patal lok* which is below the celestial abodes of gods and near *bhu lok.* All these abodes are in a separate space and dimension. Later on the ozone layer is formed on the earth planet. Brahma produces Swayambhuv Manu and Shatroopa, the Rishis on the earth planet conceive the Vedas and Puranas; and gradually the human civilization develops. **(There are 14 *manvantars* in a *kalp* and in every *kalp* similar Divine historical events happen. Up till now 18,000 *kalpas* have already elapsed. One *kalp* along with Brahma's night is 8,640 million years.)**
(million years ago)	**(The existing *kalp*)**
1971.961608 (as in 2006)	Beginning of the existing day (*kalp*) of Brahma and first *manvantar* of Swayambhuv Manu and Shatroopa. Swayambhuv Manu had two sons and three daughters. **Bhakt Dhruv** was from his second son Uttampad, **Bhagwan Kapil** was from his daughter Deohooti and **Bhakt Prahlad** was in the family succession of his first son, Priyavrat.

1663.3902	Beginning of the second *manvantar* of Swarochish Manu.
1354.8188	Beginning of the third *manvantar* of Uttam Manu.
1046.2474	Beginning of the fourth *manvantar* of Tamas Manu.
737.676	Beginning of the fifth *manvantar* of Raivat Manu.
429.1045	Beginning of the sixth *manvantar* of Chakçhush Manu.
120.5331	Beginning of the seventh *manvantar* of Vaivaswat Manu.

(million years ago)	**(The existing *manvantar*)**
120.5331*	Beginning of the existing (seventh) *manvantar* of Vaivaswat Manu who had ten sons and one daughter. **Surya Vansh** starts from his elder son **Ikçhvaku** and **Chandra Vansh** starts from his daughter **Ela**. **Bhakt Ambarish** was in the 3rd generation of his son Nabhag (नभग).
57.024	Emperor Mandhata's rule in Bharatvarsh.
39.744	Descension of Parashuram.
18.144	Descension of **Bhagwan Ram**.

(BC)	**(From 3228 BC onward)**
3228**	Descension of **Bhagwan Krishn**.
3139	The Mahabharat war (lasted for 18 days). Beginning of **Brihadrath** dynasty of **Magadh**, and **Yudhishthir** dynasty of **Hastinapur**. (Brihadrath dynasty starts with Marjari so it is also called the dynasty of Marjari family.)

***The Puranas mention more than 50 important personalities of Surya Vansh who were between Ikçhvaku and Bhagwan Ram in 102 million years.** (More description of Surya Vansh and Chandra Vansh is on p. 522.)

According to the **"Surya Siddhant" the astrologers have calculated that *kaliyug* started on the afternoon of 17th February, 3102 BC.

In the Bhagwatam, Brahma tells in round figures that **Krishn** remained on this earth planet for 125 years **(यदुवंशेऽवतीर्णस्य भवतः पुरुषोत्तम । शरच्छतं व्यतीयाय पञ्चविंशाधिकं प्रभो ॥ 11/6/25). Accordingly, if you add 125 years to February, 3102, it comes to February 3227 BC. But Krishn's descension was in the Rohini *nakçhatra* (asterism) of the 8th waning moon midnight of *bhadon* (August) which is about seven months earlier. Thus, His descension date is 3228 BC and He stayed on the earth planet for 125 years and about 7 months.**

3102	Ascension of Bhagwan Krishn and the beginning of *kaliyug*.
2139	End of Brihadrath dynasty (21 kings for 1,000 years).
2139-2001	**Pradyot** dynasty (5 kings for 138 years).
2001-1641	**Shishunag** dynasty (10 kings for 360 years).
1894-1814	**Gautam Buddh.**
1641-1541	**Nandas** (Mahapadm Nand and his 8 sons for 100 years).
1541-1241	**Maurya** dynasty (10 kings for about 300 years).
1541-1507	**Chandragupt Maurya** (34 years).
1507-1479	Bindusar (28 years).
1479-1443	**Ashokvardhan** (36 years).
1241-784	**Shung** and **Kanva** dynasty (14 kings for 457 years).
784-328	**Andhra** dynasty (30 kings for 456 years).
509-477	**Jagadguru Shankaracharya.**
328-83	**Gupt** dynasty (7 kings for 245 years).
	(**Chandragupt Vijayaditya**, 328-321 BC, and Alexander's invasion was 326 BC.)
	(**Samudragupt Ashokaditya Priyadarshin, or Ashok the Great**, 321-270 BC.)
102 BC-15 AD	**Vikramaditya**, established the Vikram era in 57 BC.
(AD)	
25-85	**Shalivahan** (ruled for 60 years), established Shalivahan Shak era in 78 AD.

85-1192	There were several kingdoms of Rajpoot kings all over India. They ruled for 1,107 years.
1192-1757	In 1192, Mohammad Gori invaded Delhi (Hastinapur) the second time, defeated and killed Prithiviraj Chauhan, and became the king. Since then several dynasties of Muslims ruled India for 565 years, then,
1757-1947	In 1757, English regime was established in Bengal. British ruled India for 190 years.
1947	**In 1947, India got Independence.**

Dynasties of Hastinapur from Yudhishthir to Vikramaditya.

30 generations of King Yudhishthir ruled Indraprasth for a total of 1,720 years, 11 months and 10 days. (Yudhishthir left the earth planet after the ascension of Krishn in 3102 BC and Parikchit became the king who expired after listening to the Bhagwatam by Shukdeo in 3072 BC.)

Name	Years	Month	Days
1. **King Yudhishthir**	36	8	25
2. Parikçhit	30	0	0
3. Janmejai	64	7	23
4. Ashwamedh	82	8	22
5. Dwiteeyram	88	2	8
6. Çhatramal	81	11	27
7. Çhitrarath	75	3	18
8. Dushtshailya	75	10	24
9. Ugrasen	78	7	21
10. Shoorsen	78	7	21
11. Bhuvanpati	69	5	5
12. Ranjeet	65	10	4

13. Rikçhak	64	7	4
14. Sukhdev	62	0	24
15. Narharidev	51	10	2
16. Suchirath	42	11	2
17. Shoorsen II	58	10	8
18. Parvatsen	55	8	10
19. Mehavi	52	10	10
20. Sonçheer	50	8	21
21. Bheemdev	47	9	20
22. Nriharidev	45	11	23
23. Pooranmal	44	8	7
24. Kardavi	44	10	8
25. Alammik	50	11	8
26. Udaipal	38	9	0
27. Duvanmal	40	10	26
28. Damat	32	0	0
29. Bheempal	58	5	8
30. **Çhemak**	48	11	21
	1,720	**11**	**10**

Vishrawa, the prime minister of Çhemak, killed Çhemak and took over the kingdom. Fourteen generations of Vishrawa ruled for 500 years, 3 months and 17 days.

1. Vishrawa	17	3	29
2. Purseni	42	8	21
3. Veerseni	52	10	7
4. Anangshayi	47	8	23
5. Harijit	35	9	17
6. Paramseni	44	2	23
7. Sukhpatal	30	2	21
8. Kadrut	42	9	24
9. Sajja	32	2	14

10. Amarchood	27	3	16
11. Amipal	22	11	25
12. Dashrath	25	4	12
13. Veersal	31	8	11
14. Veersalsen	47	0	14
	500	3	17

Veersalsen was killed by his prime minister Veermaha whose 16 generations ruled for 445 years, 5 months and 3 days.

1. Veermaha	35	10	8
2. Ajitsingh	27	7	19
3. Sarvdatt	28	3	10
4. Bhuvanpati	15	4	10
5. Veersen	21	2	13
6. Mahipal	40	8	7
7. Shatrushal	26	4	3
8. Sanghraj	17	2	10
9. Tejpal	28	11	10
10. Manikchand	37	7	21
11. Kamseni	42	5	10
12. Shatrumardan	8	11	13
13. Jeevanlok	28	9	17
14. Harirao	26	10	29
15. Veersen II	35	2	20
16. Adityaketu	23	11	13
	445	5	3

King Dhandar of Prayag killed Adityaketu. Nine generations of Dhandar ruled for 374 years, 11 months and 6 days.

1. Dhandar	42	7	24
2. Maharshi	41	2	9
3. Sanrachhi	50	10	19

4. Mahayudha	30	3	8
5. Durnath	28	5	25
6. Jeevanraj	45	2	5
7. Rudrasen	47	4	28
8. Arilak	52	10	8
9. Rajpal	36	0	0
	374	**11**	**6**

King Rajpal was killed by one of his army officers Mahanpal who ruled for 14 years. Mahanpal was selfish and cruel, so he was terminated by Emperor Vikramaditya of Ujjain, and the kingship of Hastinapur went under him. He ruled for 93 years. According to this record **the total number of years from King Yudhishthir to Mahanpal comes to 3,055 years which is (3,055-37) 3018 Kali era, and adding (Vikramaditya's reigning period) 93 years to it comes to 3111 Kali era or (3111-3102) 9 AD which represents the date when Vikramaditya left this earth planet.**

According to Bhavishya Puran and Rajtarangini, Vikramaditya lived between 102 BC and 15 AD; and according to the above details his period ends by 9 AD. There is only a difference of 6 years in the date-wise record of 70 kings who ruled Hastinapur for 3,055 years. A discrepancy of 6 years in more than 3,000 years of record could be a copying or printing mistake, and is thus negligible when we are dealing with a longer span of years. In this way the predicted period of the dynasties of Magadh and the historic records of the dynasties of Hastinapur correspond with each other and justify their correctness and vice versa.

Disciplic succession of Jagadguru Shankaracharya for 2,500 years.

The *Acharyas* of Dwarika Sharda Peeth

1.	Sureshwaracharya	490-477 BC	490 - 448 BC
	Brahm Swaroop (Agent of Sureshwaracharya)	477-448 BC	
	(Yudhishthir era 2949-2691)		

2.	Chitsukhacharya	448 - 424 BC
3.	Sarvgyanacharya	424 - 365 BC
4.	Brahmanand Tirth	365 - 316 BC
5.	Swaroopabhigyanacharya	316 - 249 BC
6.	Mangalmoortyacharya	249 - 197 BC
7.	Bhaskaracharya	197 - 174 BC
8.	Pragyanacharya	174 - 131 BC
9.	Brahmjyotsanacharya	131 - 99 BC
10.	Anandvirbhavacharya	99 - 34 BC
11.	Kalanidhi Tirth	34 BC - 26 AD
12.	Chidvilasacharya	26 - 62 AD
13.	Vibhuttyanandacharya	62 - 97 AD
14.	Sphoortinilaypad	97 - 146 AD
15.	Vartantupad	146 - 192 AD
16.	Yogarudhacharya	192 - 303 AD
17.	Vigyandindimacharya	303 - 337 AD
18.	Vidya Tirth	337 - 390 AD
19.	Chic̣hhaktideshik	390 - 426 AD
20.	Vigyaneshwar Tirth	426 - 454 AD
21.	Ritambhacharya	454 - 515 AD
22.	Amreshwarguru	515 - 551 AD
23.	Sarvmukh Tirth	551 - 612 AD
24.	Swananddeshik	612 - 672 AD
25.	Samar-rasik	672 - 742 AD
26.	Narayan Ashram	742 - 779 AD
27.	Vaikunth Ashram	779 - 828 AD
28.	Trivikram Ashram	828 - 854 AD
29.	Sashishekhar Ashram	854 - 903 AD
30.	Trayambak Ashram	903 - 908 AD
31.	Chidambara Ashram	908 - 944 AD
32.	Keshav Ashram	944 - 1003 AD
33.	Chidambara Ashram (2)	1003 - 1026 AD
34.	Padmanabh Ashram	1026 - 1051 AD
35.	Mahadev Ashram	1051 - 1091 AD
36.	Sachchidanand Ashram	1091 - 1150 AD
37.	Vidyashankar Ashram	1150 - 1208 AD
38.	Abhinavsachchidanand Ashram	1208 - 1236 AD
39.	Nrasingh Ashram	1236 - 1269 AD
40.	Vasudev Ashram	1269 - 1304 AD

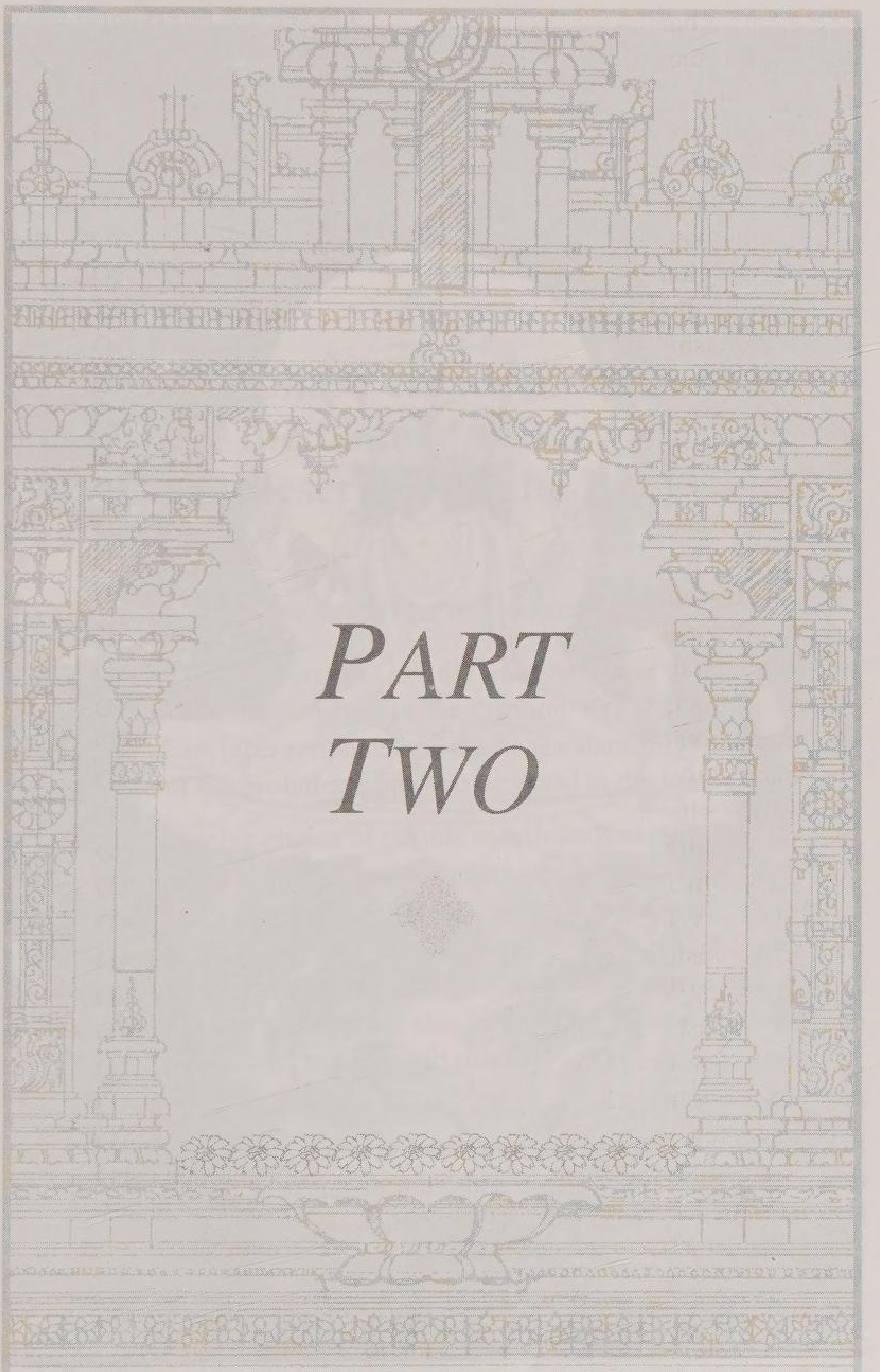
41.	Purushottam Ashram	1304 - 1337 AD
42.	Gyanardhan Ashram	1337 - 1351 AD
43.	Harihar Ashram	1351 - 1354 AD
44.	Bhavashram	1354 - 1364 AD
45.	Brahm Ashram	1364 - 1379 AD
46.	Vasnashram	1379 - 1399 AD
47.	Sarvagyan Ashram	1399 - 1432 AD
48.	Pradyumn Ashram	1432 - 1438 AD
49.	Govind Ashram	1438 - 1466 AD
50.	Chidashram	1466 - 1519 AD
51.	Vishveshwar Ashram	1519 - 1551 AD
52.	Damodar Ashram	1551 - 1558 AD
53.	Mahadev Ashram	1558 - 1559 AD
54.	Aniruddha Ashram	1559 - 1568 AD
55.	Achyut Ashram	1568 - 1572 AD
56.	Madhav Ashram	1572 - 1628 AD
57.	Anand Ashram	1628 - 1659 AD
58.	Vishvaroop Ashram	1659 - 1664 AD
59.	Chidghan Ashram	1664 - 1665 AD
60.	Nrasingh Ashram	1665 - 1678 AD
61.	Manohar Ashram	1678 - 1704 AD
62.	Prakashanand Saraswati	1704 - 1738 AD
63.	Vishuddhanand Ashram	1738 - 1741 AD
64.	Vamanendra Ashram	1741 - 1774 AD
65.	Keshav Ashram	1774 - 1781 AD
66.	Madhusudan Ashram	1781 - 1791 AD
67.	Haigreev Ashram	1791 - 1805 AD
68.	Prakash Ashram	1805 - 1806 AD
69.	Haigreev Saraswati	1806 - 1817 AD
70.	Shridhar Ashram	1817 - 1857 AD
71.	Damodar Ashram	1857 - 1872 AD
72.	Keshav Ashram	1872 - 1878 AD
73.	Rajrajeshwar Shankar Ashram	1878 - 1901 AD
74.	Shrimadhav Tirth	1901 - 1916 AD
75.	Shrishantyanand	1916 - 1925 AD
76.	Shrichandrashekhar Ashram	1925 - 1945 AD
77.	Abhinavsachchidanand Tirth	1945 - 1982 AD
78.	Swaroopanad Saraswati	1982 - (Present)

The *Acharyas* of Kanchi Kamkoti Peeth

In his last few years Adi Shankaracharya lived in Kanchi Kamkoti. When he left this earth planet in 477 BC, Sureshwaracharya became the first *acharya* of the Peeth.

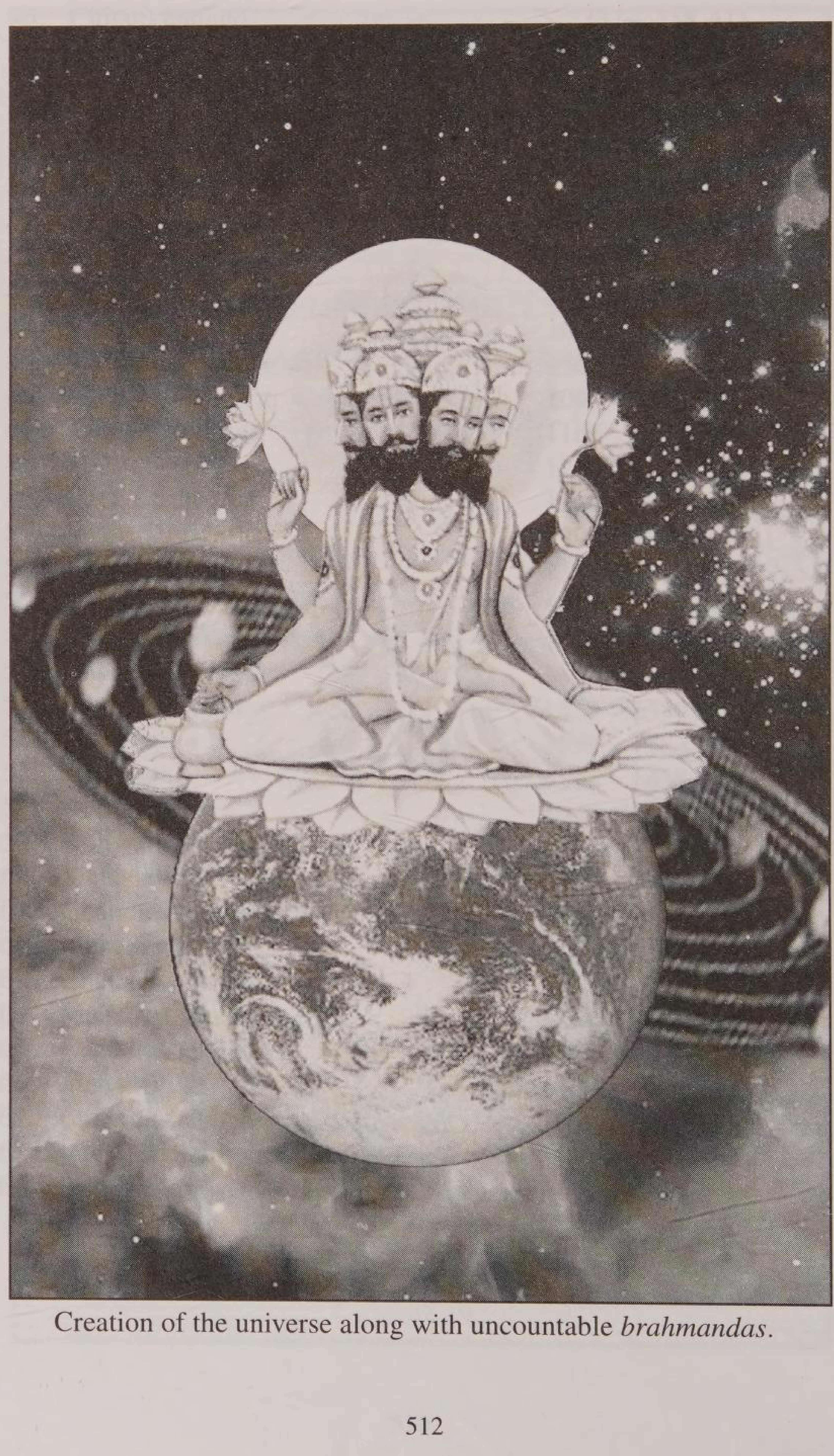
1.	Sureshwaracharya	477 - 407 BC
2.	Sarvgyatman	407 - 364 BC
3.	Satyabodh	364 - 268 BC
4.	Gyanananda	268 - 205 BC
5.	Suddhananda	205 - 124 BC
6.	Anandananda	124 - 55 BC
7.	Kaivalyananda	55 BC - 28 AD
8.	Kripashankar	28 - 69 AD
9.	Sureshwar	69 - 127 AD
10.	Shivanand Chidghan	127 - 172 AD
11.	Chandrashekhar I	172 - 235 AD
12.	Sachchidghan	235 - 272 AD
13.	Vidyaghan	272 - 317 AD
14.	Gangadhar I	317 - 329 AD
15.	Ujjval Sankar	329 - 367 AD
16.	Sadashiva	367 - 375 AD
17.	Surendra	375 - 385 AD
18.	Vidyaghan	385 - 398 AD
19.	Mook Sankar	398 - 437 AD
20.	Chandrashekhar II	437 - 447 AD
21.	Bodhendra I	447 - 481 AD
22.	Sachchitsukh	481 - 512 AD
23.	Chitsukh	512 - 527 AD
24.	Sachchidanandghan	527 - 548 AD
25.	Pragyan Ghan	548 - 564 AD
26.	Chidvilas	564 - 577 AD
27.	Mahadev I	577 - 601 AD
28.	Purnabodh I	601 - 618 AD
29.	Bodhendra I	618 - 655 AD
30.	Brahmanandghan	655 - 668 AD
31.	Chidanandghan	668 - 672 AD
32.	Sachchidanand	672 - 692 AD
33.	Chandrashekhar II	692 - 710 AD
34.	Chitsukh	710 - 737 AD

35.	Chitsukhanand	737 - 758 AD
36.	Vidyaghan	758 - 788 AD
37.	Abhinav Shankar	788 - 840 AD
38.	Sachchidvilas	840 - 873 AD
39.	Mahadev II	873 - 915 AD
40.	Gangadhar II	915 - 950 AD
41.	Brahamanadghan	950 - 978 AD
42.	Anandghan	978 - 1014 AD
43.	Purnbodh II	1014 - 1040AD
44.	Paramashiv	1040 - 1061 AD
45.	Sundranandbodh	1061 - 1098 AD
46.	Mahadev II	1098 - 1166 AD
47.	Advaitanadbodh	1166 - 1200 AD
48.	Mahadev III	1200 - 1247 AD
49.	Chandrachood I	1247 - 1297 AD
50.	Vidya Tirth	1297 - 1385 AD
51.	Shankaranand	1385 - 1417 AD
52.	Poornanand Sadashiv	1417 - 1498 AD
53.	Vyasachal Mahadev	1498 - 1507 AD
54.	Chandrachood II	1507 - 1524 AD
55.	Sadashivabodh	1524 - 1539 AD
56.	Paramshiva II	1539 - 1586 AD
57.	Atmbodh	1586 - 1638 AD
58.	Bodhendra	1638 - 1692 AD
59.	Adhyatm Prakash	1692 - 1704 AD
60.	Mahadev IV	1704 - 1746 AD
61.	Chandrashekhar IV	1746 - 1783 AD
62.	Mahadev V	1783 - 1814 AD
63.	Chandrashekhar V	1814 - 1851 AD
64.	Mahadev (Sudarshan)	1851 - 1891 AD
65.	Chandrashekhar VI	1891 - 1908 AD
66.	Mahadev VI	1908 - 1908 AD
67.	Chandrashekharendra Saraswati	1908 - 1972 AD
68.	Jayendra Saraswati Swamigal	1972 - (Present)
69.	Shankar Vijayendra Saraswati	(Successor)



PART TWO

◆



Creation of the universe along with uncountable *brahmandas*.

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम्।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते॥

(भा. 1/2)

Chapter 1

Twelve phase creation of the universe and the history of our *brahmand* as described in the Bhagwatam.*

Twelve phases of the creation of this universe.

With the will of supreme God the universe came into being. The Divine power directly involved in the creation was God Maha Vishnu. Sankhya Darshan, other scriptures and the Bhagwatam, all of them describe the sequence of the evolution of the *mayic* world in the same manner.

There are twelve phases of cosmic manifestations. (A) The first *nine phases* are extremely subtle manifestations, much beyond the subtlety of the human mind. So they are beyond the imagination of even highly evolved *yogis.* (B) The other *three phases* are physical manifestation from subtle subparticles to the formation of the stars. These are, to some extent, known to the scientists. (C) The last *phase* also includes the celestial manifestation and producing the souls on the earth planet.

(A) The entire universe with all of its qualities and nature in its absolutely subtle form called *mool prakriti* or *prakriti* or *maya* resides within God. All the souls along with their subtle mind in a completely dormant state also reside within God. *Maya* and souls both reside together. This state is called the *maha pralaya* that lasts for an unknown period because the 'time' factor (*kal* काल) also remains dormant during *maha pralaya.*

***Bhagwatam, third canto, chapters 5 to 12.**

The will of God activates the *kal* and *maya* (*prakriti* प्रकृति); and, from its original dormant phase, it enters into its second and activated phase which is called *mahan*. From *mahan* (महान्) it evolves into *ahankar* (अहंकार), the cosmic ego (which, in due course of time, becomes the ego and mind of all the celestial gods and goddesses and also of the demons, and all of the living beings of the earth planet). Then it is evolved as *panch tanmatra* (पञ्च तन्मात्रा), the subtle instincts of the five prime elements: space, air, fire, water and earth. Then it becomes *panch mahabhoot* (पञ्च महाभूत), the subtle form of the five prime elements.

Maya itself cannot proceed any further so, at this stage, God activates the souls and their *karmas* (कर्म). This is the sixth phase. Now the individual five elements merge into each other. This is called *panchikaran* (पञ्चीकरण) which is the seventh phase. After these subtle manifestations, the first gross manifestation is the 'space' (आकाश) which we observe around us. It is gross as compared to the other subtle manifestations but it is absolutely subtle for the scientists. This is the eighth phase. The Upnishad says, "आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।।" (तै. 2/1) It means that, in the space and from the space, *vayu* (वायुः) appeared. The nature of *vayu* is to create movement. Practically it happened that in the endless space, unlimited number of circular pockets of unimaginable vastness were formed and within those pockets the movement in the space itself started. This was the ninth phase.

(B) Then within that space *agni* (अग्निः) appeared. (This is the tenth phase.) The nature of *agni* is to produce energy, heat and light. Thus, the physical form of energy (heat and light, in the shape of the first subparticles) emerged in the same space. The eleventh phase was the emergence of *apah* (आपः) which was the formation of hydrogen atoms from the annihilation of the subparticles. From *apah*, the cosmic bodies (*prithivi* पृथिवी) were formed. Scientists know about the formation of the space dust from the lightweight atoms, and then, the formation of the stars due to the gravitational concentration. This was the twelfth phase. Apart from: (a) the emergence of subparticles in the space, then (b) its transformation into the hydrogen atom, and then (c) the formation of the stars and other cosmic bodies; the scientists don't know anything about the earlier phases of cosmic manifestation because they are beyond the scope of physical experiments.

(C) The development of the last twelfth phase is most important in which our entire *brahmand* was created. Firstly, the four celestial abodes, *satya, tap, jan* and *mah* were created; and then, *swah, bhuv* and *bhu* abodes along with the fully evolved earth planet were created. Then the souls were produced on the earth planet by Brahma according to their physical status before the previous *pralaya.* In this way, there are twelve phases of creation of this universe.

The formation of a *brahmand.*

During the process of the formation of the stars in the space, in the primitive form of every galaxy, a great number of individualized celestial spaces were also formed with the will of God in which the Divine power Maha Vishnu along with God Shiv and Goddess Durga entered and stayed in Their *Divine personal form.* Vishnu created Brahma, who, with the Grace of Krishn, conceived the Divine knowledge of the Vedas and Puranas and after that he created the *brahmand.* (Maha Vishnu of Vaikunth abode is called Vishnu in each *brahmand.*)

Brahma, after creating the first four celestial abodes and producing the Sages and Rishis, created the other two celestial abodes (*swah* and *bhuv*) and also the seven abodes of the demons called *atal, bital, sutal, talatal, mahatal, rasatal* and *patal.* He created prime gods and goddesses and also ordinary gods and goddesses to inhabit all the celestial abodes; and created demons of all kinds to inhabit the demons' abodes. At the same time he created the *bhu lok* with its seven divisions called *dweep* (द्वीप) and nine sections of its central *dweep* called *varsh* (वर्ष), out of which one *varsh* is called the Bharatvarsh (the existing earth planet). Human beings and other living beings were produced to inhabit the earth planet, and a number of hells (called *narak* नरक) with various forms of punishments were also created by Brahma.

In this *brahmand* Bhagwan Vishnu's abode is called Cheer Sagar (क्षीरसागर), God Shiv's abode is called Kailash (कैलाश) and Goddess Durga's abode is called Mani Dweep (मणि द्वीप). Ganesh and Kartikeya are the two sons of Shiv, so They also live in Kailash. Goddess Parvati is the eternal consort of Shiv, and Lakçhmi is of Vishnu. Goddess Kali is also a power of Shiv. These are all the Divine powers. The celestial prime god is Brahma whose abode is called *Brahm lok* or *satya lok.* This is the configuration of one *brahmand* and there are unlimited *brahmandas* in this universe with the same configuration.

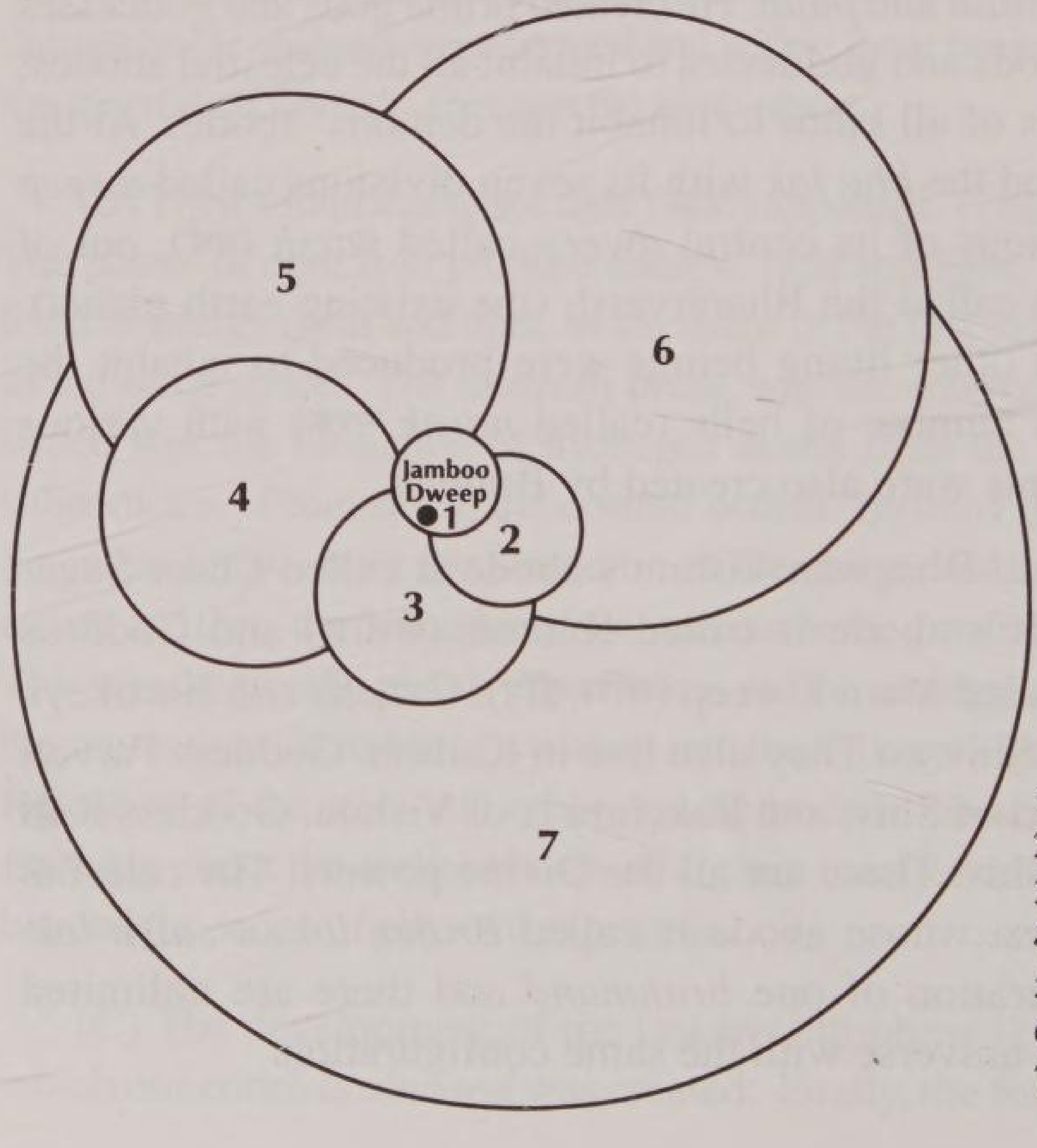
Space: In one *brahmand*, the earth planet, sun, moon and its planetary system exist in the material space. But all the above described abodes are in a different dimension and in a different space.

Time factor: The time factor of *Brahm lok* and the next three celestial abodes is the same, but the time factor of the fifth celestial abode, *swah,* which is the abode of god Indra, is different. There is a ratio of 1:12,000,000, between the abode of Brahma and the abode of Indra. The ratio of the time factor of the abode of Indra and the earth planet is 1:360.

Detailed description of *bhu lok.*

Bhu lok has seven independent divisions called seven *dweeps*. They are described in the Bhagwatam (5/20). Jamboo Dweep is the central one and it is in a circular shape. It is surrounded by the salty ocean. The other six *dweeps* surround Jamboo Dweep but they are twice as big as compared to their previous one. It means if Jamboo Dweep is one unit, then they are 1:2:4:8:16:32:64 times bigger.

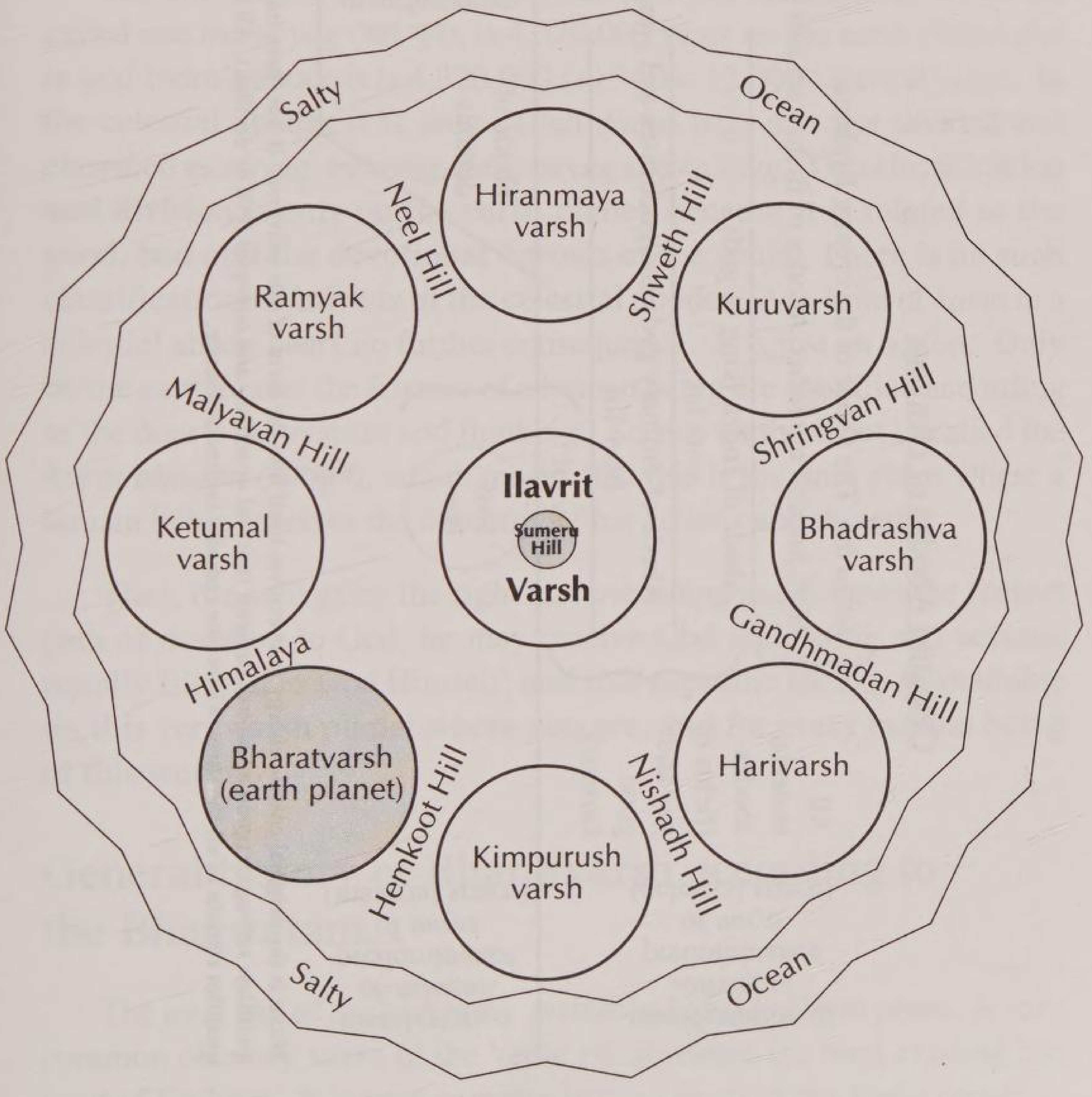
General configuration of *bhu lok*



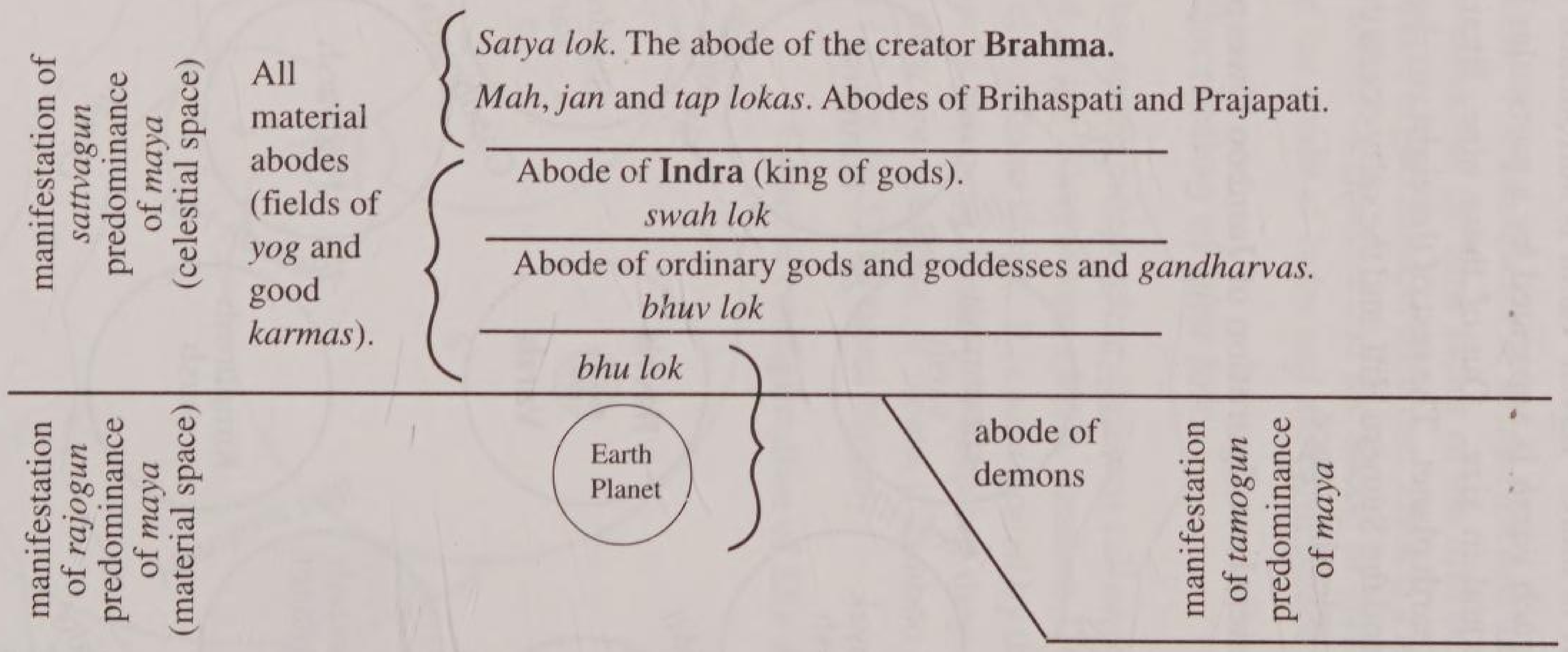
1. Jamboo Dweep
2. Plakçh Dweep
3. Shalmali Dweep
4. Kush Dweep
5. Kraunch Dweep
6. Shak Dweep
7. Pushkar Dweep

Jamboo Dweep: Jamboo Dweep has nine sections called *varsh.* The central one is Ilavrit Varsh, and in the center of Ilavrit Varsh the golden Sumeru Hill is there. Ilavrit Varsh is surrounded by the other eight *varshas* and each *varsh* is separated by a particular hill. All the nine *varshas* are equal in size. Out of these nine, Bharat Varsh (or Bharatvarsh) is our earth planet. The rest of the eight *varshas* along with their dividing hills, and the Sumeru Hill, and the salty ocean that surrounds them, are all in the celestial space.

General configuration of Jamboo Dweep


Salty
Ocean
Hiranmaya varsh
Neel Hill
Shweth Hill
Ramyak varsh
Kuruvarsh
Malyavan Hill
Shringvan Hill
Ketumal varsh
Ilavrit
Sumeru Hill
Varsh
Bhadrashva varsh
Himalaya
Gandhmadan Hill
Bharatvarsh (earth planet)
Hemkoot Hill
Nishadh Hill
Harivarsh
Kimpurush varsh
Salty
Ocean

Celestial Abodes or Heavens


manifestation of *sattvagun* predominance of *maya* (celestial space)
All material abodes (fields of *yog* and good *karmas*).
Satya lok. The abode of the creator **Brahma.**
Mah, jan and *tap lokas.* Abodes of Brihaspati and Prajapati.
Abode of **Indra** (king of gods).
swah lok
Abode of ordinary gods and goddesses and *gandharvas.*
bhuv lok
bhu lok
Earth Planet
manifestation of *rajogun* predominance of *maya* (material space)
abode of demons
manifestation of *tamogun* predominance of *maya*

***Maya* is the original cosmic energy that evolves itself into the form of this universe. It has three inherent qualities: *sattvagun* (good or pious), *rajogun* (normal or selfish) and *tamogun* (evil or devilish). All the three qualities remain in all the three where one remains in predominance.**

Earth planet and the science of the classification of the four *yugas*.

Earth planet (along with sun, moon and the planetary system) exists in the material space but it is a part of *bhu lok.* Apart from this planetary system the rest of the *bhu lok* is called *bhu swarg* (*swarg* means celestial abode). Some of the great Divine kings like Prithu and Mandhata etc., ruled the entire *bhu lok* while living on the earth planet. All the Manus also live either on the earth planet or anywhere in the *bhu lok.*

The four *yugas, satyug, tretayug, dwaparyug* and *kaliyug,* which are called one *maha yug* (महा युग), is 4,320,000 years on the earth planet and in god Indra's abode it is 4,320,000 (÷) 360 = 12,000 celestial years. In the celestial abodes it is only called *maha yug;* it is not divided and classified as *satyug, tretayug, dwaparyug* and *kaliyug.* **This classification and division is only on the earth planet, because it is related to the good, bad and the devotional *karmas* of the souls. There is no such classification of *karmas* in the celestial abodes.** Any kind of *karm* in a celestial abode bears no further consequence. It is just an action. Only on the earth planet the *karmas* of a human being are classified according to the doer's motivation and thinking. So this earth planet is called the ***karm bhoomi*** (कर्मभूमि), which means that this is the only place where a human being receives the outcome of his actions and thoughts.

Thus, if a soul gains the right understanding and follows the correct path of devotion to God, he may receive God realization and become equally Blissful as God Himself; **and this supreme facility is available on this very earth planet where you are, and for every human being of this world.**

General history of Bharatvarsh according to the Bhagwatam.

The total age of our planetary system is 155.52 trillion years. A very common oblatory verse of the Vedic ritual relates the total existing life span of Brahma. It is very commonly used in all of the Vedic rituals.

"श्रीब्रह्मणो द्वितीयपरार्धे श्वेतवाराहकल्पे वैवस्वतमन्वन्तरे अष्टाविंशतितमे
कलियुगे कलिप्रथमचरणे जम्बूद्वीपे भरतखण्डे आर्यावर्तैकदेशान्तर्गते..."

It says, "This is the first day of the second half of Brahma's life (of one hundred years) which is called *'Shvet Varah kalp (kalp* means 'day'), and the first part of the twenty-eighth *kaliyug* of the seventh Vaivaswat *manvantar.* It is Aryavart, which is a part of this earth planet called Bharatvarsh that belongs to the Jamboo Dweep of *bhu lok."*

Brahma's total life is one hundred years and every year has 360 days. The modulation of 'time' energy of this universe is different in different denominations of spaces, which are: (1) The space of Brahma's abode; (2) the space of god Indra's celestial abode; and (3) the visible space of our galactic world.

One day of Brahma comes to 4,320 million years of the earth planet and the same length of time is his night when he sleeps, dissolving all the creations of the earth planet and assimilating all the souls into his own self. The next day he recreates them in the same way as they were before. There are fourteen divisions of his day called the *manvantars* and all the fourteen *manvantars* have a name that goes with the name of the Divine personality called Manu who restores and reorganizes the civilization of the *mayic* human beings.

The onward going 'time' energy, infused with the subtle *mayic* qualities of *sattva, raj* and *tam*, shows a combination of these qualities in the form of high and low grades of piousness in four consecutive sections called *satyug, tretayug, dwaparyug* and *kaliyug* (*yug* means the period) that remains impregnated in the manifestation of the mundane space and shows its effects on the minds of the people living in that dimension. *Satyug* shows the most of the piousness like 100%; *tretayug*, a little less, say 75%; *dwaparyug*, much less like 50%; and *kaliyug* just 25% of piousness and 75% selfishness. As the time goes on piousness decreases and selfishness increases till it becomes almost 100% at the end of *kaliyug*, and then again, *satyug* starts and the minds of the people automatically begin to divert towards piousness.

One cycle of the four *yugas* is like one unit of the calculation of time. There are 1,000 cycles in one day of Brahma. In this way, there are 71 cycles in one *manvantar* and the remaining time is like the joining period between the two *manvantars. Satyug* is of 1,728,000 years, *tretayug* 1,296,000 years, *dwaparyug* 864,000 years and *kaliyug* is of 432,000 years. All the four total to 4.32 million years.

According to the *mantra* (on p. 519-520), Brahma is in **the first day of his fifty-first year**, and the exact time of his day is the first part of *kaliyug* of the 28th cycle of the seventh *manvantar.* Thus, the current life of Brahma, according to human years, comes to 155.52 trillion years.

History of the past 1,972 million years, which is the present day of Brahma when he restored this earth planet, and the civilization started.

Taking into account the formation of the ozone layer and the development of the atmosphere on the earth planet (after the previous *pralaya*), it must have been around 1,900 million years ago when the human civilization started.* "मनवोऽस्मिन्व्यतीताः षट् कल्पे स्वायम्भुवादयः ॥" (भा. 8/1/4) Shukdeo says that in this *kalp* (day) of Brahma, Swayambhuv etc., six *manvantars* have already elapsed. The seventh one is running.

Swayambhuv (स्वायम्भुव) was the first Manu of this *kalp.* His wife was Shatroopa (शतरूपा). They had two sons and three daughters. In the family succession of the first son, **Priyavrat**, Rishabhdev, Bharat, Jadbharat and Prahlad are the most important ones. Dhruv was from his other son **Uttanpad**, and Bhagwan Kapil was from his daughter **Deohooti** who was married to Sage Kardam. Much later in the generation of Dhruv, in the sixth *manvantar*, the greatness of King Prithu and Prachetas is notable. The descriptions of these family successions and generations run **from the fourth to the ninth canto of the Bhagwatam.** They describe just the important events of that *manvantar* that teach a devotional moral and propound the Gracious kindness of God that are helpful for a seeker of God's love in strengthening his faith and improving his dedication for Him.

The second *manu* was Swarochish (स्वारोचिष), the third was Uttam (उत्तम), the fourth was Tamas (तामस), the fifth was Raivat (रैवत) and the sixth was Chakçhush (चाक्षुष). The seventh one is Vaivaswat Manu (वैवस्वत), the present one. There is also a brief description of the future seven *manus* in the eighth canto of the Bhagwatam. In all of the Puranas similar descriptions are found with less or more reflections of these events. Sometimes certain

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***Mahabharat is called the history book. It gives a detailed history of the family successions of King Shantanu, but it does not describe much about the entire history of Bharatvarsh. It is described in the Puranas especially in the Bhagwatam which gives a definite and systematic statement, so we have taken the authority of the Bhagwatam, which is recognized, by our great Masters and *Jagadgurus*.**

events do not mention the name of the *manvantar* in which it had happened **because it is all the happening of a single day of Brahma,** and moreover, the motive of their description is to induce faith and dedication in a God seeker's mind, not to satisfy the intellectual thirst of a worldly historian. However, the chronology of time since the birth of Brahma is perfectly maintained and that very fact is enough to believe that our scriptures are Divinely produced.

History of the present *manvantar* of Vaivaswat Manu that started about 120 million years ago and up to 3072 BC.

Vaivaswat Manu had ten sons and one daughter (भा. 8/13/1-3 and 9/1/11,12,16). The eldest son was Ikçhvaku (इक्ष्वाकु). Kaushal (Ayodhya) was the kingdom of Ikçhvaku dynasty. A main branch of this family succession was called 'Surya Vansh.' His daughter's name was Ela (इला) who gave birth to a son named Pururva from the celestial god Budh, the son of Som or Chandra Deo (भा. 9/1/35). Later on this family was called 'Som Vansh or Chandra Vansh.' Bhakt Ambarish was the grandson of Nabhag (नभग) who was the son of Vaivaswat Manu.

In the family succession of **Ikçhvaku,** Mandhata, Satyavrat (Trishanku), Harish Chandra and his son Rohit, Sagar, Aushuman, Dileep and Bhagirath, who brought Ganga on the earth planet, are notable; and also Khatwang who realized God in only 45 minutes before his death. Khatwang's son Raghu, his son Aj and his son Dashrath; his son Bhagwan Ram, and Lav and Kush, are the main Divine personalities who really established the greatness of **Surya Vansh** in the world.

The family succession of Lav and Kush runs up to the Mahabharat war when Brihadbal was killed by Abhimanyu. This family succession goes further up to **Sumitra** where the **Ikçhvaku** succession ends. **(It's all described in the ninth canto of the Bhagwatam.)**

In the distant family succession of **Pururva,** there is a description of Maharishi Jamdagni whose son **Parashuram** killed Sahasrabahu Arjun of Haihai family. There is also an account of Sage Shaunak and Yayati of Nahush family.

In the **Chandra Vansh** family succession, the important personalities are, Dushyant, his son Bharat, and Bharadwaj. In the lineage of Bharadwaj, King Hasti established Hastinapur. His son Ajmeedh (अजमीढ) had many sons. In one of his son's family succession were Drupad, Dropadi and Dhristdyumn; and in the other son's family succession Kuru (कुरु) was important who lived in Kurukçhetra. Kuru had four sons.

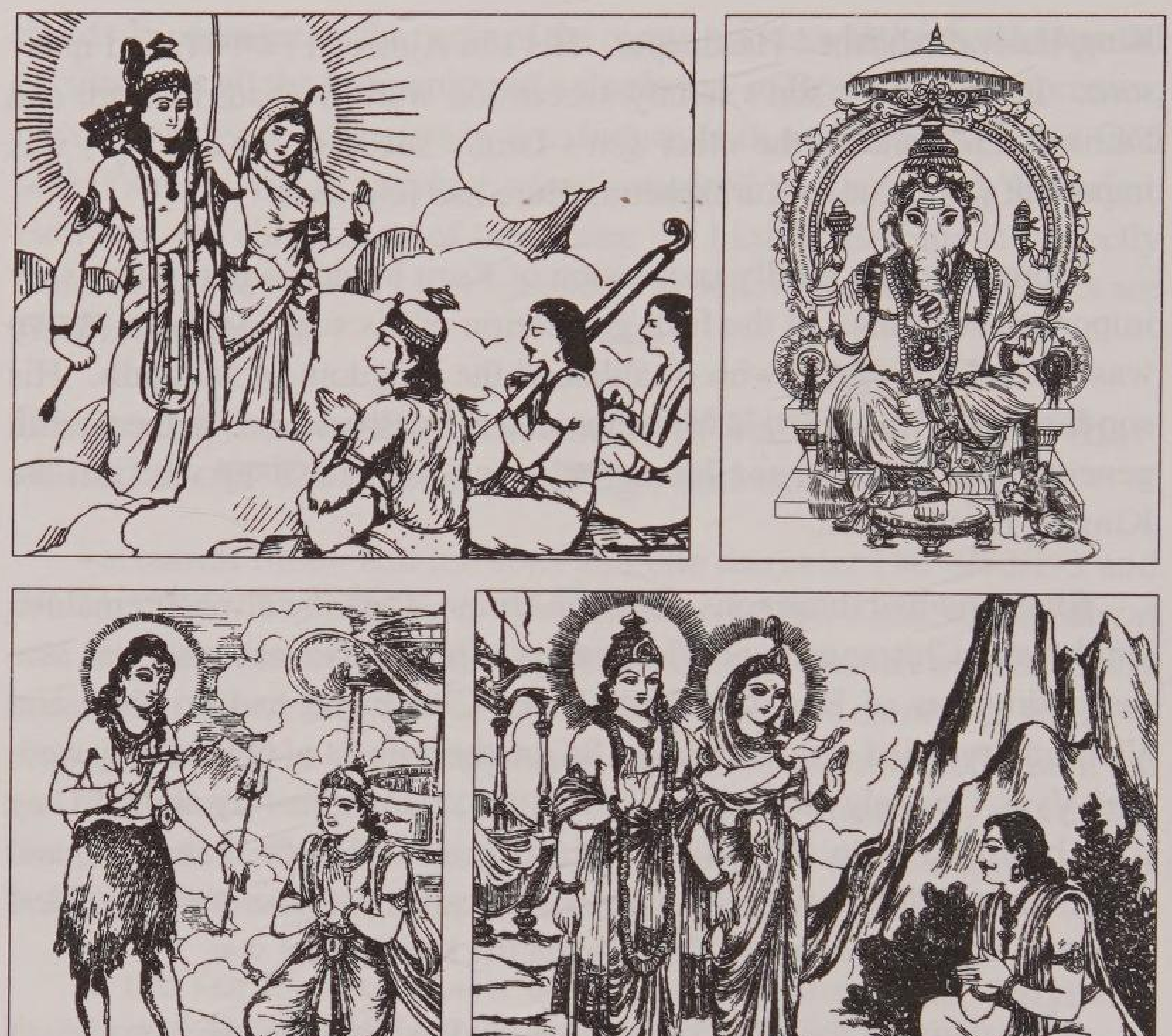
From here, the family succession of Kuru branches out in two very important sections. In the fifth generation of his son Sudhanva (सुधन्वा) was Brihadrath (बृहद्रथ) who established the kingdom of **Magadh.** His son Jarasandh was killed in Mahabharat war by Bheemsen. In the twelfth generation of his other son Jahnu (जह्नु) was Shantanu (शन्तनु) who was the King of **Hastinapur.**

Shantanu had three sons. Bhishm from Ganga (he always remained single) and Chitrangad and Vichitravirya from Satyavati, who was also the godmother of Bhagwan Ved Vyas. Chitrangad had no child and Vichitravirya died at an early age. So, on the request of Queen Satyavati, Ved Vyas Divinely caused both wives to conceive just by sight. They gave birth to Pandu (पाण्डु) who had five sons called the Pandavas, and Dhritrashtra (धृतराष्ट्र) who had hundred sons called the Kauravas (the eldest of whom was Duryodhan). They fought the Mahabharat war.

After winning the Mahabharat war, Yudhishthir, the elder brother of the Pandavas, ruled Hastinapur for 36 years and 8 months, and after the ascension of Bhagwan Krishn to His Divine abode, the Pandavas also travelled to the north and left their body in the Himalayas. *Kaliyug* started immediately after the ascension of Krishn (भा.12/2/33) in 3102 BC.

Parikçhit the grandson of Arjun became the king, who, after the 30th year of his reign (in 3072 BC), left this world after listening to the Bhagwatam. His son was Janmejaya. **The dynasty of Chandra Vansh ended with Çhemak (क्षेमक) and then other dynasties ruled Hastinapur.**

The kingdom of Magadh remained in power up to the end of Gupt dynasty (83 BC). In the family succession of Brihadrath, Marjari (the grandson of Jarasandh) became the king of Magadh after the Mahabharat war in 3139 BC. From the Marjari family the descriptions of the dynasties of the kings and the onward history up to the present age has already been given.



From top left clockwise: Bhagwan Ram and Sita Gracing devotees, God Ganesh, God Vishnu and Lakchmi Gracing devotee, Goddess Saraswati, Goddess Durga Gracing devotee, God Shiv Gracing a celestial god.

अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति च।
सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम्॥
(भा. 12/12)

Chapter 2

The references and the events described in the Puranas and the Upnishads relate to the entire *brahmand,* and not only the earth planet.

The Divinity of Bhartiya scriptures.

The Upnishads, which are the most important sections of the Vedas, themselves mention their eternity, as being a Divine power of God. The Brihadaranyakopnishad says,

> "ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः इतिहासः पुराणं विद्या उपनिषदः श्लोकाः
> सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि निःश्वसितानि॥" (बृ. 2/4/10)

"The Rigved, Yajurved, Samved, Atharvaved, history books (like Ramayan and Mahabharat), all the Puranas (including the Bhagwatam), the Upnishads, the Sanskrit language with its vocabulary (and the grammar), the *mantras* (of the *sanhita),* teachings in the form of a dialogue and teachings in the form of a symbolic description (in the Upnishads), are all manifested by the supreme God (on the earth planet through the creator Brahma)."

The Sages and Saints whose names appear in the Upnishads and the Puranas are eternal Saints who descend on the earth planet to reveal the Divine knowledge. The teachings of the Upnishads are in the form of questions and answers. Just like the questions and the answers of Sages Shaunak and Angira became the Mundakopnishad; the conversation between King Janak, Sage Yagyavalkya and others covers a major part of the Shvetashvataropnishad where Sage Yagyavalkya is the giver of knowledge. The conversation between the Sages of the *Brahm lok* and the creator Brahma, who is the original knower of the Vedas and Puranas, is the Gopal Poorb Tapiniyopnishad.

Normally, the language of the Upnishads is simple and straightforward, but sometimes its wording and phrasing are unusual and need Divine help to decipher. For instance: "**सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्। स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम्॥**" (पु.सू.ऋ. 10/90)

The literal meaning of this famous verse is like this, "God in His personal form (**पुरुषः**) has thousands of heads, thousands of eyes and thousands of legs. Engulfing and covering all of the bodies of this entire universe, He stays ten fingers above it." It could be understood that the word thousand denotes unlimitedness, so His knowledge and observance (head and eyes) are unlimited and He is omnipresent. Engulfing and covering could also be understood that He is so big and great that He engulfs the entire universe, and He is omnipotent and so subtle that He controls every phase of the whole universe. But the idea of 'ten fingers above' can never be understood by material intellect. It is not just a casual filling up of the words, it has a deep meaning behind it.

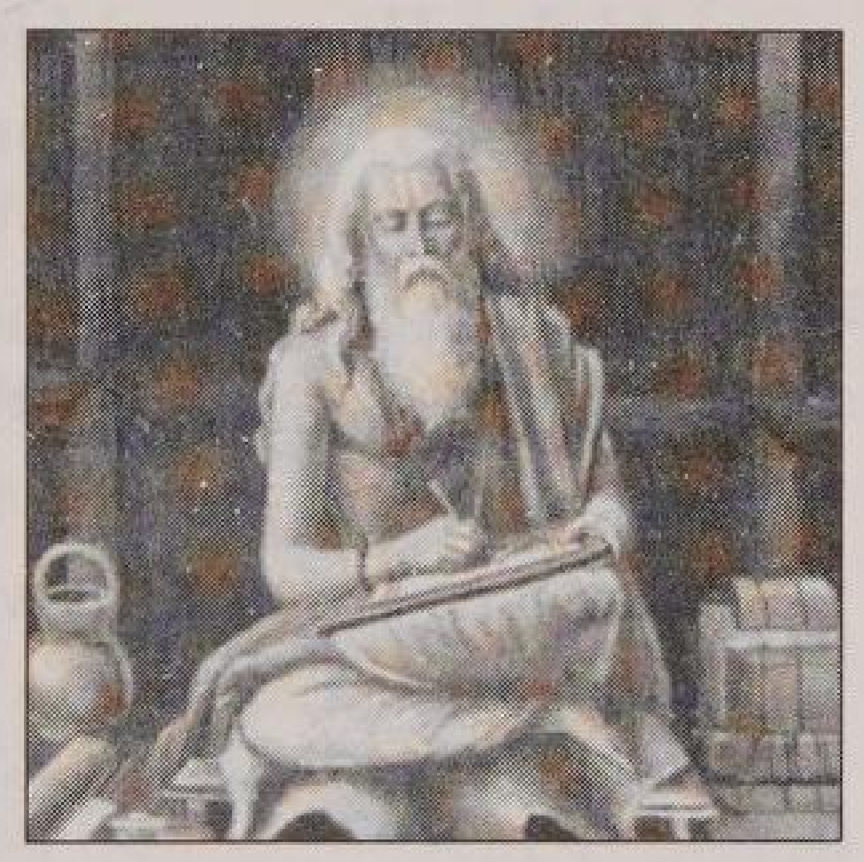
This phrase indicates the exact demarcation between the material and Divine dimension. It means that the Divine dimension, that includes all the forms and the abodes of God, is beyond *kal* (time energy, **काल**), *karm* and *maya*; it is beyond the manifestation of this universe which is the combination of five prime elements (space, air, fire, water and earth **पाञ्चभौतिक संसार**); and it is beyond the reach of the senses and the mind (**इन्द्रियाँ, मन**) of a material being. Thus, God is beyond and above these ten aspects of the *mayic* realm.

In the scriptures there are quite a good number of repetitions. The same theory of renunciation from the attachments, illusion of *mayic* happiness, Divineness of the souls, and the supremacy of God's Bliss are repeatedly described in various ways in the Upnishads; and, in the Puranas, similar stories of devotion, God's Grace and His acts etc., have been liberally repeated. Also all of the Divine truth is not systematically described at one place or in one volume of writing. It is strewn all over. But that's the way they are.

Originally they are the pure and simple Divine knowledge but when they are produced in a literary form in the material world they hold a kind of shadow of the grossness of the *mayic* existence. Just like the prettiness of a beautiful face is not the same when it is seen reflected in the water no matter how clean and still the water is, because the grossness of the water muddies the reflection to some extent. That's why sometimes these writings appear to be contradictory, but in fact they are not.

You should know that scriptural knowledge is only for the practice of God realization and not for intellectual speculation. It is forewarned at many places in the Upnishads that only through a God realized Saint, the real truth of the scriptures could be learned. So it is cautioned that (श्रवणं तु गुरोः पूर्वकम्) a seeker of God's love and vision should learn the scriptures from such a learned Saint who knows the intricacies of scriptural writings.

The descension of Ved Vyas.



Bhagwan Ved Vyas, one of the twenty-four descensions of God, reproduced all the scriptures about 5,000 years ago one after another without any substantial delay. He is also referred to with other names in the scriptures like: Vadrayan, Dwaipayan, Vyas, Krishn Dwaipayan and Satyavati-sut. His mother's name was Satyavati so he was called Satyavati-sut; he lived in Vadri-*ban* in the Himalayas near Badrikashram so he was called Vadrayan; for studying convenience he divided the Vedas into four sections (*vyas* means to divide) so he was called Vyas or Ved Vyas; and his first name was Krishn Dwaipayan.

Ved Vyas is the producer as well as the protector of the scriptures in this age. In a *samadhi* state and drowned in the Bliss of Krishn love, he is still in his cave in the Himalayas, covered under a glacier and is totally inaccessible to human beings. There is a reference of his personal meeting with Shankaracharya 2,500 years ago, and another reference is about 500 years ago (in the books of Pushti Marg) when Vallabhacharya, using his Divine powers, went to the cave of Ved Vyas and stayed there three days, talking about the charming Blissfulness of Krishn and His flute as described in a verse "वामबाहुकृतवामकपोलः" of the tenth canto of the Bhagwatam.

The references and the stories of the Upnishads and the Puranas are supernatural happenings.

Divine acts and the Divine happenings are beyond material logic. There is no room for quibbling 'whys' and 'hows' over there. They could be understood with a pure heart and a sincere mind, willing to understand and accept the truth of devotion to God.

I will give you a few references to exercise your brain: (1) It is absolutely proven that the Bhagwatam was the last work of Ved Vyas, then how does an earlier Puran (which is one of the seventeen) describe the event that happened afterwards? Padm Puran praises the Bhagwatam in 504 verses and tells about the three discourses of the Bhagwatam in *kaliyug* by Shukdeo, Gokarn and Sankadik (भा.मा. 6). (2) Shukdeo Paramhans, the son of Ved Vyas, was absorbed in the Divine *samadhi* since birth. He opened his eyes only when he heard a verse of the Bhagwatam. Then he studied the Bhagwatam and remained engrossed in the Bliss of Radha Rani for his whole life. It is described in many Puranas. But the Mahopnishad talks about an event of his life when Shukdeo, to reconfirm his knowledge about soul, *maya* and God, went to Janak who was the king of Mithila millions of years ago during the descension period of Bhagwan Ram. How was that possible? (3) We all know that Maha Lakçhmi is the eternal consort of Maha Vishnu and She never leaves Vaikunth abode. But a story from the Puranas tells that She appeared during an ocean churning event (called *samudra manthan*) when the celestial gods and the demons jointly churned the ocean. (4) Everyone knows that Ganesh is the son of God Shiv and Parvati Who was born after Their marriage. Then how was the Deity of Ganesh worshipped during Their marriage ceremony even before His birth? These are just a few examples. (If you carefully study the very first chapter, you will find the answer of these puzzling situations.)

The truth is that all these Saints are eternal Saints and all such happenings are Divine and celestial happenings. All the happenings that are described in the Upnishads or the Puranas are real and historical happenings. It is true that they may not be fully intelligible to a material mind but no part of them is unreal or imaginary. **They are the true history of the entire *brahmand*, not only of this earth planet,** and they are meant for the material souls of the world to show them the futility of the *mayic* manifestations, the Divine greatness of the Sages and Saints, and the path of *bhakti*.

The material reasonings are conditioned to, and based upon, the limitations of material time and space, and the spot-existency of an event. This is the reason that the happenings, that are beyond the *mayic* sphere, cannot be intellectualized.

There are three dimensions (material, celestial and Divine) and two kinds of space (material and celestial) in this *brahmand*.

Brahmand means the material and the celestial creation of one single Brahma. Material creation consists of an earth planet with a sun, moon and planetary system in the material space; and in the celestial space, which is just next to it, there is a celestial creation.

The topmost celestial abode called *Brahm lok* belongs to the creator Brahma, and adjacent to it are the abodes of God Shiv, Goddess Durga and God Vishnu. The abodes of Vishnu, Shiv and Durga are the Divine representations in the celestial space of this *brahmand*.

Brahma with other celestial gods like, Indra (king of the celestial abode and also god of rain, thunder and lightning), Vayu (god of air), Agni (god of fire), Varun (god of water), Kuber (god of wealth), Brihaspati (god of wisdom) and Prajapati (president of the gods' kingdom) etc. **represent the celestial creation. Material and celestial creations are the two (material and celestial) dimensions of the material power *maya*.**

The Divine dimension is equally omnipresent in both of the *mayic* dimensions. It includes all of the Divine forms and abodes of God, but it is invisible to *mayic* souls and also to the celestial beings.

The events described in our Upnishads and the Puranas are of seven kinds.

(1) Happenings of the celestial abode in the celestial dimension. They are like the stories of war between demons and gods, or a certain demon terrorizing the celestial abode, and also its related stories. The ocean churning event, or such stories and events that involve Brahma, Indra, Rishis, Sage Narad, God Shiv and God Vishnu etc.

(2) Happenings of the celestial abode involving the Divine dimension. Just like the description of Krishn's descension in the Garg Sanhita when God Vishnu, Brahma and other gods went to Golok to seek the favor of Krishn to descend to the earth planet to kill the demon Kans.

(3) Happenings of the earth planet reflecting the Divine dimension. They are mostly related to Bhagwan Ram and Krishn. Just like: When Bhagwan Ram came to Ayodhya after conquering Lanka, He saw the loving impatience of His family members and the people of Ayodhya so He multiplied Himself into innumerable forms and instantly met everyone, and such was the beauty of this Gracious act that everyone felt that Ram came to him first (अमित रूप प्रगटे तेहि काला । जथा जोग मिले सबहिं कृपाला ॥). In the Govardhan *leela,* Krishn playfully lifted the hill on His little finger and under the hill there was enough space to accommodate all the *Brajwasis* so they could stay there and spend the night. It all happened in a flash.

(4) Happenings of the earth planet in the Divine dimension. The most important happening (*leela*) of this kind is *maharas** when unlimited *Gopis* danced with Krishn on the soils of Vrindaban but in a Divine dimension. A number of *nikunj leelas* and the *leelas* of Gahvarban were also the *leelas* of the Divine dimension where only *Gopis* and Radha Krishn associated.

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*One thing you must know is that **all the Divine Goddesses reside within the personality of Radha Rani and all the Divine forms of God reside within the Divine personality of Krishn**. Thus, Krishn could act like Vishnu anytime, but it does not mean that He Himself has become Vishnu, and the same is for Radha Rani. The Divinity of Vishnu or any form of almighty God is only a fraction of Krishn's personality and the Divinity of all the Goddesses is a fraction of Radha's Personality.

One more thing could be mentioned here, that *maharas leela* happens only when Radha and Krishn of Divine Vrindaban descend on the earth planet; and They descend at least once or a few times in every *kalp*. Sometimes, with the consent of Radha Krishn, the *Gopis* of Golok may descend to Bharatvarsh and perform Krishn *leelas* just to rejuvenate the liveliness of Krishn *leelas* on the earth planet. But, when such an occasion happens, then, only a section of *ras* is conducted, not the *maharas*. Because of their insignificance for a common man, such events are described very rarely in the Puranas and in their own style. Thus, if any critical writer picks such verses from here and there and tries to degrade the absoluteness of Radha's and Krishn's Divine dignity, you must know that such a writer is only representing the evils of his mind. **In this descension (3228 BC) Radha and Krishn descended in Their Absolute Supreme Divine Glory and did the *maharas* in which uncountable *Gopis* of Divine Vrindaban joined. All the Puranas and all the *rasik* Saints extensively describe the same *leelas* of Radha Krishn in their writings.**

(5) Happenings of the earth planet mixed with the celestial dimension. (a) A good example of such a happening is the story of Nachiketa of Kathopnishad when he went to the celestial god Yam, asked spiritual questions, conceived the Divine truth, and crossed the *mayic* realm of death and birth. (b) According to the Ramayan, King Dashrath sometimes visited god Indra and accepted his hospitality. (c) The stories of Mahabharat when Arjun, during his exile period, visited celestial abodes and obtained celestial weapons from god Indra and Shiv etc., are of the same category. (d) Narad and God Shiv etc., visiting Braj and enjoying Krishn *leelas* are also of the same category.

(6) Happenings of the earth planet that are beyond the logic and the limitations of the material phenomena. Lots of stories of our scriptures and the Puranas come in this category that are related to certain individual Saints, Sages and Rishis. For example: (a) Shukdeo remained for twelve years in the womb of his mother without giving her any discomfort. On the request of his father, Ved Vyas, when he came out, he was of the age and the height of a twelve year old boy. Not only that, he was fully absorbed in the Bliss of *nirakar brahm*; he didn't even look to anyone around him. He just walked straight into the jungle. (b) To continue the family succession of a royal dynasty that had no heir, Ved Vyas simply looked to the two queens from a distance and they conceived. They gave birth to Pandu (the father of the Pandavas) and Dhritrashtra (the father of the Kauravas). (c) King Drupad was conducting a *yagya.* From the fire of the *yagya* a girl appeared and she was Dropadi, who married the Pandavas. Such happenings are beyond *mayic* nature, so they cannot be judged according to the material reasonings because they are promoted with the Divine power of a Divine personality.

There are also such happenings that are related to the stories of the Ramayan and the Bhagwatam when some demon terrorized the common public, like the demons of Ravan's family or the demon associates of Kans. These characters belong to the *tamogun* field of *mayic* creation of Brahma and have supernatural powers. But the supernatural powers of the demons and the demonesses are inferior to the supernatural powers of the celestial gods and goddesses. Such powers are purely *mayic* miracles, also called *yogic* powers. They are not Divine. But they are amazing to the material mind.

(7) Normal happenings of this world as described in the Puranas etc. All the happenings that are related to a person's day to day life are of this kind. In this world there are always *mayic* souls and some Saints. Sometimes certain eternal Divine personalities descend in the world, and there is a time when Bhagwan Ram and Krishn also descend on this earth planet. It's all described in the Puranas. **These happenings are of two kinds: material and Divine. All the actions of a *mayic* soul are material, and all the actions of the Divine personalities are Divine.**

There are descriptions of the holy places (called *tirth*) and the holy rivers in the Puranas, like: Prayag, Kashi, Ganga, Yamuna, Godavari, etc. These names were introduced by our ancient Sages to the people of India. They are not locally given names by some community. They are also the Divine powers, living in the Divine abode in a male or female form. **In the material world these places and rivers represent the holiness of a Divine nature in a localized form where the Divinity of that Divine power privilegedly resides.** (These topics are detailed in the very first chapter of this book.) The Bhagwat Mahatmya (3/16) says that when Sankadik started to give a discourse on the Bhagwatam, all the holy rivers and holy places also came in Their Divine form to listen to the *leelas* of Krishn. In this way, the Sages, Rishis, Saints, the *tirthas* and the Goddess rivers of Bharatvarsh whose names are mentioned in the Puranas are all eternal Divine personalities and Divine powers who appear in the world along with the creation of this *brahmand*. Whenever the human civilization is created or originates afresh (either at the beginning of the creation of this universe, or at the beginning of the day of the creator Brahma) it follows the closing living pattern of the people of the previous dissolution (यथापूर्वमकल्पयत्).

Thus, the stories of the Puranas are repeated in a somewhat similar style. Details may differ but the general story remains almost the same. For example: the twelfth canto of the Bhagwatam predicts the detailed descriptions of the kings of India for about three thousand years. Suppose, after millions of years Krishn again descends on the earth planet and the Bhagwatam is again written by a Divine personality, Ved Vyas, of that time. There may not be a similar description of the dynasties of the kings of *kaliyug* as it is described in the twelfth canto, or there may be some variation in the descriptions of the first nine cantos, but the main part of the Krishn *leelas*, like the Govardhan *leela,* Brahma's confusion, saving the people of Braj from the demons of Kans, His loving childhood *leelas, maharas,* Mathura and Dwarika *leela,* the Mahabharat war and the teachings of the Gita will all be there. It means that the general characteristical body of the events with its special representation of Divine love and Divine knowledge that forms the main body of the Bhagwatam never changes. It remains the same forever. Because Bhagwatam is a Divine power of Golok abode.

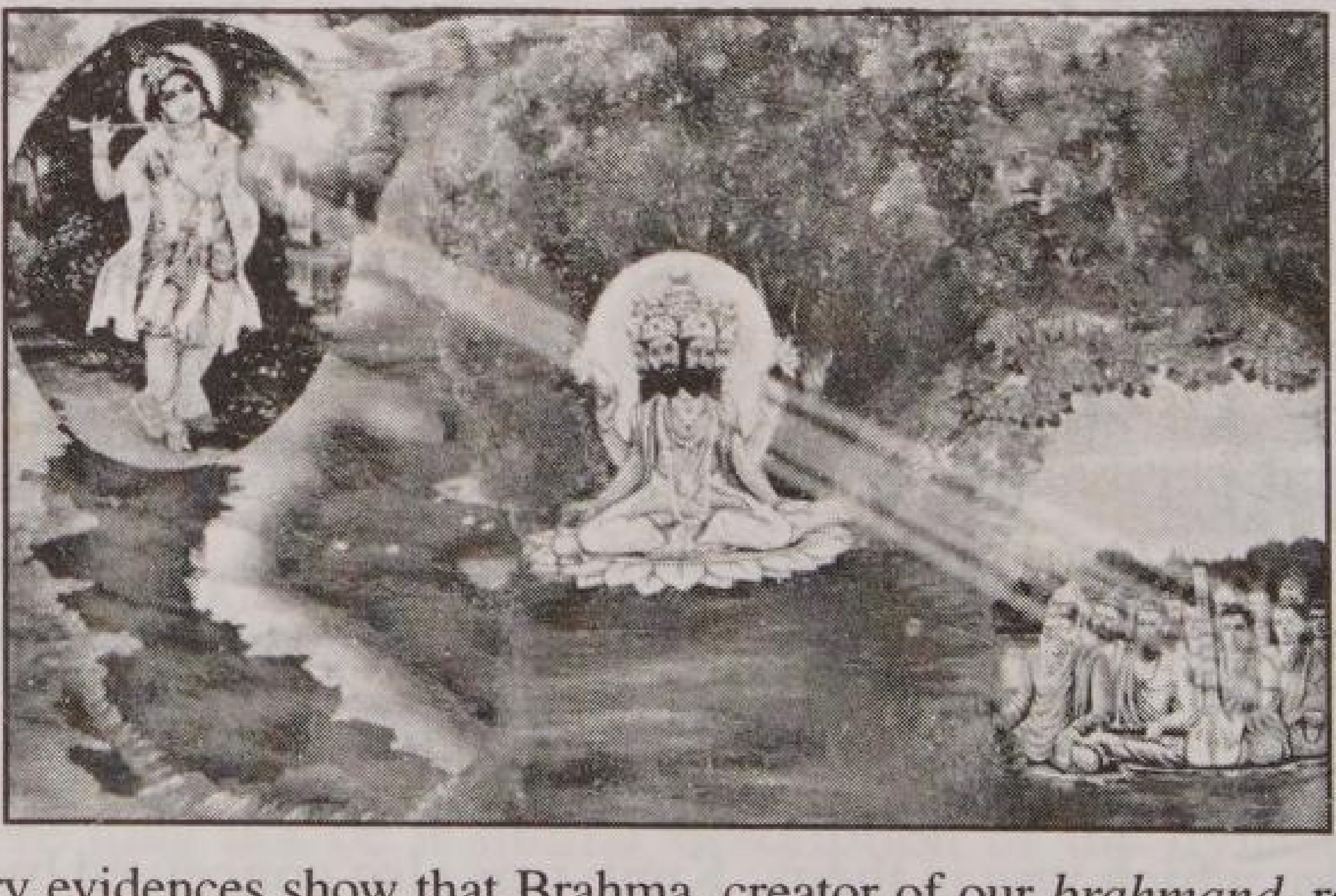
Now we understand that the stories and the events that are described in the Upnishads and the Puranas are not only the material happenings just like the other historical events of the world, they are mostly the Divine happenings that involved all the three dimensions: material, celestial and the Divine. If we hold such a wide angle of view, there remains no question, confusion or contradiction in a person's mind.

Dropadi was a Divine personality: There is a good example of celestial affiliation with the event of the birth and the marriage of Dropadi who herself was a Divine personality. When King Drupad was performing a *yagya*, at the end, from amidst the burning fire of the *yagya* a beautiful girl appeared. She was Dropadi who was later on married to the Pandavas. Her Divinity is self proven with this fact that Krishn always came to help her whenever she was in a jam. For example: when the Pandavas lost everything in a gambling trick and Dushasan was trying to humiliate Dropadi by removing her sari from her body, Krishn immediately helped her and she was saved. Once during the exile period of the Pandavas, Sage Durvasa with hundreds of disciples came to Dropadi and told her that they were going to take bath in the river and on return they would dine with her. Dropadi was worried as how to arrange food for so many people. Krishn suddenly arrives and her worry was removed.

There is a reference in the Markandeya Puran (chapter five) about the celestial personality of the Pandavas and Dropadi and tells that Dharmraj, Vayu Deo (god of air) and the twin gods, Ashvani Kumaras already had a part of god Indra's celestial dignity in their own personality. So, when Kunti conceived with god Dharmraj and Vayu Deo, and Madri conceived with god Ashvani Kumaras, they received the celestial dignity of god Indra which was in them. Kunti was also conceived by god Indra himself. Yudhishthir was from Dharmraj, Arjun was from god Indra, Bheem was from Vayu Deo, and Nakul and Sahdeo were from Ashvani

Kumaras. But, in fact, according to the above description, all the five Pandavas were the descensions of Indra himself in five personal forms. Markandeya Puran further says in verse 24, that Dropadi also held the celestial dignity of goddess Shachi, wife of god Indra. Thus, although Dropadi *literally* had five Pandavas as her husband, but *virtually* she had only one husband, Indra, who was appearing in these five forms; and *spiritually* Dropadi and all the Pandavas were Divine personalities who were above *maya*, and thus, the *mayic* rules of *karmas* do not apply for them. (पञ्चधाभगवानित्थमवतीर्णः शतक्रतुः ॥ 23 ॥ तस्योत्पन्ना महाभागा पत्नी कृष्णाहुताशनात् ॥ 24 ॥ शक्रस्यैकस्य सा पत्नी कृष्णा नान्यस्यकस्यचित्। योगीश्वराःशरीराणि कुर्वन्ति बहुलान्यपि ॥ 25 ॥)

This example tells how the celestial and the Divine dimensions are intertwined with the happenings of this world. Most of the events and the happenings of this world which are described in our Puranas and other scriptures are related to either one or both, celestial and the Divine dimension; and so they are beyond the material laws and reasonings. They are only Gracious, revealing the greatness of God, His devotion and His devotee Saints, establishing the futility of the *mayic* entertainments and achievements, and showing the easiest path of *bhakti* for God realization that cures and eliminates all the *mayic* ailments of a soul and dignifies him with the Divine companionship of his most beloved God and His Blissfulness forever. We will now give a concentrated version of the themes and the philosophies of all of our prime scriptures and the *Jagadgurus, acharyas* and the Saints.



Documentary evidences show that Brahma, creator of our *brahmand*, received the Divine knowledge of all the scriptures along with the Sanskrit language from the supreme God Krishn. Brahma revealed the same knowledge (155 trillion years ago) to the Rishis of the earth planet who then revealed it to the souls of the world.

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥
(भा. 1/7)

Chapter 3

The theme of all of the prime scriptures that form the body of Sanatan Dharm and the Divine personalities of 5,000 years.

We have the Vedas including the Upnishads, and also Upvedas, Vedangas and the Puranas, out of which Upnishads and the Bhagwatam are the important ones. They were all produced by Brahma at the very beginning of the creation of this *brahmand*. Primarily they originated from God Vishnu Who is the Almighty aspect of supreme God Krishn. Then we have Smriti and Itihas (इतिहास). All of these scriptures were reproduced by Bhagwan Ved Vyas. We also have Darshan Shastra, the Gita, writings of the *Jagadgurus* and other *acharyas* and Saints. These are our scriptures.

The Vedas, Upvedas and Vedangas.

Age of the Vedas and the Puranas.

All the souls and the lifeless cosmic power *maya* are both eternal (ज्ञाज्ञौ द्वावजा... ॥ क्षरं प्रधानम्... ॥ श्वे. 1/9,10). Souls are under the influence and the bondage of *maya* since eternity. The Upnishads and the Puranas reveal the form of God and tell the procedure of freeing oneself from the bondage of *maya* with the Grace of God, and to realize the Divine Bliss. Now the question is: **when the bondage is eternal, its solution should also be eternally existing;** and the second thing is that every eternal existence has to be related to God and residing within God, because He is the supreme eternal Divine power.

The fact is, that the Vedas, Upnishads and the Puranas etc., *are* eternal; and they *are* eternal Divine powers residing in the abode of God Maha Vishnu. From Him they descend into the intellect of Brahma and then Brahma produces them in the world through the Sages. So, the Rigved (10/90/9), the Yajurved (31/7) and also the Atharvaved (19/6/13) authenticate the same truth, that all the Vedas were produced from God. The word is '*ajayat* अजायत' which means that they already existed in the Divine abode, God just produced them.

"तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे। छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥"

The Brihadaranyak Upnishad says,

"ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः इतिहासः पुराणं विद्या उपनिषदः श्लोकाः
सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि निःश्वसितानि ॥" (बृ. 2/4/10)

"Rigved, Yajurved, Samved, Atharvaved, Itihas (which is Ramayan and Mahabharat), Puran, Upvedas, Vedangas, Upnishads, (Sanskrit) language, and Sutras etc., were all produced by God."

The Bhagwatam says,

"ऋग्यजुःसामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः ॥
इतिहासपुराणानि पञ्चमं वेदमीश्वरः। सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः ॥"
(भा. 3/12/37, 39)

"Brahma produced the eternal scriptures, Rigved, Yajurved, Samved, Atharvaved and also the Puranas which are like the fifth Ved." He produced them at the very beginning of the creation of the world which was 155.52 trillion years ago.

Meaning of the word Ved: Ved (वेद) word has three meanings incorporated into one, which represents that Ved is a power of *sachchidanand* God. **विद् सत्तायाम् (विद्यते); विद् संज्ञाने (वेत्ति); विदॢ लाभे (विन्दति).** So (1) **विद्यते इति वेदः**, Ved eternally exists. (2) **वेत्ति इति वेदः**, Ved is the knowledge itself; it gives the knowledge of God; and we know God through the Ved. (3) **विन्दति इति वा बेदः**, Ved gives the ultimate desirable thing (the Divine Bliss) to the souls.

Thus, the eternally existing Vedas and the Upnishads are the Divine knowledge itself. The Upnishads enlighten the souls with the knowledge of God. It leads to renunciation of worldly attachments and devotion (*bhakti*) to God, which, at the perfection (जुष्टं यदा पश्यति । मुं. 3/1/2) of total loving submission to God, reveals the Blissful form of God (रसँ॒ ह्येवायं लब्ध्वाऽऽनन्दी भवति । तै. 2/7) and the soul becomes Blissful forever. This is Ved, an eternal power of God.

So, now we know that the Vedas, the Upnishads and the Puranas are all eternal Divine knowledges which were given by God to Brahma and then Brahma produced them 155.52 trillion years ago to the Sages of this *brahmand* who then produced them for the people of this earth planet, and Bhagwan Ved Vyas reproduced all of them before 3102 BC. A detailed description about their eternal existence is in the first chapter, and almost every religious Hindu knows this fact. Then why is it that all these Indian and European writers unnecessarily tried to assume their date of production? It could be either to show off their intellectuality, or a release of the prejudice of their heart, or a blind following of earlier writers.

First take the examples of the writers like Jacobi or Tilak who said that the Rigved was written around 4500 BC or 4000 BC. They gave the reference of certain astrological indications which they found in the Rigved or some Grihya Sutra or Shatpath Brahman and produced their calculations. Every astrologer knows that the positions of the 27 *nakçhatras* (lunar asterisms) in relation to the moon is always changing and it's in a circular pattern. Thus, a particular position of the sun or a star or a *nakçhatra* at a particular time and on a particular date of a year is such an event that would keep on repeating at the end of every cycle. It means the position of the stars which was on or about 4500 or 4000 BC, would have also been prior to that; and again prior to that also; and so on. So it would also have been a million years ago or a billion years ago, or even trillions of years ago when the Sages of Bharatvarsh received the knowledge of the Vedas and Puranas from Brahma, because the astrological science of the movement of the *nakçhatras* remains the same.

So one cannot claim on the basis of such astrological indications that the Rigved was written only in that particular period. According to their own speculative calculations writers have deduced various dates of Rigved from 2500 BC to about 9000 BC. However, we should know that the indications in the scriptures are not wrong, but interpretations of those people are wrong; and the most important thing is that **when the Vedas themselves are telling that they are eternal and are produced by God and it is an openly accepted fact that Bhagwan Ved Vyas himself reproduced all of them during the period of Krishn's descension,** why should one try to defy the Divine facts that are already established and show off a piece of his worldly intellectuality? It could only be out of his whim or ignorance, or the impurity of the mind, that restricts him from accepting the greatness of our Divine scriptures.

We have already mentioned about the quality of the writings of Tilak on page 377. Jacobi was presumably ignorant about the Divine greatness of Bhartiya scriptures and Bhartiya civilization as he wrongfully writes, "Punjab was the home of the earliest Vedic civilization," on page 91 of Ritambhara Studies in Indology, 1986 edition. Now coming to such writers who wrote that the Vedas were produced between 1000 and 1500 BC or maybe earlier; they were mostly the people who were associated with the Asiatic Society of Bengal. It is already explained in Chapter 3 of Part I that their writings were motivated to demean the Vedic culture, so they simply poured the prejudice of their heart in their writings.

Thus we know that the Vedas with all of their affiliates, the Upnishads and the Puranas are all eternal.

The four Vedas.

There are four Vedas: Rigved, Yajurved, Samved and Atharvaved. According to the Muktikopnishad they had 21, 109, 1,000 and 50 branches, respectively, having a total of approximately 100,000 verses in their 1,180 branches. Nowadays only 20,379 verses in total are available. 10,552 verses of Rigved (arranged in 10 sections called *mandal),* 1,975 verses of Yajurved (in 40 chapters), 1,875 verses of Samved (in 21 chapters) and 5,977 verses of Atharvaved (in 20 chapters).

These verses are in the praise of celestial gods and goddesses and some of them are also for the Divine form of God. They are called *mantra bhag* or *sanhita.* Then there are the same number of branches

(1,180) called the *brahman*, and the same number of branches (1,180) called the *aranyak* which have the same number of (1,180) Upnishads. This whole collection is called the Vedas.

The Upnishads have their own Divine character and they are directly related to God and show the path to God realization, whereas the *sanhita* and the *brahman* section of the Vedas are related to the attainment of the celestial luxuries. So, generally speaking the term Ved mainly refers to its *mantra* and *brahman* section and the Upnishads have their own Divine status.

There are also four subsidiary Vedas called the Upved (उपवेद). They are: Arthved, Dhanurved, Gandharvaved and Ayurved. Also there are six affiliates of the Vedas called the Vedang (वेदाङ्ग). They are: Nirukt, Vyakaran, Shikçha, Çhand, Jyotish and Kalp.

Rigved.

> १३ नारायणः । पुरुषः । (१०/९०)
> सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ।१।
> पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् । उतामृतत्वस्येशानो यदन्नेनातिरोहति ।२।

Out of 21 branches of Rigved only two branches are available. A major part of Shakal branch, and *brahman* and *aranyak* part of Shankhayan branch are available. **The verses of Rigved are mainly in the praise of Vedic gods and are used in the *yagyas*.** There are four priests (called *ritvij*, ऋत्विज) in the *yagya:* (a) *hota* (होता), the one who invokes the gods with the *mantras* of the Rigved, (b) *addhvaryu* (अध्वर्यु), the one who performs all the rituals of the *yagya* according to the Yajurved, (c) *udgata* (उद्गाता), the one who sings the *mantras* of the Samved, and (d) *brahma* (ब्रह्मा), the one who overall supervises the functioning of the *yagya.*

(gods of Rigved) Indra, Agni (fire god) and Surya (sun god) are the prominent gods of Rigved in which Indra is greatly praised in about 250 verses and Agni in about 200 verses. Then there are: Savitri, Mitra and Pooshan (another three forms of sun god सवितृ, मित्र, पूषन्), Dyos द्यौस (which is a general term for a celestial god), Varun (god of water or sea), Marut (god of air or wind), Rudra (a form of Shiv) and Vishnu. These are the main ones. There are many more gods and some goddesses. Except Rudra and Vishnu, all other gods are celestial gods.

There are also some religious stories in Rigved like the story of Bhagwan Vaman, King Mandhata and Sage Dadheech etc., and also the most important description of the supreme personality of God the

"Purush Sookt" (10/90) which is the 90th chapter of 10th *mandal.* It has such verses that tell that the *maya*-inflicted soul and the supreme God are eternal; and the abode of God is Divine and Blissful which is desired by the determined devotees. (This particular verse telling the Blissfulness of the Divine abode of God has also come in **Atharvaved 7/26/7, Samved 1672,** and **Yajurved 6/5.**)

"द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषष्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति॥" (ऋ. 1/164/20)

"तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः॥" (ऋ. 1/22/20)

The Rigved also says,

"आस्य जानन्तो नाम चिद् विवक्तन महस्ते विष्णो सुमतिं भजाभहे।" (ऋ. 1/156/3)

It means, "Remember and chant the Divine name of God Vishnu."

Yajurved. Out of 109 branches only seven branches in parts are available in which Vajsaneyi (वाजसनेयी) branch is important. It is also called Madhyandini (माध्यन्दिनि). Yajurved is for the *addhvaryu* priest who conducts the *yagya.* It has prayers and praises related to gods and also tells how to create the fire altar for *yagya* and describes various kinds of *yagyas* like *ashvamedh, rajsooya* etc. It is in both prose and poetry form and repeats a good number of the verses of the Rigved. It is classified as Shukl Yajurved and Krishn Yajurved, and sometimes has very short statements like *Indraya swaha, Agnaye swaha* (this is for god Indra/Agni). The 40th chapter of Yajurved is the Ishavasyopnishad (ईशावास्य उ.).

Samved. This is for the *udgata* priest who singingly chants the verses of the Samved. Out of 1,000 branches only three branches are available in which Kauthumiya (कौथुमीय) and Jaiminiya (जैमिनीय) are important. Samved has a lot of the verses of the Rigved and they are indicated in the script for exact pronunciation and singing. It has the first five verses of Purush Sookt (617 to 621) with very minute differences. Samved and Yajurved deal with the practical side of the uses of the invocative *mantras* of the Rigved in the *yagya*.

Atharvaved. Out of 50 only one Shaunak (शौनक) branch is available in full. A good part of Atharvaved is in prose and it also contains the verses of Rigved. Apart from the general philosophical descriptions of soul and God and His Divine greatness, which cover a small section of the Atharvaved, the major section of it deals with the *mantras* and the ritual observances that are prescribed for the fulfillment of the material needs of worldly people or for general welfare of the family. For example: *mantras* and rituals for establishing peace in the family; or for observing penance (प्रायश्चित्त) to eliminate the effect of a sin; or for the cure of certain diseases with additional application of certain herbs; or for curing the snakebite etc.; or for removing the effect of a bad spirit if it has possessed someone. Atharvaved also provides prayers and *mantras* for receiving the blessings of gods for one's own business or any kind of genuine worldly need and prescribes *yagyas* for fulfilling personal (reasonable) desires.

In general, it appears to be like a book which is only for fulfilling the worldly desires of a person, but truly it is like a pre-kindergarten teaching school where spoiled, uncivilized, naughty, haughty, moody and also normal kids are trained to learn the discipline of education. Most of the people of the world are worldly. They don't want God. They only want their worldly wants to be fulfilled. So, for such (*tamsi* and *rajsi*) people the Vedas, following the pattern of their thoughts, indirectly induce pious (*sattvic*) feelings in their mind and gradually make them very good people who could begin to desire God, because the Vedic *yagyas* and rituals also involve pious charity and good deeds as a follow up to the Vedic discipline which would slowly induce spirituality in the doer's mind.

Brahman and *aranyak*.

Brahman. The *brahman* section of the four Vedas are the explanatory part of the *yagyas* explaining in great detail as to which *yagya* should be performed in what manner. It gives every minute detail, whatever is needed by the priests. Every branch of the Ved had its own *brahman* which was 1,180. But, nowadays only a few are available, out of them, **Aitareya, Shankhayan** or **Kaushitaki, Shatpath** and **Taittariya** *brahman* are important (ऐतरेय, शंखायन, शतपथ तथा तैत्तरीय ब्राह्मण).

Aranyak. Out of 1,180 *aranyakas* only a few full branches are available nowadays. But the Upnishads, which are the main section of the *aranyakas*, are available in quite a good number, about 200. The *sanhita* and the *brahman* part of the Vedas relate to the *yagyas* and Vedic rituals only along with the performance of general good *karmas.* Although they tell about the supreme God (like in Purush Sookt and Ishavasyopnishad etc.), they never really emphasize on the worship to the supreme God.

Aranyakas start telling more about God and they prescribe some forms of worship to God. Their mode of worship relates to various forms and aspects of God and it is designed to be performed in a technical manner with some rituals. It is called the *vaidhi bhakti*, which means devotion to God in a strict formulative manner such as: how to sit, facing to which side, which part of the early morning is good for devotion, what *mantra* to repeat, what ritual to perform before and after the devotion, and so on. But the Upnishads which are the prime part of the *aranyakas* directly teach to renounce the worldly attachment and surrender to God to receive His Grace. So, Upnishads are called the *gyan kand* (the true knowledge) of the Vedas. If we consider in a voluminous manner, about 75% of the entire Vedas (*sanhita, brahman* and *aranyak*) relate to *yagyas* and rituals, 19% of it relates to the *vaidhi bhakti,* and only 6% of it relates to the *gyan kand* (the Upnishads).

The Upvedas.

There are four Upvedas (*up* means subsidiary). **Arthved** (science of sociology and economics) is related to Rigved; **Dhanurved** (science of defense and war and the making of its related appliances) is related to Yajurved; **Gandharvaved** (science of music, both singing and instrumental) is related to Samved; and **Ayurved** (the medical science) is related to Atharvaved. The first three are almost extinct, the fourth one, Ayurved, is still in existence but all of its books are not available. Our Sages wrote a number of books on the science of the preparation and the uses of herbs, roots, gems, metals and pearls etc., for all kinds of diseases but only some of them are available nowadays, although the basic theory of Ayurved is available in full.

The Vedangas.

There are six Vedangas (parts of the body of the Vedas): Vyakaran, Jyotish, Nirukt, Shikçha, Çhand and Kalp Sutras.

As perceived by the Sages in their Divine intellect.

Just as the Sages perceived the *mantras* of the Vedas so they were called the *mantra drishta* (मन्त्रद्रष्टा) of the Vedic *mantras*. Similarly, the Sages individually conceived the Vedangas and then they produced them in book form. It was like this: Brahma received that knowledge from God. He introduced it to the Sages who conceived it in their Divine intellect, and then they reproduced it. Brahma didn't verbally teach them the Vedas or the Upvedas or the Vedangas, he simply introduced those knowledges into their Divine intellect. So, for example, when it is said that the Nirukt was written by Sage Yask, it doesn't mean that Sage Yask created the Nirukt out of his own mind. It only means that he simply reproduced it as it already existed in the mind of Brahma who got it from God. **Thus, all of these scriptures (Vedas, Upvedas, Vedangas and Puranas etc.) are eternal knowledges that are revealed by God to Brahma, who then introduces them to the Sages, who reproduce them in book form for the people of the world.** Later on some Sages expanded the theme of these Divine books in their own writings. In this way there were quite a number of authentic books on all of the six Vedangas and they were all produced by our Sages.

Vyakaran (Sanskrit grammar).

The very ancient Sanskrit grammar books are all extinct. It is believed that there was a Mahesh grammar produced by God Shiv, and there was also an Ayndra (ऐन्द्र) grammar. Both are extinct. The grammar that we have now is **Panini** grammar. It has eight chapters so it is called **Ashtadhyayi** (अष्टाध्यायी). It was directly Graced by God Shiv. There is a famous verse in this respect:

"नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम् ।
उद्धर्त्तुकामः सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम् ॥"

Once God Shiv, at the end of His Divine ecstatic dance induced by the enthrilling effects of Krishn love, played on His *damru* (the mini hand-drum which Shiv holds in His hand). Fourteen very distinct sounds came out of it. Sage Panini conceived them in his Divine mind. Thus, Graced by God Shiv, Panini, on the basis of those Divine sounds, re-established the science of Sanskrit grammar which already eternally existed. Those Divine sounds are:

(माहेश्वरसूत्राणि)

(१) अइउण् (२) ऋऌक् (३) एओङ् (४) ऐऔच् (५) हयवरट् (६) लण् (७) ञमङणनम् (८) झभञ् (९) घढधष् (१०) जबगडदश् (११) खफछठथचटतव् (१२) कपय् (१३) शषसर् (१४) हल्।

There are total 52 letters (16 vowels and 36 consonants including nasals).

Vowels: अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः।

Consonants: क् ख् ग् घ् ङ्। च् छ् ज् झ् ञ्। ट् ठ् ड् ढ् ण्।
त् थ् द् ध् न्। प् फ् ब् भ् म्। य् र् ल् व् श् ष् स् ह्। क्ष् त्र् ज्ञ्।

The last two vowels are called *anusswar* (अनुस्वार) and *visarg* (विसर्ग) respectively; and the last three consonants are called *sanyuktakçhar* (संयुक्ताक्षर) which means two consonants joined together (क् + ष् = क्ष्, त् + र् = त्र्, ज् + ञ = ज्ञ्).

Sage Panini, in his Ashtadhyayi has mentioned the names of 10 Sages who produced books on Sanskrit grammar. They are: Shakalya शाकल्य (1/1/16, 8/3/19), Kashyap कश्यप (1/2/25, 8/4/67), Senak सेनक (5/4/112), Apishali आपिशलि (6/1/92), Sphotayan स्फोटायन (6/1/123), Chakravarman चाक्रवर्मन् (6/1/130), Galav गाल्व (6/3/61, 8/4/67), Bharadwaj भारद्वाज (7/2/63), Gargya गार्ग्य (7/3/99, 8/4/67) and Shaktayan शाकटायन (8/3/12, 8/4/50). None of these grammars are available in full. There are two more names, Kashkritsn (काशकृत्स्न) and Sage Bhaguri (भागुरि), who are known to be very ancient grammarians, but their books also became extinct long ago. Sage Yask in his Nirukt has mentioned the names of a few more Sages who produced the Vedic grammar, but it is all extinct.

According to our needs we had two sets of grammar, one for the Vedas (*sanhita* part) and the other for the Puranas and for common use, because the formation of certain words and their phrasing is different in the Vedas as compared to the language of the Puranas. It is just the character of the Vedas, not any seniority or juniority in their reproduction because all the Vedas, the Upnishads and the Puranas were produced at the same time and are all eternally in the same form. Nowadays only very few sections of ancient Vedic grammar are available; the rest are extinct.

Panini's grammar has 4,000 *sutras* (short sentences) and they are arranged and categorized in such an easy-to-understand way that it reflects the marvel of his presentation of the Sanskrit grammar. For the convenience of the scholars, he added *dhatu path* at the end of Ashtadhyayi which is the dictionary of the root words of the Sanskrit language. There are also *unadi sutras* (उणादि सूत्र) at the end of Ashtadhyayi. These *sutras* describe the formation of the words of the Vedic *sanhita* which could be used along with the **Nighantu** and the **Nirukt**. Nighantu is the special dictionary of the words of the Vedic *sanhita*, and Nirukt is the main book that gives further detail of the words of the Vedas which is like a detailed dictionary of the Vedic words. Thus, even though the ancient Vedic grammars are not available, still, with the help of the *unadi sutras* of Ashtadhyayi and the Nirukt, the true meaning of the Vedic words could be understood. **But if someone tries to draw the meaning of the Vedic *mantras* only on the basis of the Ashtadhyayi without using the *unadi sutras* and the Nirukt, he will get the incorrect meaning of the *mantras* and that's what the European translators have done.**

Jyotish (Astrology).

Astrology was used to determine the auspicious moment to commence the *yagya* or for any other felicitous work. There were many books on astrology for, (a) calculating the position of the stars at a particular time, and (b) for determining their effects on a person's life. Very few books of Jyotish are available; the rest are extinct. Garg Sanhita, which was a voluminous book on the effects of the stars on a person's life, is fully extinct. The calculative part of the astrology is still correct, but the other part of the astrology is only partly correct.

Nirukt, Shikçha and Çhand.*

Nirukt (निरुक्त). There were many Nirukt books written by the Sages, but now only one Nirukt of Yaskacharya (or Sage Yask) is available. It has three sections that describe the detailed explanation and the meaning of the Vedic words. Nighantu (निघन्टु) is the collection of the Vedic words with simple meaning and Nirukt is the complete explanation of all those words. Nighantu is like a concise dictionary and Nirukt is like a detailed dictionary. **To understand the Nirukt one has to learn Sanskrit grammar perfectly, and to understand the meaning of the Vedic words one has to understand the Nirukt perfectly** because the words of the Vedas have sometimes very unusual and entirely different meaning than what

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***Çh (छ, क्ष) is pronounced almost as in 'chubby.'**

is commonly understood. For example: Indra (इन्द्र) word is for celestial god Indra and it is also used for the supreme God. The word *vrik* (वृक) is generally used for jackal or a wolf, but in the Vedas it has different meanings, like, sun, moon; and many more. The word *gau* (गौ) in the Vedas is used for animal, earth planet, sun and moon also. This is all explained in the Nirukt. So, without the knowledge of the Nirukt it is totally impossible to learn the meaning of the Vedic *mantras*. It is a complete *bhashya* (भाष्य ,explanation) of the Vedic words as it also details about the root words and the formation of the Vedic words, tells the synonyms of the words, and explains their applied and implied meanings at various occasions of their uses.

Shikça (शिक्षा). Generally it means the teachings of how to correctly pronounce the Vedic *mantras.* But it is not that simple as someone learning the pronunciation of the words of any language. It is a complete science in itself. Vedic *mantras* have exactings in their pronunciation. Every letter has four vocal attunements to observe: **pitch** (high, low or medium voice), **duration** (shorter or longer), **position** (like cerebral, nasal or palatal etc.), and **stress** (how much stress in the voice should be placed in pronouncing the word or that particular letter).

That's not all. All the four Vedas had their own books which describe the style of pronunciation which was prescribed for that particular Ved; and, on the top of that, every branch (1,180 branches) had their own Rishi (Sage) who modified them in his own way. In short, you can say that it is impossible to learn it in *kaliyug* especially when there are very few books available out of thousands and also it is a lifelong practice to learn. A change in the pronunciation of a word also sometimes alters the meaning of the *mantra*, and this is also one of the reasons why the *yagyas* are not advised to be observed in *kaliyug.*

Çhand (छंद). *Çhand* simply means a poetic stanza or a Vedic verse, but the poetry of the Vedas is quite different. It has many kinds of *çhandas* and they all have their proper name. Normally a stanza or a verse has four parts of it, but a Vedic *mantra* could be of four, or three, or two or even five parts, and it is named according to the counting of the letters in it. For example: an *anushtup* (अनुष्टुप्) *çhand* has four parts in one stanza and has 32 letters (8+8+8+8) in it, but if the *çhand* has 36 letters in four parts (8+8+12+8) it is called *brihati* (बृहती) *çhand;*

and if it has 44 letters (11+11+11+11) in four parts, it is then called *trishtup* (त्रिष्टुप) *c̣hand.* Similarly *pankti* (पंक्ति) *c̣hand* has 40 and *jagati* (जगती) *c̣hand* has 48 letters in four parts. *Gayatri* (गायत्री) *c̣hand* has 24 (8+8+8) and *ushnik* (उष्णिक्) *c̣hand* has 28 (8+8+12) letters and both have only three parts. These seven *c̣handas* are used in Rigved in which *trishtup c̣hand* has been used the most and it has more than 4,000 *mantras.* Including these, there are some more kinds of *c̣handas* that are used in the other three Vedas. The book of *c̣handas* also teaches how to create the *c̣hand,* but how to sing a *c̣hand* again involves the correct pronunciation of the words of the Vedic *mantras.*

Kalp Sutras (four kinds).

Kalp Sutras are the concise forms of the Vedic religion. They had 1,180 branches affiliated to all the 1,180 branches of the four Vedas, but nowadays only a few (about 24) are available. Kalp Sutras are of four kinds: **(1) Shraut Sutra** (श्रौत सूत्र), **(2) Grihya Sutra** (गृह्य सूत्र), **(3) Dharm Sutra** (धर्म सूत्र), and **(4) Shulb Sutra** (शुल्ब सूत्र).

The available Shraut and Grihya Sutras are in relation to all the four Vedas, but the availability of Dharm and Shulb Sutras is much less. Out of the available ones: **Ashvalayan's** (आश्वलायन) Shraut and Grihya Sutras; **Shankhayan's** (शङ्खायन) Shraut and Grihya Sutras; **Apastamb's** (आपस्तम्ब) Shraut, Grihya, Dharm and Shulb Sutras; **Baudhayan's** (बौधायन) Shraut, Grihya, Dharm and Shulb Sutras; **Katyayan's** (कात्यायन) Shraut Sutra; **Vashishth's** (वशिष्ठ) Dharm Sutra; **Gautam's** (गौतम) Dharm Sutra; and **Bharadwaj's** (भारद्वाज) Grihya Sutra are important. The Grihya Sutra of Baudhayan is only a small section of his Shraut Sutra. Grihya, Dharm and Shulb Sutras of Apastamb are the 26th, 27th, 28th, 29th and the 30th chapter of his original Shraut Sutra (respectively). **Shraut Sutra describes the protocol of the *yagyas*, Grihya Sutra describes the rituals for a family man, Dharm Sutra describes the religious, social and moral duties of an individual, and Shulb Sutra describes the formation of the altar for *yagya.***

Shraut Sutra.

It describes all the minute details of how to conduct a *yagya.* There are hundreds of kinds of small and large *yagyas* for an individual, a family, a community, and a king. Shraut Sutra details the protocol of all of them according to the particular system of their branch of the Ved. From the large scale *yagya* of the kings (like: *ashvamedh* and *rajsooya*) to small scale family *yagyas* (like: *agnishtom, darshpoornmas, agnihotra*; अग्निष्टोम, दर्शपूर्णमास, आग्निहोत्र, which are the names for general and special fire ceremonies to be observed in a family), and *pitri yagya* etc. (पितृयज्ञ fire ceremony for the dead in the family), are all described in Shraut Sutra. It also details its prerequisite and the procedure of penance if any mistake is done.

Grihya Sutra.

It describes all the ceremonial and non-ceremonial, general and occasional, ritualistic and non-ritualistic religious observances which are prescribed in the Vedas. For example: General daily prayer (*sandya vandan*), hospitality to a guest, daily study of the scriptures (*swadhyay*), ceremonial rituals for moving into a new house (*grih pravesh*), birth or name-giving ceremony of a child, first hair-shaving ceremony of a child (*mundan*), ceremony for a child to be accepted into the Vedic order (*janeoo*), marriage (but not divorce), the establishment of a deity in a temple, and many more.

Dharm Sutra.

It details the duties of an individual from a king to the ordinary member of a family. Dharm means observing the Vedic discipline. It is also called *seemit dharm* (सीमित धर्म) or Vedic *dharm*, or Vedic religion. Thus Dharm Sutra describes: The duties of a king towards his subjects; duties for the people of the four orders of life (studying the scriptures, family life, partly renounced life, and fully renounced life called *sanyas*); duties of a family man towards his family, society and the country; duties of a housewife and her husband and the children towards their parents, and many more. They are all described in great detail and for all kinds of situations. Their observance makes a person develop his *sattvic* qualities.

Shulb Sutra.

It mainly describes about the prerequisite, preparation, formation and maintenance of the altar for the fire ceremony of *yagya* and also the place where the *yagya* is going to be held. Shulb Sutra gives exact mathematical details related to the shape, size and the depth of the altar of the *yagya* which is specially specified for that particular kind of *yagya*. There were 1,180 branches of Shulb Sutra with their own specifications.

Anukramanika (अनुक्रमणिका).

Anukramanika is a direct affiliate of the Vedas. It is, in fact, a detailed description of the contents of the Vedas mentioning the list of all the gods, indicating all the *mantras,* and giving the list of all the Sages who conceived them. In this way if there was any omission of the *mantras* in any of the existing copies of the Vedas, it could be cross-checked. There were 1,180 books for the 1,180 branches of the Vedas.

Period of Panini and the Sutras, the Sages and Saints who were produced by Brahma, the characteristics of the Vedic *yagyas,* and the Smritis.

Period of Panini and the Sutras.

European writers have created a lot of confusion in our historic dates and their blind followers have mindlessly swayed themselves in that flow of ignorance without even checking the authentic records of our own scriptures. Let us see the reality.

Sage Vashishth has referred to Ashwalayan and Shankhayan in his Dharm Sutra. Sage Bodhayan has referred to Sage Gautam in his Dharm Sutra. Sage Panini has referred to Sage Apastamb in the *bidadi-gan-path* बिदादि-गण-पाठ "बिदादिभ्योऽञ।" (4/1/104) of his Ashtadhyayi. Baudhayan's Dharm Sutra is one of the oldest ones and Gautam was before that. According to these references Ashwalayan and Shankhayan were before Vashishth, and Apastamb was prior to Panini. These are the main figures. If we could discover the period of Panini, Gautam and Vashishth, we can easily make out the period of others. Now look to the scriptural records.

The Brahmvaivart Puran is one of the prestigious Puranas. It says,

> "शिवः कणादमुनये गौतमाय ददौ मुने। सूर्यश्च याज्ञवल्क्याय तथा कात्यायनाय च ॥
> शेषः पाणिनये चैव भरद्वाजाय धीमते। ददौ शाकटायनाय सुतले बलिसंसदि ॥"
> (ब्र.वै. प्रकृति. 4/57, 58)

> "एतस्मिन्नन्तरे ब्रह्मन्ब्राह्मणा हृष्टमानसाः। आजग्मुः सस्मिताः सर्वे ज्वलन्तो ब्रह्मतेजसा ॥
> अङ्गिराश्च प्रचेताश्च क्रतुश्च भृगुरेव च। पुलहश्च पुलस्त्यश्च मरीचिश्चात्रिरेव च ॥
> सनकश्च सनन्दश्च तृतीयश्च सनातनः। सनत्कुमारो भगवान्साक्षान्नारायणात्मकः ॥
> कपिलश्चासुरिश्चैव वोढुः पञ्चशिखस्तथा। दुर्वासाः कश्यपोऽगस्त्यो गौतमः कण्व एव च ॥
> और्वः कात्यायनश्चैव कणादः पाणिनिस्तथा। मार्कण्डेयो लोमशश्च वसिष्ठो भगवान्स्वयम् ॥"
> (ब्र.वै. गणपति. 23/11-15)

The first two verses mention that Panini, Bharadwaj and Shaktayan were in the same period. The second five verses give the names of 28 Sages who were in the same period. It includes **Panini**, Sankadik, Atri, Angira, Bhrigu, Mareechi, Kanad, Lomash, Kapil, Markandeya, Katyayan, **Gautam**, **Vashishth**, Kashyap and Durvasa etc.

Now we know that all the important Sages who produced the Sutras were contemporaries. It is a fact that the Sages Vashishth, Gautam and Bharadwaj were during the time of Bhagwan Ram, 18 million years ago who are said to be the contemporaries of Panini in the first two verses.

Jacobi's astrological calculations tell that 2780 BC could be the period of Sutras and 4500 BC for the Vedas. **According to him the Vedas were produced 2,720 years earlier than the Sutras.** Sage Shaunak's branch of Atharvaved is still available. His pupils Ashwalayan and Katyayan produced Shraut Sutra which is also available. It is discussed earlier in the 'Age of the Vedas' that the astrological situations are a perpetually occurring event at the close of every astrological cycle of the stars. So it could also have been billions of years ago. In the same topic it is also established that the Vedas along with all of their affiliates (Upvedas and Vedangas) and the Puranas etc. were originally conceived by the Sages 155.5 trillion years ago. Then again, 1,900 million years ago when the human generation again started, all of these scriptures were reproduced by the Sages of Bharatvarsh. First they produced the Vedas, then the Upvedas, then the Sutras and then the Puranas. **So a couple of thousand years of difference between the reproductions of the Vedas**

and the Sutras (called the Vedangas) is not a significant issue. But it all happened 1,900 million years ago. In this way, just like the Vedas, the Sutras are also eternal. They were not created by the Sages, they were simply reproduced by the Sages so they are referenced to by their names.

The eternity of Sages and Saints who were produced by Brahma.

Sage Panini's name (in the above reference of Brahmvaivart Puran) has come along with the names of Sankadik, Atri, Angira and Mareechi who were originally produced by the mind of Brahma 155.5 trillion years ago, in the very beginning of the creation of this *brahmand*. It shows that Panini is also an eternal Saint.

"सनकं च सनन्दं च सनातनमथात्मभूः। सनत्कुमारं च मुनीन्निष्क्रियानूर्ध्वरेतसः॥"
(भा. 3/12/4)

The Bhagwatam says that Brahma first produced the four *gyani* Saints, Sanak, Sanandan, Sanatan and Sanatkumar, called the Sankadik.

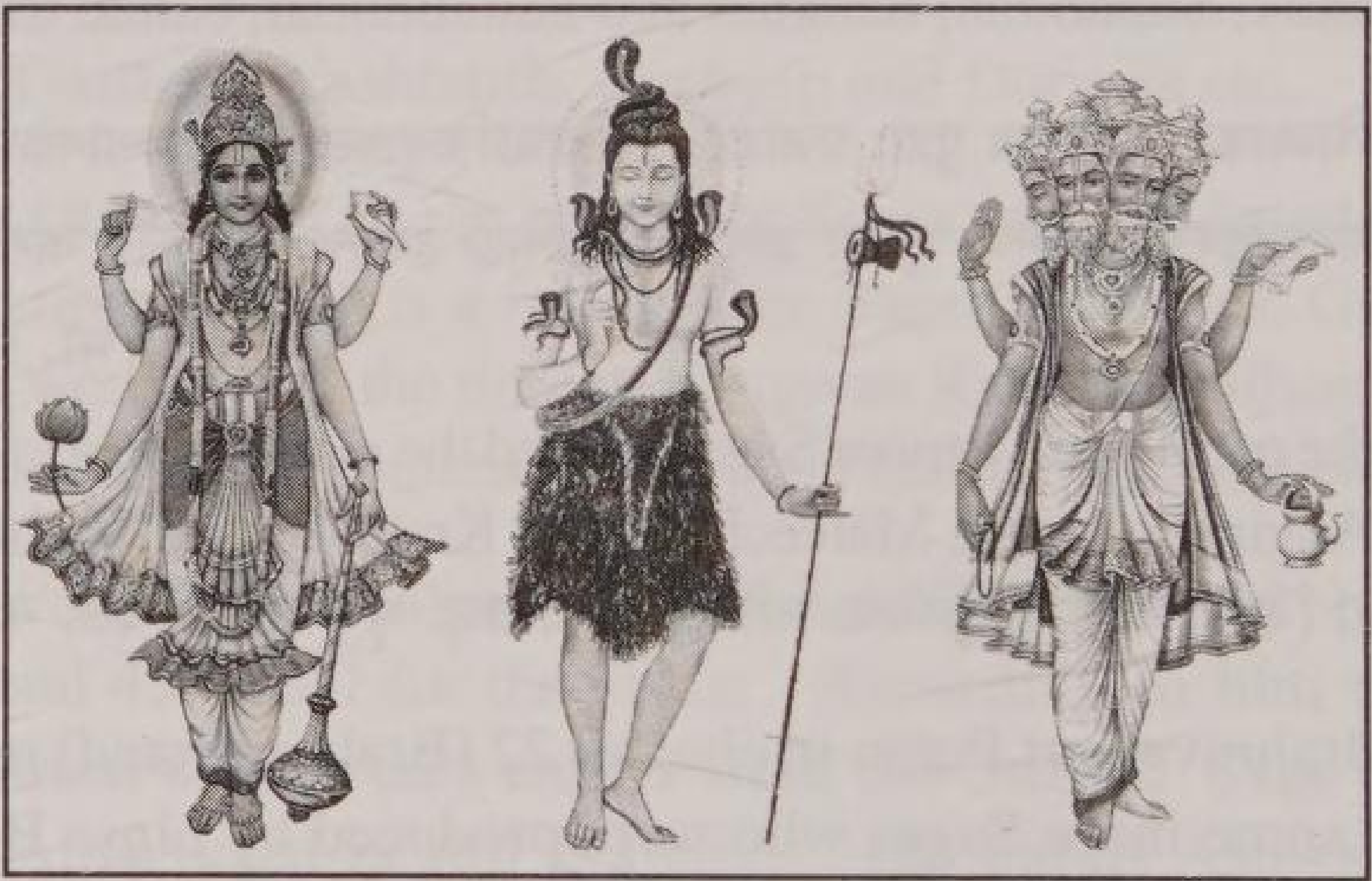
"अथाभिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे। भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः॥
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः। भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः॥"
(भा. 3/12/21, 22)

Then he produced 10 more Sages (called the *manas putra*). Their names are: Atri, Angira, Pulastya, Mareechi, Pulah, Kratu, Bhrigu, Vashishth, Dakçh and Narad (अत्रि, अङ्गिरा, पुलस्त्य, मरीचि, पुलह, क्रतु, भृगु, वशिष्ठ, दक्ष, नारद).

The Brahmvaivart Puran in chapter 22 (Brahm Khand) mentions the names of some more Sages who were produced by him. Brahma then produced Swayambhuv Manu and Shatroopa.

During the *pralaya* (the transition period of the earth planet of 4.32 billion years which is one night of Brahma), all of these Sages and Saints live in the *Brahm lok* and when the earth planet is revived they come back to Bharatvarsh. They have free access to all the celestial abodes up to the abode of God Vishnu. For them going to Brahma's abode from Bharatvarsh is like someone travelling from one state to another. So, every time when the civilization on the earth planet starts (after the *pralaya*) these Sages either directly come on the earth planet or some of them take birth in some family. But then taking birth in a family does not mean that they have taken a material birth like us. Their birth is always Divine and there is no transition period between their leaving the abode of Brahma and their taking a birth in Bharatvarsh. Their direct appearance from the abode of Brahma on the earth planet, or their taking a birth, is all the same for them.

So, in the Puranas we have two kinds of references for them, as an eternal Sage and also as being born in Bharatvarsh. For example: Narad is one of the first Sages of this *brahmand* but it is also related in the Bhagwatam that he had taken a birth in Bharatvarsh. Now we know that even though these Sages were born in Bharatvarsh yet they all existed since the very beginning of this creation (155.5 trillion years ago) and it is already discussed on page 62 that **these historical Sages and Saints are all eternal Divine Personalities who reside in Vaikunth, the Divine abode of Maha Vishnu. Thus, Panini is also one of the eternal Sages. When exactly did he produce the Ashtadhyayi is not known but still it must be millions of years ago.**



God Vishnu, God Shiv and creator Brahma.

The strictly disciplined Vedic *yagyas* are not for *kaliyug*, only *bhakti* to supreme God is advised.

All the four Vedas (*sanhita* and *brahman*) are *yagya* and ritual-oriented descriptions, suited for the society of *satyug, tretayug* and *dwaparyug,* but not for *kaliyug*. In *kaliyug* only surrender to God and His devotion (*bhakti*) is advised by all the historical Saints, *Jagadgurus* and *acharyas.* The most common Hindi scripture the Ramayan says, "**कलि नहिं योग न यज्ञ न ज्ञाना। एक अधार रामगुनगाना॥**" It means that **Vedic *yagyas* are not for**

***kaliyug*, only devotion to God in His Divine personal form is advised to be observed.** The reason is obvious, because: All the Vedic books are not available; pronunciation of the Vedic *mantras* is extremely difficult to learn; fully knowledgeable priests are not available; the priest and the client must be celibate (during the period of doing *yagyas)* and should be honest and unselfish; the produce and the material used in *yagya* must be pure and unadulterated; and the money which is used in the *yagya* must have been earned only through the honest means.

These are all rare things in *kaliyug* to obtain. So, Vedic *yagyas* are not prescribed for *kaliyug.* In that case there is no harm if we don't have all the branches of the Vedas because they are of no use to us in this age, and whatever books we have they are enough to have them as a Divine souvenir.

One more important thing the Upnishad (which is the prime section of the Vedas) says,

> "इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
> नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥" (मुं.1/2/10)

"Those Vedic ritualists who begin to believe that this is the path of true happiness in one's life, are extremely gross minded (प्रमूढाः) and are greatly mistaken, because Vedic *yagyas* only provide a limited celestial luxury, and nothing else."

There are four successive verses (7, 8, 9 and 10) with similar meanings in the Mundakopnishad which is one of the important Upnishads of the Vedas. Now the question is that, when the Vedic description of the *yagyas* are not for the present age, why then there was so much fuss about the descriptions of Rigved which was made a central point for criticizing the Hindu religion by the western writers and their followers? It is already explained, that *it was just the political game of the British.*

Now we know that the *yagya* part of the Vedas is not for this age. The other good deeds that are advised by the Vedas like charity, prayer and good behavior etc., are for all the ages and those good deeds, when practiced, make a worldly person begin to think of God. That's why the Gita said, "**त्रैगुण्यविषयावेदाः**" which means that the subject matter of the Vedas is related to the three *gunas* of *maya.* It means that they don't directly show the path to God, they only do the preliminaries and make a selfish and worldly person become a very good man. **A particular aspect of the Vedas, where simple rituals and general ritualistic ceremonies for an individual or a family are described (as detailed in the Grihya Sutras), are still being observed in the Hindu families. But still, for the realization of God, only *bhakti* is the path that is emphasized by all of our historical Saints and *Jagadgurus*.**

The ardent propagator of Sanatan Dharm, Jagadguru Shankaracharya, never advised for conducting *yagya*. He stressed on renunciation and the understanding of the relationship of a soul and God, and he himself did the devotion to Krishn to set an example for the other seekers of God's love. Other *acharyas* like Nimbarkacharya and Vallabhacharya showed the path of *bhakti* only, and Chaitanya Mahaprabhuji said that the loving remembrance of Krishn name is the only way in *kaliyug* where a soul could receive the ultimate Divine love and experience the ever-new charm of the loving Divine beauty of Krishn (हरेर्नामैव केवलम्).

Smritis.

Smritis* are the books of codes related to the social living. They describe what are the sins and the good deeds, define what penances, or what kind of fasting, or what kind of charity could redeem which sin, or what should be the punishment for a particular sin. They also describe what kind of rites and rituals a person is supposed to observe in the family, and what is the right conduct and right behavior for the people of various orders of life in the society, and so on. A lot of Sages and eternal Divine personalities have written Smriti books. Out of these **Manu Smriti, Yagyavalkya Smriti** and **Parashar Smriti** are important. Parashar Smriti is suitable for the people of *kaliyug,* but the other Smritis are suitable for other *yugas.* However, the last verse of Parashar Smriti says, "**अध्येतव्यं प्रयत्नेन नियतं स्वर्गकामिना ।।**" which means that **a person who is desirous for celestial pleasures should study this. It means that it is not directly related to God realization.**

***Eighteen Smritis: Manu**, Brihaspati, Dakçh, Gautam, Yam, Angira, Yogishwar, Pracheta, Shatatap, **Parashar**, Samvart, Ushna, Shankh, Likhit, Atri, Vishnu, **Yagyavalkya** and Harit.

Upsmritis: Narad, Pulah, Garg, Pulastya, Shaunak, Kratu, Baudhayan, Jatukarn, Vishwamitra, Pitamah, Jabali, Skand, Logakçhi, Kashyap, Vyas, Sanatkumar, Janak, Vyaghra, Katyayan, Kapinjal, Apastamb, Kanad, Deval, Paithinasi, Gobhil, Vashishth, Bharadwaj, and more. **Only some of them are available.**

Darshan Shastras.

There are six Darshan Shastras called the six schools of philosophy. They are: (1) Poorv Mimansa by Sage Jaimini, (2) Nyay by Sage Gautam, (3) Vaisheshik by Sage Kanad, (4) Sankhya by Bhagwan Kapil, (5) Yog by Sage Patanjali, and (6) Uttar Mimansa (Brahm Sutra) by Bhagwan Ved Vyas. All the six Darshan Shastras are in *sutra* form.

Significance of the Darshan Shastras and their period.

The Vedic literature is so extensive that it is hard even for a Vedic genius to comprehend and remember the theme of all of them. So Sage Jaimini, who was the pupil of Ved Vyas, wrote the Poorv Mimansa Sutras to facilitate the correct understanding of the Vedas. Nyay and Vaisheshik Sutras describe the logical steps of how to determine the rights and the wrongs in terms of finding the absolute good for a person. Sankhya Sutras explain the extent of *mayic* creation and the Divinity beyond that. It tells that the entire *mayic* creation is worth discarding and only the Divinity is to be attained because that is the only source of Bliss. Yog Sutras then explain the practical process of heart purification which may qualify a person to experience the absolute Divine. Then the Brahm Sutra (Uttar Mimansa) reveals this secret that God is absolute Divinity and absolute Bliss, and He is Gracious. So, yearnfully remember Him (स्मरन्ति च ॥ 4/1/10) and with His Grace (विशेषानुग्रहश्च ॥ 3/4/38) experience His absolute Blissfulness forever. This is the general outline of all the six Darshan Shastras.

Period: Bhagwan Kapil, the producer of Sankhya Darshan, was the Divine son of Deohooti who was the daughter of the first Manu (Swayambhuv) 1,900 million years ago (see p. 457). It is mentioned earlier that Brahma produced many Sages at the very beginning of the first *manvantar* and Pracheta was one of them. Pracheta produced Sage Gautam from his mind (प्रचेतसोऽपि मनसो गौतमश्च बभूव ह ॥ ब्र.वै.ब्रह्म. 9/3). Sage Kanad was also at the same time. It is thus clear that Bhagwan Kapil, Sage Gautam and Sage Kanad were all in the same period.

Sage Gautam in his Nyay Darshan has mentioned about the *yogic* system of practice called the *ashtang yog* (the eightfold system of *yog)* starting with *yam-niyam* (यमनियम) etc., which was especially introduced by Sage Patanjali in his Yog Darshan. (तदर्थं यमनियमाभ्यामात्मसंस्कारो योगाच्चाध्यात्मविध्युपायैः ॥ न्याय 4/2/46) Thus, it is obvious that Sage Patanjali was also during the same period.

Now we know that Sage Gautam who produced the Nyay Darshan, Sage Kanad who produced the Vaisheshik Darshan, Bhagwan Kapil who produced the Sankhya Darshan, and Sage Patanjali who produced the Yog Darshan, all of them were 1,900 million years ago on the land of Bharatvarsh. They are all eternal Saints and Kapil was descension of God Himself. Poorv Mimansa was produced by Jaimini, a pupil of Ved Vyas, about 5,000 years ago, and around the same time Ved Vyas produced the Uttar Mimansa (Brahm Sutra).

Poorv Mimansa.

Poorv Mimansa by Jaimini is the condensed explanation of the Vedic theme and at the same time the clarification of its issues. It has twelve chapters, starting from "अथातो धर्मजिज्ञासा ॥" (1/1/1), which means that it is for that person who desires to know the rightful means (called *dharm*) of obtaining the personal happiness in this life and the life after.

In the beginning of the book he defines the quality and the character of the text of the Vedas and tells that the words and the descriptions of the Vedas are eternal, Divine and complete in themselves. They are not created by God or any Saint. They eternally reside in God as a Divine power and are produced on the earth planet through the Sages who conceive them in their Divine mind. So they are called the *mantra drishta* (the conceiver of the *mantras* in the vividness of the Divine ecstasy). Poorv Mimansa says that not only the Vedas but the language (शब्द) is also eternal and Divine, otherwise the Vedas could not be produced.

Then it explains about the correct applications of the *mantras,* of how they should be used and in what context. There are certain places in the Vedas where the exact meaning of the verse is somewhat debatable as the Vedic words have different connotations at different places. Poorv Mimansa clarifies such a situation and gives a definite answer to it. In this way, in general, it reveals an overall correct view of the Vedic literature and makes definite statements like, "मांसपाकप्रतिषेधाच्च तद्वत् ॥" (12/2/2) which means that, in the Vedic *yagyas,* killing of an animal or cooking or eating meat, (even if he is a *çhatriya*) is totally prohibited.

Poorv Mimansa does not relate to God realization, its subject matter is the attainment of celestial luxuries only.

Nyay Darshan.

Nyay Darshan by Sage Gautam is a logical quest for God, the absolute Divinity. It tells that the material power *maya*, with the help of God, becomes the universe. Physically it starts to take the shape with the evolution of extremely subtle physical particles in the space (परं वा त्रुटेः ॥ 4/2/17). Space itself is a phase of *maya.* Souls are unlimited and eternal and are under the bondage of their own *karmas*; but the *karmas* themselves cannot fructify, so God has to activate them to be fructified.

(1) "पूर्वकृतफलानुबन्धात्तदुत्पत्तिः ॥" (3/2/62)
(2) "बाधनालक्षणंदुःखम् ॥" (1/1/21)
(3) "तदत्यन्तविमोक्षोऽपवर्गः ॥" (1/1/22)
(4) "दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः ॥" (1/1/2)
(5) "मिथ्योपलब्धेर्विनाशस्तत्त्वज्ञानात्स्वप्नविषयाभिमानप्रणाशवत् प्रतिबोधे ॥"(4/2/35)
(6) "समाधिविशेषाभ्यासात् ॥" (4/2/38)
(7) "तदर्थं यमनियमाभ्यामात्मसंस्कारो योगाच्चाध्यात्मविध्युपायैः ॥"(4/2/46)

Nyay Darshan says that:

"(1) The good and bad actions of past lives of a soul become the cause of his rebirth. (2) The suffering of a person is the attachment of his own mind. He creates desires, develops attachment in the world, selfishly does good and bad actions, and thus, keeps on strengthening the bondage of his own *karmas* and suffers more and more. (3) Thus, a complete detachment from the world ensures liberation अपवर्ग)."

Only the Divine is the knowable (प्रमेय), and the misunderstanding (अज्ञान) that develops attachment in the world has to be eliminated. Thus;

"(4) With the knowledge of the Divine (तत्त्वज्ञान) the misunderstanding (ignorance) is eliminated and consequently the worldly attachments are broken which are the cause of creating new desires that induce a person to do good and bad *karmas*; and when there are no *karmas*, no desire, no attachment, then the soul becomes worthy for liberation. (5) Just like the miseries of the dream are eliminated when the person is awake, similarly after receiving the true knowledge of the Divine, the miseries of this world are finished. (6) The state of the affirmed true knowledge (तत्त्वज्ञान) is developed with the practice of *samadhi*, (7) which is a gradual development through the practice of the eightfold steps of *yog* (as described in the Yog Darshan)."

The Nyay Darshan stops here without explaining the form of the Divinity or the form of the liberation and advises to consult with a Spiritual Master of high rank (4/2/48, 49). In the beginning of the book the Nyay Darshan goes into intricate discussions to establish as to what is the right substance to know (which of course is the Divine) and it designs 16 steps of logical discussions called the 16 *padarth* (पदार्थ). They are:

(1) The mode of evidences are: perception, inference, examples, and the authentic writings (प्रत्यक्ष, अनुमान, उपमान, शब्द) where (आप्तोपदेशः शब्दः ॥ 1/1/7) the evidence of our Divine scriptures produced by the Sages and the *acharyas* is final. (2) The knowable substance (प्रमेय) is the Divine (God). (3) संशय If someone argues as to why, (4) प्रयोजन then explain the objective of liberation from the pain of this world, (5) दृष्टान्त give examples, and (6) सिद्धान्त relate the true philosophy of *mayic* defilements and the absolute greatness of the Divine substance with (7) अवयव detailed description. (8) तर्क Again if someone argues, then (9) निर्णय establish your point with facts and figures, (10) वाद, जल्प and have a reasonable argument (11) with established facts and related events; but (12) वितण्डा if the other party is stubbornly sticking to a certain illogical issue, (13) हेत्वाभास then strongly question him with any kind of logical issue; and (14) छल if he starts putting his slyness in his arguments, then (15) जाति vigorously answer the arguer with promising facts and the statements of the scriptures and (16) निग्रह स्थान corner him to accept his logical defect.

This is a minute description of the style of the logical representation of the Nyay Darshan which goes into extreme details of all of its 16 aspects with the introduction of a good number of technical terms. But, the entire **Nyay Darshan is based on establishing this very fact, that**

only the Divinity (God) is desirable, knowable and attainable, and not this world.

Vaisheshik Darshan.

The Vaisheshik Darshan is by Sage Kanad. Its philosophy is like the Nyay Darshan and its aim is, "यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ॥ "(1/1/2). To receive happiness in this life (by renouncing the worldly desires) and finally to receive the ultimate liberation (through the attachment of the true knowledge of the Divine)." Its logic of reasoning is different but the outcome is the same. It tells about the material existence, soul, mind, its nature and relationship; perishable (सामान्य) and non-perishable (विशेष) existences; and the one that is omnipresent (समवाय) in every existence and in all the situations. The non-perishable (soul) and omnipresent (Divinity) cannot be observed. So our scriptures are the only authority which give detailed accounts of them.

Nyay Darshan and Vaisheshik Darshan both are written in the form of questions and answers, and they both deal with every possible question and with very elaborate details related to every aspect of their topics. It is in itself a complete science of logical representation of the futility of *mayic* creation, and the natural and absolute desirability of the Divine (God) which may terminate the bondage of the *karmas* and ensure liberation. But, both of these Darshan Shastras don't provide the detail of the nature, form, virtues and the Graciousness of God. They invoke a deep desire to find God, the Divine, while describing the *karmic* consequences of material attachments, and that is their aim. Thus, if a person has already understood that he has to find his Divine beloved God in this lifetime, Nyay and Vaisheshik are of no use for him.

Sankhya Darshan.

Sankhya Darshan by Bhagwan Kapil starts with the *sutra* "अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः ॥ (1/1/1), which means that the aim of Sankhya is to eliminate all kinds of physical and mental pains and to receive liberation. It tells about the 24 aspects of *maya* and God, the Divine (the **25 *tattvas* तत्त्व**). Souls are parts of the Divine but they are eternally affiliated with *maya.* Sankhya calls *purush* (पुरुष) for the entire Divine phenomena and *prakriti* (प्रकृति) for the prime cosmic power *maya* that evolves itself into the form of this universe with the help of *purush* (God).

"सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान्, महतोऽहंकारोऽहंकारात् पञ्च
तन्मात्राण्युभयमिन्द्रियं तन्मात्रेभ्यःस्थूलभूतानि पुरुष इति पञ्चविंशतिर्गुणाः ॥" (1/61)

It means, "The original cosmic power *prakriti*, (with the help of God) becomes alive and is called the *mahan* that produces absolutely subtle forms of ego called *ahankar* and *man*. Then it evolves into 20 extremely subtle basic forms of creation in various phases of its subtle manifestation called *panch tanmatra, panch mahabhoot, panch karmendriya* and *panch gyanendriya*. These 24 forms of *mayic* evolution are in extremely subtle forms. (The manifestation of the first particles in the space is a much later state.) These are the 24 forms of subtle *mayic* manifestations that evolve and become the universe where God is omnipresent. "कर्मनिमित्तयोगाच्च ॥" (3/67) The collective *karmas* of the souls are also a factor in this creation.

All of these 24 forms are the nature of *prakriti*. *Prakriti* itself is like the seed of a tree which is the subtle and consolidated form of all the parts of the tree. These 24 forms also include the subtle form of the physical body and the mind of a soul. Thus, the human mind is a product of *maya*, that's how it gets involved and attached in the *mayic* creation.

"बन्धोविपर्ययात् ॥" (3/24)

"ज्ञानान्मुक्तिः ॥" (3/23)

Sankhya Darshan says that attachment in the *mayic* world creates the bondage; and (तत्त्वज्ञान) the understanding of the Divine truth (God) releases the soul from such bondage. It is called the *prakriti purush vivek*, which means carefully understanding the 24 aspects of *prakriti* and the Divinity of *purush*, and then attaching his mind to *purush* (God) and detaching his mind from the entire creation of *prakriti*. Through the constant practice of *yogic* meditation (ध्यानं निर्विषयं मनः ॥ 6/25) gradually the mind may release its attachments from the worldly objects.

Sankhya does not give any detail of the practice of meditation. It only emphasizes on intellectually understanding and meditating upon the understood truth and eliminating the attachment of the world. The practical side of Sankhya meditation is in the Yog Darshan.

Yog Darshan.

Yog Darshan by Sage Patanjali has four chapters. It accepts three kinds of evidences for determining the aim of life (*perceptual, inferential* and *scriptural*) and accepts all the 25 *tattvas* of Sankhya Darshan. But *Ishwar* (God) in Yog Darshan (पुरुषविशेष ईश्वरः ॥ 1/24) is not like the absolute Divinity (*purush*) in Sankhya; He is a Gracious God. So **Patanjali advises to take the help of God "समाधिसिद्धिरीश्वरप्रणिधानात् ॥ (2/45) because with His help the aim of perfecting the state of *samadhi* could be fulfilled.**

Yog Darshan starts with "अथ योगानुशासनम् ॥ and योगश्चित्तवृत्तिनिरोधः ॥ (1/1/1,2). It means, "Sage Patanjali is now going to describe the strict injunctions, rules and the admonitions of the path of *yog*, and *yog* is to totally suspend the fickleness of the mind (चित्त) and to eliminate its attachments (because attachments are the main cause of fickleness)." In the very end, the last *sutra* says, "पुरुषार्थशून्यानां, गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति ॥ (4/34) When the desires and their subsequent actions become zero, when the effects of *tamogun* and *rajogun* are fully subsided and merged into the calmness of *sattvagun,* and when the mind (चित्त) of the *yogi* is established (स्वरूप प्रतिष्ठा) in its own *sattvic* base, it is *kaivalya* (कैवल्य the ultimate goal) of the Yog Darshan."

Yog Darshan tells about five kinds of pain inflicting modes (क्लेश) of the mind: ignorance, ego, attachment, hatred, and fear of death, with which a soul is always affected (अविद्यास्मितारागद्वेषाभिनिवेशाःक्लेशाः ॥ 2/3). To get rid of these pains of life a person has to practice *yog* and observe total renunciation (*sutra* 1/12).

"दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञावैराग्यम् ॥ (1/15)

In the *sutra* 1/15 the Yog Darshan defines renunciation as the elimination of all the thoughts and the desires that arise either out of the perception (दृष्ट) of this world, or have been heard (श्रुत) from somewhere. The practice of perfecting this renunciation is ***yog,* which is eightfold**.

(1) **Yam** (यम), which is observing truthfulness, nonviolence and celibacy etc. (2) **Niyam** (नियम), which is observing purity of body and mind, improving tolerance, doing regular practice of *yog,* study of scriptures, and worship to God. (3) **Asan** (आसन) means the sitting

posture for doing the meditation. (4) **Pranayam** (प्राणायाम) means breathing exercises for quieting the agitations of the mind. (5) **Pratyahar** (प्रत्याहार) means intellectually controlling all kinds of desires of sensual gratification. (6) **Dharna** (धारणा) means to concentrate the mind at a particular place or point inside the body, or outside the body. (7) **Dhyan** (ध्यान) is the stage of the concentration practice when the mind is fully engrossed in the single-minded thought of the desired objects, and (8) **Samadhi** (समाधि) is the totally thoughtless state. (3/3)

Yog Darshan explicitly explains all of these topics and also explains (in the third chapter) the whole host of psychic powers that come during the life of a true *yogi*. But (ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥ 3/37) these psychic powers (सिद्धि) are only the obstacles of the path of *yog* because they are the *mayic* allurements which induce worldly desires in the heart of a *yogi* and make an evolved *yogi* fall into the mire of the world because the seed of the desires of worldly enjoyment is eternally ingrained in the mind (तासामनादित्वम् । 4/10). All of these topics are also explained in **Sanyasopnishad** and **Mahopnishad**. There is also a book **"Panchdashi"** by Vidyaranya Swami, which relates a deep intellectual philosophy of total renunciation from the illusions of the *mayic* world for such practitioners.

There are many stages of *samadhi* which relate to the *sattvic* development of the mind of a *yogi*, and it takes many lifetimes to fully perfect the state of *samadhi*. The most authentic explanation of Yog Darshan is by Ved Vyas himself, called Vyas Bhashya.

Nyay, Vaisheshik, Sankhya and Yog Darshan.

Nyay and Vaisheshik introduce the science of logical thinking of right and wrong and determine that God should be desired, and the attachment from the realm of the entire *mayic* manifestation should be removed; and Sankhya and Yog Darshan emphasize on the practice of meditation and *samadhi* to attain the desired limit of renunciation and the elimination of worldly attachments. Nyay and Vaisheshik tell that God has created the universe (आरम्भवाद) and also tell that the creation started from the subtle physical particles (परमाणु). Sankhya tells that God only initiated and *prakriti (maya)* itself evolved into the form of this universe (मायिक परिणामवाद).

Sankhya tells about those subtle steps of creation that happened *before* the visual space was formed; and Nyay and Vaisheshik tell what happened *after* the visual space was formed which is the manifestation of physical particles in the space which evolved into the form of this universe. Yog Darshan only deals with the practical side of meditation and *samadhi,* and the renunciation of the worldly desires and attachments. It does not deal with the creation aspect of the universe as it is already explained in the Sankhya Darshan. But, from Nyay to Yog Darshan, none of them detail about the virtues of God or doing *bhakti* for God realization. This topic is explained in the Uttar Mimansa (Brahm Sutra) by Ved Vyas.

Thus, Nyay to Sankhya are like the preliminaries that prepare the ground for establishing the fact that God is to be desired if one desires to be Blissful forever, and that the worldly attachments have to be removed because they are the bondages. Then Brahm Sutra comes and tells that God is not just a Blissful Divinity, He is also Gracious and He could Grace a soul to become as Blissful as He Himself is. Brahm Sutra also details the philosophy of soul, *maya* and God.

Brahm Sutra.

Brahm Sutra by Ved Vyas has four chapters and each chapter has four sections. It starts with "**अथातो ब्रह्मजिज्ञासा ॥**" (1/1/1), defining the prerequisite which means that the Brahm Sutra is for that person who has a real deep desire to know God. Then it declares, "**तन्निष्ठस्य मोक्षोपदेशात् ॥** (1/1/7) The true liberation could only be attained by lovingly surrendering to Him." Further it tells, "**विवक्षितगुणोपपत्तेश्च ॥** (1/2/2) God has unlimited and absolute virtues."

In this way, from the very beginning, the Brahm Sutra in simple wordings reveals the true theme of the Upnishads, that God has His Divine personal form with all of His Divine virtues. The formless (*nirakar*) aspect of God cannot have Divine virtues as it is formless, and thus action-less and virtueless. Thus, the loving form of God is desirable; and because He is Gracious, kind, loving and all powerful, His Grace would eliminate the *mayic* bondage of any soul when (**तन्निष्ठस्य**) he wholeheartedly engrosses his mind in His loving remembrance.

Brahm Sutra, at the end of the first chapter, describes the existing status of the universe and tells that the universe is not the manifestation of *only maya* as Sankhya Darshan says, it is also the embodiment of God (आत्मकृतेः परिणामात् ॥ 1/4/26). This *sutra* is the exact translation of the Upnishadic statement "तदात्मानं स्वयमकुरुत ॥" (तै. 2/7). This world is a representation of both: God and *maya* (वासुदेवः सर्वमिति । गीता). For a soul, who has a material mind, this world is only a manifestation of *maya.* But for a Divine Saint who has attained God realization (according to our scriptures) the whole world becomes the form of his God.

In the second chapter it details the existing form of a soul and says that (अंशो नानाव्यपदेशात् ॥ 2/3/43) the souls are unlimited in number and infinitesimal in form, and are (अंशः) a fractional part of God. God is absolute and unlimited and logically there cannot be fractions of the absolute. Although the word *ansh* (अंशः) means fraction, but it also means that all the souls are God-like Divine by nature, like a drop of water of the ocean is substantially the same as the ocean. Chaitanya Mahaprabhu clarifies this issue and says that God has a power called the *'jeev shakti.'* All the souls are the part (अंशः *ansh*) of that.

In the third chapter, the Brahm Sutra further explains the situation of a soul which is under the bondage of *maya* and keeps on reincarnating in various forms of life. It also tells about the *nirakar* form of worship and the disciplines, and at the end it tells about the greatness of *bhakti* and says that (विशेषानुग्रहश्च ॥ 3/4/38) through *bhakti* a devotee easily receives the Grace of God.

In the fourth chapter, it mainly explains about the devotion and meditation, about the personal and impersonal (*sakar, nirakar*) forms of God, and the outcome of such practices. It also gives a detailed description about the *gyanis* and *yogis* who reach *Brahm lok*, the abode of Brahma, and out of them, some are liberated and some are not.

In the beginning of chapter four it tells that (आवृत्तिरसकृदुपदेशात् ॥ 4/1/1) a devotee should repeatedly try to remember the devotional teachings all the time, and do his regular devotions while (स्मरन्ति च ॥ 4/1/10) lovingly meditating upon the form of his beloved God. At the very end of the fourth chapter it tells that (भोगमात्रसाम्यलिङ्गाच्च ॥ 4/4/21) the devotees doing *bhakti* to a personal form of God receive a very special unimaginable Divine gift and that is their experiential synonymity with God in His Divine abode. It means that the *bhakt* Saint, in the Divine abode of God, enjoys the same amount of Divine Bliss as his beloved God experiences. It is the absolute kindness of God that He makes an eternally *maya*-inflicted soul equally Blissful as Himself.

This is the Brahm Sutra in a nutshell. It represents the theme of the Upnishads which are the essence of the entire literature of the Vedic realm. ❀❀

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The Jain and Buddh religions.

Jain religion. Jain religion was specially promulgated by Mahavir Swami. He was born near Vaishali, Bihar, and was a contemporary of Gautam Buddh. His religion is based on three things: (a) **Compassion** for every being of this earth planet, (b) observing perfect **nonviolence** and not hurting any being, even an ant or a mosquito, and (c) observing **penance** which includes fasting of several kinds from 3 days to 3 months, and also sustaining heat and cold in summer and winter, sitting on a hot boulder and snatching all the hair of the head from the root, etc.

By the observance of the above, the practitioner is supposed to improve the *sattvic* quality of his mind, develop a feeling of humbleness in his heart, a regard for all the religions especially Sanatan Dharm and detachment from all kinds of worldly entertainments, attachments, social activities, physical comforts and pride-giving situations.

Their philosophy: There is not much that could be called a philosophy. There are only two prime aspects of their theory: (1) It says that the soul of a being is equal to the existing size of the body. It means it is always changing as the body grows from a baby to adulthood. Thus, the soul of a bacteria expands when it becomes an elephant. (2) The soul is heavily laden with the weight of various kinds of sinful *karmas* and is sinking under its weight. So, by observing penance, austerity, nonviolence, compassion, humbleness and renunciation from all kinds of worldly attachments, the burdened soul becomes lightweight and rises higher in the space… That's their theory. There is no technical form of meditation in their religion as there is in the Buddhism.

Life history of Buddh: Buddh religion starts with Gautam Buddh (1894-1814 BC) son of Shuddhodan who was the king of Kapilvastu which is at the border of Nepal near Gorakhpur. Buddh's original name was Siddharth Gautam and his mother's name was Mahamaya. **He was born in 1894 BC** at Lumbini in a mango grove when his pregnant mother was proceeding to her parents' home. He was called *Buddh* when he got enlightenment. Thus he became famous as Gautam Buddh.

When he was young, he saw the miseries of the world in the form of old age, sickness and death that gripped every living being and he began to think deeply for a way to escape this situation. Seeing him gloomy and totally reluctant from the activities of the kingdom, his father got him married to Yashodhara, who, in time, got a son named Rahul, but the heart of Siddharth was still yearning to find the path of salvation from the pains. So, one evening he came out of the palace, went out of town, stripped off his fine clothes and jewelry which he was wearing, put on a hermit's robe and started on an unknown journey to find the truth of the world. He reached Gaya and, resolving to perfect austerity, he sat and meditated under a *peepal* tree (a native tree of North India) for 49 days. In his enlightenment he discovered that 'desires' are the only cause of all the pains so they have to be totally removed to make one happy. **Gautam Buddh was now thirty-five.** He then proceeded to Varanasi and started preaching his religion. In his last days he also visited Vaishali. **He lived for 80 years.**

The Mahabharat war had happened in 3139 BC and, according to the Bhagwatam, after the war Brihadrath dynasty ruled for about 1,000 years, Pradyot dynasty for 138 years, and then it was taken over by Shishunag dynasty. The fifth king of Shishunag dynasty was Bimbsar. **It is a well known historical fact that Gautam Buddh was propagating his religion during the reigning period of King Bimbsar.**

In the Shishunag dynasty (according to Kaliyug Rajvrittant) Shishunag ruled for 40 years, Kakvarn 36, Çhem Dharma 26 and Çhamoja 40 years, then Bimbsar took over the throne and ruled for 38 years. Thus, deducting [1,000+138 +142 (40+36+26+40)] 1,280 years from 3139 comes to 1859

BC. Now adding 35 years of Buddh's existing age of that time to 1859 comes to 1894 BC which is the birth date of Buddh.

Again, the Buddhist records say that he was already 72 years old at the time of Ajatshatnu's coronation; it means that he was in his 73rd year at that time. Shishunag dynasty's period is 2001 BC to 1641 BC (see pp. 488, 502). The five kings, Shishunag to Bimbsar, ruled for (40+36+26+40+38) 180 years. Then Ajatshatnu became the king and ruled for 27 years. Accordingly, 2001 BC (-) 180 = **1821 BC is the coronation year of Ajatshatnu.** Adding 73 years (the existing age of Gautam Buddh at that time) to 1821 BC comes to 1894 BC. Thus, according to the Buddhist records also, **the date of birth of Gautam Buddh is 1894 BC and his *nirvan* year is (1894-80) 1814 BC.** He was born on Vaishakh full moon day which is March/April.

The characteristics of his religion and his philosophy: Gautam Buddh was born in such a period when the prideful *çhatriya* kings of Bharatvarsh had become extremely worldly. Their sensuality and meat eating habits had taken so much importance in their life that they wanted to get it justified in the name of God. Thus, during that period (before the birth of Buddh) **those *çhatriya* kings with the help of poor and greedy *brahman* scholars got such Sanskrit entries made in our religious books (like Manu Smriti, Grihya Sutras, Dharm Sutras and Tantra books etc.) that introduced the killing of an animal in *yagya* as an ordained act;** and in this way those *çhatriyas* freely killed animals in the name of *yagya* and ate them. In those days all of our religious books were in the shape of manuscripts so it was easy to reconstruct some verses and add to it and create a new manuscript.

Gautam Buddh, although he was a Divine personality, did not introduce the Divinity at all in his teachings. According to the need of the existing social conditions of that time, he only introduced the path of *compassion* for the beings of the world which is just the *sattvic* quality of *maya*. *Maya* is such a peculiar power which exists like 'nothing' for a God realized Saint, and, during the *maha pralaya*, it exists like 'absolute nothingness.' So, Gautam Buddh designed his theory of "nothingness." Accordingly, it is called *"shoonya vad,"* which means *the philosophy of nothingness* or *the philosophy of mayavad.* There are four branches of Buddhism, called: Madhyamik, Yogachar, Vaibhashik and Sautrantik. There are slight differences in their philosophy, but all of them, in general, are called *shoonya vad.* That's why Buddhism is called a non-Godly religion.

The secret of Gautam Buddh's 'enlightenment' and his term '*nirvan*':

When Gautam Buddh said that he got enlightenment after 49 days of fasting and meditation, it doesn't mean that previously he was ignorant and then he became enlightened in a literal sense. His **'enlightenment'** only meant **'the discovery of a truth,'** and the truth was that desires are the cause of pain; so, remove the desires, and the pain is gone.

Gautam Buddh used the word ***nirvan*** for this kind of desireless and thoughtless state of the mind. ***Nirvan* word means to extinguish** (the flame of the desires). Desires create anxieties and excite the heart so they are paraphrased as a flame, like the flame of a candle. Now take an example: A candle is burning. You extinguish it. But, as long as the candle is there, it can again be ignited, because the burning element, the wick and wax, is still there. This is *nirvan*, to temporarily extinguish the flame of the desires.

Thus, *nirvan* is not liberation from the *mayic* bondage, it is only an intermediate state. Liberation means the total elimination of the mind along with the past uncountable accumulated *karmas* of a soul (which means the total destruction of the candle according to the above example). The same is the case with the practices of Jain religion. So, after attaining the ultimate height, the *nirvan* (according to both, the Jain and Buddh religions), the practitioner has to adopt the guidelines of the scriptures (Sanatan Dharm) and do *bhakti* to a personal form of God. Only then he may receive liberation from the *mayic* bondage of birth and death with the Grace of God, otherwise not. But **the approach of Gautam Buddh was only up to *nirvan* and the 'absolute nothingness (शून्यवाद)' which is a *mayic* state,** and so his theory was formulated on non-Godly grounds.

The self-contradictions of his philosophy:

His philosophy is self-contradictory. It says that *out of nothing* the whole universe was created **and mind (विज्ञानस्कंध) is only an accumulation of informations** which a person receives through his senses. Mind has the ability to create the body and the visual world. Mind, along with its emotions, attachments and informations, is the prime thing called *antarsamudaya* (अन्तर्समुदाय), the inner accumulated thing that creates the *vahyasamudaya* (वाह्यसमुदाय), the outside world which is changing every moment. Liberation from the pains of the world is called ***nirvan*** (निर्वाण) in Buddh religion which is a state of mind when all the thoughts, all the desires and all the attachments are totally removed from the mind through the practice of meditation and renunciation. This is the theory of Buddhism.

If you carefully examine their theory you will find that its every aspect is self-contradictory. It is an axiom that nothing could be produced out of total nothingness; then how was the whole universe created out of total nothingness? When mind itself is *only* the accumulation of informations and thoughts, how then was the mind initially formed when there was no human body, no visual world and thus no information? Thoughts are the cause of every action of the body. **Total elimination of thoughts and desires from the mind, which is the *nirvan* state of Buddhism, would cause the body of the doer to appear like a dead log.** Such a *nirvan* is not even witnessed in the history of Buddhism. The particles of an atom are bound with its nuclear power otherwise they would be wandering loose in the space. When the 'mind' aspect in Buddhism is only the accumulation of thoughts and informations, what is then the binding factor of those individual thoughts and informations which holds them together in the form of a mind? Such contradictions are the basic faults of Buddhism on which its entire theory is formulated.

Reconciliation of Buddh and Jain theories: A question arises: What was the use of creating such a theory of nothingness, or the imaginative theory of soul (in Jainism) where it is lighter or heavier and smaller or larger?

It has already been stated that both Jain and Buddh religions were introduced for only a particular and specific purpose of showing the path of humbleness and compassion, because the animal killers, meat eaters, and non-Godly *chatriya* rulers of those days had no interest in God. So they needed the lesson of compassion which was the best thing for them to become good people, and thus, gradually practicing to renounce their worldly ambitions, they may become happier in their life. The talk of God was not needed for them. Thus, whatever theory was created was enough for them, and the main thing was that the practice of being humble and compassionate, and the procedures of penance, fasting, renunciation and meditation, or whatever was formulated in those two religions was to improve the *sattvic* quality of the doer. **By practicing these religions, when the person has released his worldly desires and attachments, he would naturally begin to think of God and God realization and His absolute Bliss; and in that case he would naturally be drawn towards the greatness of Hindu scriptures and begin to follow the path of Sanatan Dharm. That was the hidden secret behind the formation of both the *dharmas*, Jain and Buddh.** But the common people of *kaliyug* always take things in their wanted style, and thus, instead of following the universal teachings of Sanatan Dharm, the followers of Jain and Buddh *dharmas* made it an excuse to criticize the Sanatan Dharm.

Buddhism after Gautam Buddh: Sometime after Gautam Buddh the integrity of Buddhism began to fall and the Buddhists, instead of following the path of purity, humbleness and giving respect to others, became involved in religious politics, self praise and opposing Vedic *dharm*. Their vanity and opposition had become so strong that when Shankaracharya was born, at that time they were acting as a headstrong born enemy of Vedic *dharm*. They destroyed our religious books and tried to kill Kumaril Bhatt as he was a follower of Vedic *dharm*. Their monasteries grew in number and they were quite prosperous in India in those days. Jains were not so popular as Buddhists in those days but they also freely criticized Vedic *dharm*. So, to overthrow the effect of Buddhism from India, Shankaracharya used the philosophy of *advait vad* and re-established Sanatan Vedic *dharm*.

The present situation: It is a general rule that when a person neglects, disrespects or criticizes the supreme Divinity (Krishn, Ram, Vishnu, Shiv or Durga) or His devotion (*bhakti*) or His Divine love, *leelas* or abodes, in any way, or allegorizes and misinterprets the Divine events and the

Divine facts of our scriptures, it becomes a spiritual transgression. **Such a transgression pollutes the heart of the doer** as it is a direct contempt against the supreme Divine power. The second thing is that although honestly and sincerely following the spiritual practices as prescribed by a religion (which is introduced by a holy man) purify the heart to some extent if they are humbly practiced, **but if the practitioner commits spiritual transgressions, his heart becomes more and more polluted, even if he follows a religion as a routine.**

The Upnishads.

The Divine significance of Bhartiya scriptures.

To understand the Divine significance of Bhartiya scriptures, one has to understand the significance of the Blissful superiorities of the Divine abodes, with their inter-submissive oneness and the excellence of their Divine love manifestation. It is an extensive philosophy. In short, you can understand that the absolute and supremely loving Gracious God represents Himself in three styles: (a) the almighty style which is the Divine abode of Vishnu, Shiv and Durga, (b) the almightiness along with the Divine love style, whose Divine abode is called Saket and Dwarika, the abodes of Bhagwan Ram and Krishn, and (c) the Divine love style, whose Divine abodes are called Golok and Vrindaban, the abode of Radha Krishn.

There is an absolute oneness in all the Divine forms and abodes with absolute inter-submissiveness according to their Blissful superiority that differentiates the richness of the sweetness of the Divine love which the Devotee Saints experience according to the closeness of their loving proximity with Krishn.

The **Upnishads** and the **Puranas** belong to the almighty aspect of God so they generally relate to the liberation of the soul or its Blissful experience in the abode of God. The teachings of the **Mahabharat** relate to the Upnishads and the Puranas so it is also called the fifth Ved, and thus, it relates to the almighty aspect of God, the Vaikunth abode. The **Ramayan** tells the *leelas* of Bhagwan Ram so it is directly related to Saket abode, the Divine abode of Ram and Sita. The **Gita** was revealed by Krishn of Dwarika whose Bliss is more enriched than the Bliss of Vaikunth and Saket so it also tells a little about the relational sweetness of Krishn (गतिर्भर्ता...सुहृत्।). But the **Bhagwatam** relates to the Divine love aspect of supreme God Krishn. That's why it is said that, although the Gita is the essence of the Upnishads, the Bhagwatam (because it is related to Golok abode) takes you further ahead and reveals the amazing lusciousness of the Divine love realm of Golok and Vrindaban which is only indicated in the Upnishads, but not elucidated. The total philosophy of this topic is fully explained in "The Divine Vision of Radha Krishn."

The Upnishads.

There were 1,180 Upnishads, related to 1,180 branches of the Vedas. Out of them about 200 Upnishads are still available. All the Upnishads are equally important and valuable, but the Muktikopnishad has referred to the 108 Upnishads that contain the philosophies of God realization and the basic facts of the Divine world. We will explain in brief the philosophies of 11 prominent Upnishads to give you a general idea of their contents.

(1) Ishopnishad.

This is the first one in the list of the Upnishads and is the 40th chapter of Shukl Yajurved (*sanhita*) so it has its own importance. It starts with the very first word *Ishwar* which means the Divine personality of God.

> "ईशावास्यमिदँ् सर्वं यत्किञ्च जगत्यां जगत्।
> तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम्॥ 1 ॥"

It has only 18 verses. In its first verse it gives a condensed philosophy of God and God realization which is the gist of the Upnishadic philosophy. It says,

"The entire universe (visual and nonvisual) is filled, impregnated and enveloped with the omnipresence of the Divine personality of God. All kinds of wealth of the visual world with all of its fascinating luxuries is just an illusion that does not belong to anyone (कस्य स्विद् धनम्). So, don't be attached to it (मा गृधः). Holding the personal form of God in your mind all the time (तेन = ईश्वरेण सह स्थित्वा) and living a renounced life (त्यक्तेन), pass on the days of your life whatever good or bad comes according to your destiny (भुञ्जीथाः)." This statement establishes the philosophy of *karm yog* which is detailed in the Gita. Ishopnishad in this verse specifically emphasizes on remembering the personal form of God (तेन) and indicates to rely on His Grace.

(2) Kathopnishad.

It has six chapters in two sections, and is in the form of question and answer where Nachiketa is questioning and the god of justice, Yamraj, is answering. He reveals the following important philosophy of life and soul and God,

"अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितम्मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥" (1/2/5)

"इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥" (1/3/10)

"महतः परमव्यक्तमव्यक्तात् पुरुषः परः । पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः" (1/3/11)

"न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥" (2/1/15)

"इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्रसः । ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥"
(2/3/4)

The Kathopnishad says, "In the world people are living, behaving and acting in the ignorance of *maya.* Many of the scholarly people (bereft of the true knowledge of God, devoid of His Grace and still attached to the lust and the luxuries of life) begin to vainfully assume that they know the truth of the scriptures. The oratory and the writings of such gross-headed doltish people collect the followings, and both, teachers and the followers, (because of their deep material attachments and transgressions) keep on suffering in the ocean of *maya* and circling in the cycle of birth and death. It looks like a blind person is following another blind person." (1/2/5)

"The soul of a person is beyond his mind. The cosmic power *maya* is beyond the soul and it is powerful (so it keeps the soul under its bondage). But that *maya* is totally subordinate to God Who is beyond everything and Who is the ultimate and the absolute Divine power, the final goal of all the souls." (1/3/10, 11) "The Divine abode of supreme God is self-enlightened and it is beyond *maya. Mayic* sun, moon, stars, fire and lightning are not there, rather, a Gracious gleam of that Divine abode enlightens them. The omnipresent existence of that Divine abode enlivens the entire cosmic manifestation." (2/2/15)

The Kathopnishad further advises the souls and says,

"Human body is the only chance where a person could receive liberation from the eternal bondage and the inflictions of *maya.* If you do not realize God before death overtakes you, it would be the greatest disaster of your life and you will be suffering for uncountable lifetimes by taking birth in various species." (2/3/4)

(3) Mundakopnishad.

It has six chapters in three sections called *mundak.* In this Upnishad Sage Angira is telling about God and the method of God realization to Shaunak who desired to know as to what is the absolutely knowable truth. Sage Angira says,

"परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥" (1/2/12)

"दिव्यो ह्यमूर्तः पुरुषः स वाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥"
(2/1/2)

"समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ " (3/1/2)

"स वेदैतत् परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥" (3/2/1)

"नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥" (3/2/3)

"The ritualist *brahmans* discovered that the Vedic discipline of observing *yagyas* only provides celestial luxuries which is only *mayic* and does not take the doer to God, so they renounced it. To know and to realize God one should dedicatingly go and surrender to such a God realized Saint who has also full knowledge of the scriptural secrets." (1/2/12) "The personality of God (पुरुषः is eternal, Divine, beyond the conception of the *mayic* form (अमूर्तः), omnipresent in the universe (बाह्याभ्यन्तरः), beyond the *mayic* mind and life, and also beyond the souls

(अक्षरात्). He is all-supreme and all-absolute." (2/1/2) "Engrossed in worldly attachments, a *maya*-inflicted soul, when he faithfully looks to God to receive His Grace and is *fully drowned in His selfless love* (जुष्टम्), he receives His Divine Grace, visualizes Him in His Divine form, and is liberated from the bondage of *maya*." (3/1/2) A very similar verse is also in **Nrasingh Poorv Tapiniyopnishad** in chapter 4.

"Those who self-submittedly, selflessly and continuously worship Him and adore Him (पुरुषः) with unfailing faith (धीराः), they cross the *mayic* realm." (3/2/1) "That supreme Divinity (आत्मा-परमात्मा) cannot be attained by any amount of literal learning of the scriptures or listening to the *vedantic* (impersonal) philosophy, or any amount of intellectual and technical practice of meditation (मेधया). He Himself (विवृणुते तनूँ स्वाम्) reveals His true Divine form upon the devotee with His Grace (whenever the devotee's heart is fully purified by doing selfless devotions), and then that devotee knows Him and sees Him." (3/2/3)

(4) Mandukyopnishad.

It has only 12 verses and explains the *nirakar* (impersonal) aspect of God, and, in fact, this is the only Upnishad that truly defines the *nirakar brahm*. Other Upnishads relate to the personal form of God (पुरुषः) which is the main form of God. It says,

"नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म-
प्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतम् ॥" (7)

"The *nirakar brahm* (impersonal) is: Neither the knowledge (न प्रज्ञानघनम्) of any kind, form or nature; nor is the knower (न प्रज्ञम्) of anything, any situation or even of itself. So it cannot be observed, it cannot be an object of being contacted or communicated (अव्यवहार्यम्), and it cannot be conceived in the mind (अग्राह्यम्), because it has no apparent significance (अलक्षणम्). It cannot be meditated upon; it cannot be related or told about or understood (अव्यपदेश्यम्); it is only an existence that is beyond the *mayic* field; it is dormant (शान्तम्); it is blessed; and it is the only one of its kind (शिवमद्वैतम्)."

On the face value of the above descriptions it seems to be an impossibility for even a renounced person to conceive the inconceivable.

(5) Taittariya Upnishad.

It has three big chapters called Shikçha Valli, Brahmanand Valli and Bhrigu Valli with their subsections. It tells more about the creation of the universe. It says,

> “तस्माद्वा एतस्मादात्मन आकाशः स्म्भूतः । आकाशाद्वायुः ।
> वायोरग्निः । अग्नेरापः अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
> ओषधीभ्योऽन्नम् ॥” (2/1)
>
> “सोऽ कामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
> स तपस्तप्त्वा इदँ् सर्वमसृजत् यदिदं किं च ॥” (2/6)
>
> “तदात्मानं स्वयमकुरुत ॥” (2/7)
>
> “यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।
> यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति ॥” (3/1)
>
> “रसो वै सः । रसँ् ह्येवायं लब्ध्वाऽऽनन्दी भवति ॥” (2/7)

“From Him, first, the space came into being. Then, air, fire, water and earth, and then the vegetation came into being.” (2/1) “He thought of creating the universe, and the universe was created.” (2/6) “He Himself became the universe.” (2/7)

“From Whom the universe and all the souls emerge; due to Whom all the souls sustain their life; and in Whom they enter after the total dissolution of the universe; that One is knowable and attainable, and That is *brahm.*” (3/1) Taittariya Upnishad further says that that *brahm* is eternally personified which is His prime form and He Himself (सः) is the absolute Bliss and Divine love (रसः). A soul becomes Blissful only when he receives that Bliss. (2/7)

(6) Shvetashvatar Upnishad.

It has six chapters and is one of the important Upnishads. It explains the definite characteristics of all the three: soul, *maya* and God; and also tells the definite procedure of God realization. It says,

> “द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
> तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥” (4/6)
>
> “न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।।" (6/8)

"क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद् योजनात् तत्त्वभावाद् भूयश्चान्ते विश्वमायानिवृत्तिः ।।" (1/10)

"तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ।।" (3/8)
"यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ।।" (6/23)

God and the soul, both reside together in the heart of every being. Figuratively describing the human body as a tree, the Shvetashvatar Upnishad says, "Two birds, which are eternal friends, live on the same tree, whereas one bird (the soul) is enjoying eating the fruit (sensual pleasures) of that tree and the other one (God) is simply watching the first one." (4/6) "That God is all-absolute by all means. He doesn't have separate body, mind and soul configuration like human beings. You can say that His whole body is His soul and mind, or His body, mind and soul are all one. Nothing is equal to Him and nothing is more than Him; He is the ultimate supreme. He has many Divine powers, just like: knowledge (called *chit tattva),* almightiness, action (for example, the creation, maintenance and dissolution of the universe) and His most important personal power (स्वाभाविकी) called *yogmaya* or *ahladini shakti.*" (6/8)

"*Mayic* creations which are deteriorative, and the souls enjoying (हरः) the objects of *maya*, are both eternal. The one Who is above both and Who is the controller of both is supreme God. When a devotee lovingly engrosses his mind in Him and constantly remembers Him, only then his *mayic* bondage is broken." (1/10) "Only after realizing Him a soul may cross the ocean of *maya*; there is no other way." (3/8)

The last verse reveals the true secret of God realization. It says, "When a devotee has infallible love and devotion (भक्तिः) for his beloved and Gracious God (देवः), and he is equally dedicated to his Spiritual Master (who is a God realized Saint), only then that soul (with the Grace of the Saint) perceives, conceives and understands the Divine secrets (and becomes God realized)." (6/23)

(7) Muktikopnishad.

In this Upnishad Hanuman is asking Bhagwan Ram as to what is the simplest path which could ensure liberation from the *mayic* bondage, and Bhagwan Ram is answering.

In the beginning, Muktikopnishad, in the words of Bhagwan Ram, tells about the branches of the Vedas (Rigved 21, Yajurved 109, Samved 1,000, and Atharvaved 50).

It further explains about four kinds of liberation and says that through *bhakti* all the four kinds of liberation could be attained (चतुर्विधा तु या मुक्तिर्मदुपासनया भवेत् ॥ 1/25 ॥). It says that Mandukyopnishad is for conceiving the theme of *nirakar brahm,* and the knowledge contained in the other Upnishads ensures the attainment of the Divine abode (मामकं धाम यास्यसि ॥ 1/27 ॥). This statement clearly indicates that the Upnishads primarily relate to the personal form of God and not the *nirakar.* It then lists the 108 Upnishads and says (in the verse 1/48) that these Upnishads should not be taught to those who are indulging only in the literal study of the scriptures and those whose hearts are bereft of the *bhakti* of the personal form of God.

(8) Yogshikhopnishad.

This Upnishad relates to the *yogic* practices for the attainment of true *brahm gyan* that ensures *kaivalya mokçh* (the liberation of the *gyanis).* It has its importance as it is said by God Shiv Himself Who is God of *yogis* (Yogishwar).

It explains about total renunciation, perfecting the posture for meditation with its locking device called *bandh* (बन्ध) and the concentration techniques with the assimilation of the mind into the conception of the Divinity of *nirakar brahm* through *pranav* (the Divine word for *nirakar brahm* is called *pranav* or *om).* It also advises to engross the mind in the inner *sattvic* sound (called *nad* नाद) and tells about the *yogic* powers which a *yogi* attains during the course of his *sattvic* evolution. But, in the verse 62 of chapter one, it clearly pronounces that if the *yogi* has not properly conceived the truth of the *nirakar brahm* in his fully renounced mind, the path of *gyan* becomes miserably difficult to a great extent.

In the beginning it says that, (a) the practice of *yog* (as described in Patanjali Yog Darshan) and (b) the correct conception of *nirakar brahm* with a deep desire for liberation in a fully renounced mind, are both essential for the attainment of liberation (verse 1/13, 14 **योगहीनं...; तस्माद् ज्ञानं च योगं च...**). But, at the end of chapter three, in the words of God Shiv, it says, "**भक्तिगम्यं परं तत्त्वमन्तर्लीनेन चेतसा ॥ विषयं ध्यायतः पुंसो विषये रमते मनः । मामनुस्मरतश्चित्तं मय्येवात्र विलीयते ॥**" (3/23,24) **"That *nirakar* Divinity is approachable through *bhakti.*"** This statement asserts that the self-effort of crossing the force of worldly attractions and attachments through the practices of *yog* (when a soul is loaded with past bad *sanskars* of worldliness) is incompetent. *Bhakti* to a personal form of God is the only way to receive liberation as it ensures His Grace which eliminates the bondage of *maya.* Thus, *yogic* practices with *bhakti*, or *bhakti* alone is a must to receive liberation. So it further says in the verse 3/24 that, by affectionately remembering the pleasurable objects of the world, the mind of the person sinks further into the worldly mire. But if he diverts the same affection towards God and lovingly remembers Him, his mind conceives the Gracious form of his loving God which easily replaces his worldly attachment with the attachment for God. In this way he becomes eligible for receiving the liberation through His Grace, because **it is only His Grace that eliminates the bondage of *maya* and not any amount of doing on the *yogi's* part.**

(9) Tripadvibhushit Mahanarayanopnishad.

This is one of the important Upnishads revealing certain eminent issues that were mentioned in the first eleven of the 108 Upnishads, but not explained.

In the first chapter it tells that God has two forms: personal, Who has all the virtues, and impersonal, which never ever shows any virtues; and that both forms are omnipresent in the world (**सगुणनिर्गुणस्वरूपं ब्रह्म ॥ सर्वं खल्विदं ब्रह्म ॥**). If someone questions: Which one is the main form? In the second chapter it tells that (**साकारं विना केवलनिराकारत्वं... गगनस्येव परब्रह्मणोऽपि जडत्वमापद्येत ॥**) without the personal form, the impersonal form cannot exist. So, personal form of God is the main form. This theme was already mentioned in Mundakopnishad "**उपासते पुरुषं... ॥**" (3/2/1) and Shvetashvatar Upnishad "**ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥**" (1/8), which means that only by worshipping

Him and by knowing *Him* the *mayic* bondage could be eliminated because *nirakar brahm* is established in the *sakar brahm.* This is also declared in the Gita. In the eighth chapter which is the last one, it says,

“भक्त्या विना ब्रह्मज्ञानं कदापि न जायते। तस्मात्त्वमपि
सर्वोपायान्परित्यज्य भक्तिमाश्रय। भक्तिनिष्ठो भव। भक्तिनिष्ठो भव।
भक्त्या सर्वसिद्धयः सिध्यन्ति। भक्त्याऽसाध्यं न किंचिदस्ति॥”

‘Without *bhakti, brahm gyan* can never be attained. Thus a soul, leaving all other practices of heart purification, should firmly stick to the path of *bhakti* and establish his mind *only in bhakti*, *only in bhakti*, and *only in bhakti*, because through *bhakti* one can attain anything and everything in the Divine world.”

“तच्चानिर्वाच्यमनिर्देश्यमखण्डानन्दैकरसात्मकं नित्यवैकुण्ठं विभाति। तच्च
निरतिशयानन्दाखण्डब्रह्मानन्दनिजमूर्त्याकारेण ज्वलति॥ वैष्णवं धाम परमं संदृश्यते॥”

(Chapter 1)

It means, “The eternal Vaikunth, the abode of Maha Vishnu, is the eternal form of unlimited Bliss that magnificently magnifies the Blissfulness of every part of Vaikunth where all the Devotee Saints of Bhagwan Vishnu go and live forever.” The procedure, as to how a liberated soul enters the Divine abode, is described as thus in its fifth chapter:

“प्राकृतपूर्वदेहं परित्यज्य निरतिशयानन्दमयमहाविष्णुसारूप्यविग्रहं परिगृह्य...
...ब्रह्ममयवैकुण्ठमाविश्य विराजते॥” (Chapter 5)

“After God realization, when the *bhakt* Saint is going to enter the Divine abode, his physical body is replaced with the Divine body which is substantially the Divine Bliss itself, exactly the same as of Maha Vishnu. With that Divine body he enters Vaikunth abode.” This theme was briefly mentioned in the Kathopnishad, “सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्॥ (1/3/9), which means that the God realized Saint after crossing the field of *maya* enters (आप्नोति) the Divine abode of God. The term ‘abode of God Vishnu’ is a generalized term that means the Divine abode of any personal form of God, either Vishnu or Ram or Krishn. A verse with a similar concept “तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः।” is often repeated in the Upnishads and also comes in the Vedas.

(10) Krishnopnishad.

Krishnopnishad reveals the supremacy of Krishn love upon all other forms of Divine Blissfulness. It gives the example of the devotees of Dandak forest of *tretayug* when Bhagwan Ram, during His descension period, came to Grace them. When those pure hearted devotees saw Bhagwan Ram and, with His Grace, visualized His Divine beauty, they were amazed (सच्चिदानन्दलक्षणं रामच्न्द्रं दृष्ट्वा सर्वाङ्गसुन्दरं मुनयो वनवासिनो विस्मिता बभूवुः ॥), and in their Divine conscience they desired to intimately embrace Him and experience His closeness. Bhagwan Ram said, "कृष्णावतारे यूयं गोपिका भूत्वा मामालिङ्गथ ॥ Not now, but during the descension period of Krishn all of you will become *Gopis* and then you will experience the charm of the unlimited Bliss of Krishn's intimate loving closeness (which is beyond the conception of even Brahma's Divine mind)."

Krishnopnishad further details that during the descension period of Krishn the eternal Divine existences, powers, and the Divine personalities also descended in Braj to serve Krishn and to experience the sweetness of Krishn love. It says, "गोकुलं वनवैकुण्ठं तापसास्तत्र ते द्रुमाः ॥ 9 ॥ ऋचोपनिषदस्ता वै ब्रह्मरूपा ऋचः स्त्रियः ॥ 13 ॥ गरुडो वटभाण्डीरः सुदामा नारदो मुनिः ॥ 24 ॥" "Even Vaikunth abode appeared as the woodlands of Gokul and the eternal Divine personalities of Vaikunth appeared as the blossoming trees of that woodland. The *richas* (*mantras*) of the Upnishads became *Gopis*, Garud (the Divine carrier of God Vishnu) became the Bhandir tree (near Gokul) and Sage Narad became Sudama who was a friend of Krishn in Mathura."

(11) Gopal Poorv Tapiniyopnishad.

The statement of Taittariyopnishad, "He is the absolute Bliss or He is the Bliss of Bliss रसो वै सः । (2/7)" is further explained in Gopal Poorv Tapiniyopnishad. **The word '*rasah* रसः' means the Bliss of the Divine Bliss, or the Divine love.** This Upnishad has two chapters. In the first chapter it says,

(1) "कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः ।
तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥"

(2) "श्रीकृष्णो वै परमं दैवतम् ॥"
(3) "तमेकं गोविन्दं सच्चिदानन्दविग्रहम् ॥"

"(1) Krishn word means the absolute and eternal Bliss; He is supreme *brahm.* (2) He is the supreme God (परमं दैवतम्). (3) Govind Krishn Himself is the eternal life, knowledge and Bliss."

In the second chapter it reveals the topmost secret of the Divine world and says,

"तस्मात्कृष्ण एव परो देवस्तं ध्यायेत्तं रसयेत्तं भजेत्तं भजेत् ॥"

"Thus, only (एव) Krishn is the supreme form of God. So, remember Him (ध्यायेत्), adore Him (भजेत्) and (then with His Grace) experience His Divine love (रसेत्)." **The word *rasah* (रसः) has come only for Krishn.** It has never come for Vishnu or Shiv etc. in the Upnishads. This situation clearly indicates that Krishn is the 'Bliss of the Bliss,' whereas Vishnu, including all other almighty forms of God, are just the form of unlimited Bliss. Thus it is evident that the almighty forms of God (like Vishnu etc.) are established in the personality of Krishn in a self-submissive style. Just like the 'Bliss of the Bliss' is the source of the Bliss, or you can say that the Bliss is established in its source, 'Bliss of the Bliss.' This fact is more profoundly expressed in the **Radhikopnishad** which says,

"स एक एवेश्वरः । नारायणोऽखिलब्रह्माण्डाधिपतिरेकोंऽशः ॥ तस्य शक्त्यस्त्वनेकधा ।
आह्लादिनी, सन्धिनी, ज्ञानेच्छा, क्रियाद्या, बहुविधाः शक्तयः । तास्वाह्लादिनी वरीयसी
परमान्तरङ्गभूता राधा, कृष्णेन आराध्यते इति राधा ॥ येयं राधा यश्च कृष्णः ॥"

"Supreme God has many Divine powers. Out of which the *'ahladini'* power (the absolute Bliss or Bliss of the Bliss) is the main power. The absolute supreme God has two forms, Krishn and Radha; whereas Maha Vishnu, creator of the entire universe, is only a part of Krishn's Divinity. Radha and Krishn are one, whatever is Radha the same is Krishn, however, Krishn adores Radha as His soul."

These statements affirm the Blissful supremacy of Krishn in Whom other Blissful almighty forms (like Vishnu, Durga etc.) are established. Thus, it reveals the greatness of one supreme God Whose mono-dualistic forms and the sweetnesses of Their Blissfulness are the eternally existing states of the absolute Divine Bliss that appears in

intimate, more intimate and the most intimate forms with progressively enriched fascinations of Divine Bliss and Divine love in the Divine abodes of Vaikunth (Maha Vishnu), Saket (Bhagwan Ram), Dwarika (of Dwarikadhish) and Golok and Vrindaban (of Bhagwan Krishn). These facts have been detailed in the Puranas, which are called the fifth Ved, and are further elucidated in the writings of the *acharyas* of Vrindaban and the *Jagadgurus*.

The Puranas and the Itihas.

General description of the eighteen Puranas.

These accounts have been taken from Narad Puran. There are 18 Puranas: Brahm Puran, Padm Puran, Vishnu Puran, Vayu Puran, Bhagwat Maha Puran, Narad Puran, Markandeya Puran, Agni Puran, Bhavishya Puran, Brahm Vaivart Puran, Ling Puran, Varah Puran, Skand Puran, Vaman Puran, Kurm Puran, Matsya Puran, Garud Puran and Brahmand Puran.

(1) Brahm Puran. (About 10,000 verses.) It tells about Bhagwan Ram and His *leelas*, the greatness and worship of God Surya, birth of Parvati and Her marriage with God Shiv, a detailed description of Krishn *leelas* and the duties and discipline of *varnashram dharm* is also described. (*Varnashram dharm*: *varn* means the four castes, *brahman, çhatriya, vaishya* and *shudra;* and *ashram* means the four orders of life, *brahmacharya, grihasth, vanaprasth* and *sanyas. Dharm* means the religious, social and spiritual discipline to uplift the *sattvic* qualities of the person.)

(2) Padm Puran. (About 55,000 verses.) It has five sections: Srishti Khand, Bhumi Khand, Swarg Khand, Patal Khand and Uttar Khand. It details: (a) The greatness (माहात्म्य) of Pushkar, (b) the story of eliminating the demon Vrittasur, (c) the birth of Narmada (also called the river Narbada), the greatness of Kashi, story of the ocean churning, (d) the coronation of Bhagwan Ram, the greatness of Jagannathji (temple), greatness of Vrindaban and the *leelas* of Krishn, (e) the greatness of Ganga, Allahabad (Prayag), Kashi and Gaya etc., the stories of 24 *Ekadashis* (eleven-moon day) and **the greatness of the Bhagwatam**.

(3) Vishnu Puran. (About 23,000 verses.) In the earlier section (पूर्व भाग) it tells the stories of Bhakt Dhruv, Bhakt Prahlad, King Prithu, Priyavrat and his family succession, celestial abodes, *manvantars,* descension of Ved Vyas, the *leelas* of Krishn in Braj, Mathura and Dwarika, the evils of *kaliyug* and the four kinds of *pralaya.* In the later section (उत्तर भाग) it tells the *dharmas* of all kinds including astrology, philosophy of *brahm* (God) and the themes of all the scriptures in general.

(4) Vayu Puran. (In the Bhagwatam, twelfth canto, chapter 13, instead of Vayu Puran, **Shiv Puran** is mentioned in the list of the 18 Puranas. Shiv Puran also has about 24,000 verses and it primarily describes about God Shiv.) In the **Vayu Puran**, which has about 24,000 verses, god Vayu tells the accounts of the existing *kalp.* In its earlier section (पूर्व भाग) the creation theory is described in detail and also the history of the important personalities of the past six *manvantars* are also given. In its later part (उत्तर भाग) a fully detailed account of God Shiv is described. The Divinity of Narmada (river) is also elaborated. The Narmada Who is a Divine Goddess has descended from the Divine abode and has quite a number of holy places on its banks, out of which Onkareshwar (Shiv *ling*) is the main.

(5) Bhagwat Maha Puran. (About 18,000 verses.) Bhagwatam is called the Maha Puran because it is the only Puran that reveals the complete knowledge of God and His selfless devotion. It ensures the experience of the highest Bliss of God of such an intimate nature which is desired by even God Shiv. It has twelve cantos. The *first* canto tells about the conversation between Sage Narad and Ved Vyas when Narad advises him to write the supreme glory of Krishn. It also tells the history of the Pandavas and Parikçhit up to the ascension of Yudhishthir at Swargarohan (to the celestial abode). The *second* canto tells about the questions of Parikçhit to Shukdeo, the descensions of God, and the characteristics of the Puranas; the *third* canto details the creation of the universe and the Sankhya Yog by Kapil; the *fourth* one tells about Dhruv and King Prithu; and the *fifth* one is about King Priyavrat and his family and the description of celestial abodes in a *brahmand.* The story of

Ajamil is in the *sixth* canto; the story of Bhakt Prahlad and the explanation of *varnashram dharm* is in the *seventh* canto; the philosophy of the bondage of worldly attachments and the story of the churning of the ocean is in the *eighth* canto; and the dynastic successions of Surya Vansh and Chandra Vansh is detailed in the *ninth* canto (*vansh* means family succession). The *tenth* canto, which is the largest one, is the soul of the Bhagwatam, that describes the soul-loving *leelas* of Krishn from His descension in Mathura and up to His Dwarika *leela.* In the *eleventh* canto Krishn describes almost all the spiritual and devotional philosophies to Uddhao, and the *twelfth* canto gives the descriptions of the dynasties of *kaliyug.* These are the main topics of the Bhagwatam that incorporate the themes and the philosophies of all of the scriptures. In the very beginning there are six chapters from Padm Puran and in the very end there are four chapters from Skand Puran that tell about the supreme greatness (माहात्म्य) of the Bhagwatam and the Krishn *leelas.*

(6) Narad Puran. (About 25,000 verses.) Its descriptions are somewhat based on the happenings of Brihat *kalp* (बृहत् कल्प). In the earlier sections of this Puran, Sankadiks (Sanak, Sanandan, Sanatan and Sanat Kumar) give their teachings to Narad. Sage Sanak describes the general outline of the good deeds of a family man, Sanandan describes in detail the appearance of Shukdeo, Sanatkumar describes about the worship of God Vishnu, Surya, Ganesh, Shiv and Goddess Durga etc., and Sanatan describes about the eighteen Puranas. In the later part of the Narad Puran there is a description of King Mandhata and King Rukmangad, Goddess Mohini, the greatness of Kashi, Kurukçhetra, Haridwar, Kamakçha Devi and the greatness of Mathura and Vrindaban.

(7) Markandeya Puran. (About 9,000 verses.) In this Puran Sage Markandeya answers the questions of Jaimini. It describes about the pilgrimage of Balram, the stories of the five sons of Dropadi, the absolute truthfulness of King Harish Chandra, the Divine stories about Sage Dattatreya, family succession of Vaivaswat Manu, and the deeds of Goddess Durga of the eighth *manvantar.* It then describes the *leelas* of Bhagwan Ram, the family succession of Kush, the *leelas* of Krishn and about the family of Yadus, descensions of God on the earth planet, and about the futility of worldly happiness that fascinates every soul and keeps them away from God.

(8) Agni Puran. (About 15,000 verses.) God Agni describes to Sage Vashishth about the happenings of *Ishan kalp* (ईशान कल्प). It tells about the descensions of God on the earth planet, the creation of the universe and the extent of one *brahmand* (with the description of *varsh, dweep* and all the *lokas)* and the greatness of Ganga (Ganges) etc. It then tells about the science of the astrology and astronomy, details the *ashram dharm* (the four *ashrams),* rites and the rituals of Vedic discipline, the lower abodes of *narakas* (hell), the religious fastings, kinds of charity, the good behavior of a person and the general theme of Ayurved etc. It also describes about the *yog* practices, the knowledge of *brahm* called *brahm gyan,* and the general theme of *bhakti.*

(9) Bhavishya Puran*. (About 14,000 verses.) It had five sections: **Brahm Parv, Vaishnav Parv, Shaiv Parv, Saur Parv** and **Pratisarg Parv.** The first Parv tells more about the greatness of Brahma, the second and the third one explains the topics of *dharm,* liberation and worship to God Vishnu and Shiv for family prosperity and liberation (धर्म, काम, मोक्ष). The fourth one tells more about God Surya, and the fifth, Pratisarg Parv, deals with the detailed descriptions of the kings of *kaliyug* and also the other Divine personalities of *kaliyug.* It also gives an extensive account of Vikramaditya who started the Vikram era. The last section of Pratisarg Parv is called the Bhavishyottar Puran which includes the "Kaliyug Rajvrittant."

(10) Brahmvaivart Puran. (About 18,000 verses.) It gives the detailed account of God Vishnu and Shiv and represents Their oneness. It explains the theme of the Vedas in its own style. It has four sections: **Brahm Khand, Prakriti Khand, Ganesh Khand** and **Shree Krishn Khand.** The first section tells about the creation theory and Narad's trip to the abode of God Shiv where he receives His teachings. The second section tells the greatness of Krishn and many other educative stories related to the worship of God and His Grace. The third section mainly deals with the deeds and the greatness of Ganesh and Kartikeya (the two sons of God Shiv) and with the details of Their appearance. It also describes the detailed Divine deeds of Parashuram. The fourth, Krishn Khand, specifically describes all the *leelas* of Radha Krishn from Gokul to Dwarika. Brahmvaivart Puran (except for the Bhagwatam) has most of the Radha Krishn *leelas* as compared to the other 16 Puranas.

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*The above description of Bhavishya Puran is according to the details of the Puranas given in the Narad Puran. The topics of the existing Bhavishya Puran which is now available are arranged like this: (1) Brahm Parv (ब्राह्म पर्व), (2) Madhyam Parv (मध्यम पर्व) in three sections (खण्ड), (3) Pratisarg Parv (प्रतिसर्ग पर्व) in four sections and (4) Uttar Parv (उत्तर पर्व). Uttar Parv is full of the descriptions of more than 180 kinds of fasting (व्रत) related to various religious occasions and the forms of God and Goddess. It all describes at least 85 kinds of charity, worship to God, and holy bathing in a holy river at holy occasions (दान, पूजा, स्नान). Thus, the existing Uttar Parv of the Bhavishya Puran does not appear to be the part of actual Bhavishya Puran because: (a) it doesn't match with its related subject matter, and (b) it alone adds up to 8,448 verses over and above the required body of the Bhavishya Puran as described above. This portion of Uttar Parv could be the part of some other subsidiary Puranas which was added into it, and that particular section of Pratisarg Parv (Kaliyug Rajvrittant) that was related to the dynasties of *kaliyug* was removed forever.

(11) Ling Puran. (About 11,000 verses.) It describes the Divine greatness of God Shiv in its two sections. Briefly relating about *yog* and the *kalp*, it tells about the Divine appearance of Shiv *ling* and its worship. (*Ling* means the worshipped image.) This term is referred to only for God Shiv. Then it mentions about this *brahmand*, the family succession of Surya Vansh and Chandra Vansh, the evolution of the universe, fasting days related to God Shiv, description of Kashi, the thousand names of Shiv, disaster in the fire ceremony of Dakc̣h Prajapati, wedding with Parvati, appearance of Ganesh and the *tandav* dance of God Shiv. These are all in the earlier section. In the later section it describes the glory of God Vishnu, story of King Ambarish, rites and worship of God Shiv, observance of *shradh* and the holiness of Tryambak.

(12) Varah Puran. (About 24,000 verses.) It starts with the conversation between Goddess Earth and Varah Bhagwan and tells about the appearance of Gauri, Ganesh and Kartikeya, the elimination of demon Mahishasur with the Grace of Vishnu, Shiv and Brahma, the penances for sins, and the greatness (माहात्म्य) of the holy places along with a detailed account of the greatness of Mathura. This is the earlier section. The later section further details the greatness of almost all of the important holy places of Bharatvarsh, explains the general spiritual philosophy, the description of all kinds of *dharmas* and tells about the holiness of Pushkar.

(13) Skand Puran. (About 81,000 verses.) This is the largest of all the Puranas and has seven sections called *khand.* (1) **Maheshwar Khand** (माहेश्वर खण्ड) tells about the greatness of Kedar (near Badrinath in the Himalayas), worship of Shiv *ling*, the devotional austerity of Parvati, birth of Kartikeya and His fight with demon Tarakasur etc. (2) **Vaishnav Khand** (वैष्णव खण्ड) describes the related stories of Sage Bharadwaj, Sage Markandeya and King Ambarish, selfless worship of God Vishnu, stories of the ten Divine descensions of God, the greatness of Badrikashram and its nearby holy places, the greatness (*mahatmya*) of Mathura and a detailed description of the greatness of the Bhagwatam. **This *mahatmya* (माहात्म्य) is a part of the Bhagwatam which exists at the end of the twelfth canto.** It also describes the greatness of Ayodhya and its holy places. (3) **Brahm Khand** (ब्रह्म खण्ड) describes about the places where Bhagwan Ram went and Divinized them during His exile; the theme of *varnashram dharm*, charity, fasting, austerity and worship; greatness of the remembrance of the names of Bhagwan Ram; and also the greatness of God Shiv, His *mantra* and fasting on thirteenth moon night called *pradosh.* (4) **Kashi Khand** mostly tells about God Shiv, His holy places and the important Shiv *lings* (temples) of India. The appearance of Manikarnika (of Kashi) and (Goddess) Ganga, thousand names of Ganga, greatness of Kashi, the story of (Kanya) Kalwati, and the Divine greatness of Onkareshwar (near Narmada river) and Kedareshwar, are all described in this *Khand.* (5) **Avanti Khand** describes more than 250 holy places of India along with their related Divine stories, and it also describes the holiness of Narmada and its different names in different *kalpas.* (6) **Nagar Khand** tells the pious story of King Harish Chandra, Vishwamitra and Trishanku (of Ayodhya) and describes about Namisharanya (where Shree Sootji related the Puranas to Sage Shaunak and others), Varanasi, Dwarika, Avanti, Vrindaban, Ganga, Narmada and Saraswati etc. (7) **Prabhas Khand** describes the holy places related to God Shiv, the Divinity of God Narain (Vishnu), greatness of Dwarika, the holy stories of Bhakt Prahlad, Dwarika *leela* and the devotion to Krishn. It also tells about the conversation of Sage Durvasa and Krishn and the **arrival of the holy places of Bharatvarsh to Dwarika in Their Divine forms.** These are main topics of the Skand Puran.

(14) Vaman Puran. (About 10,000 verses.) It relates the events of Kurm *kalp.* Its earlier section describes the devastation of the *yagya* of Dakçh Prajapati, fighting between gods and demons, the Divine deeds of Goddess Durga, the Divine birth of Goddess Parvati and the discourse of Bhakt Prahlad and Bali (king of the lower abodes) praising about the Graciousness of God Vishnu. The later section has four parts: Maheshwari Sanhita tells about Krishn and His devotees; Bhagwati Sanhita tells about the amazing deeds of Goddess Durga and others; Sauri Sanhita tells about the Divine deeds of God Sun; and Ganeshwari Sanhita tells about God Shiv and Ganesh.

(15) Kurm Puran. (About 17,000 verses.) It tells the events of Lakçhmi *kalp.* Supreme God in the form of Kurm (the Divine tortoise) gives the teachings of *dharm* and *mokçh* (liberation) to the Sages and describes the evolution of the universe and the cycles of time (*kal*). It has four sections. The first Brahmi Sanhita further describes the thousand names of Parvati, the *leelas* of Krishn and the greatness of Kashi, Prayag (Allahabad) and also of other holy places. The Bhagwati Sanhita tells more about the *dharm* of the four *varnas* (castes) and the effects of devotion to God which is for every soul. Sauri Sanhita tells about the rituals and the good deeds for family people, and the last one, Vaishnavi Sanhita, explains about the selfless charity, devotion and discipline to attain liberation.

(16) Matsya Puran. (About 14,000 verses.) It starts with the conversation of Matsya (the Divine descension of fish form of God) with Manu. The creation of *brahmand,* details of *shradh* formalities and rituals, the family succession of Ikçhvaku, Surya and Chandra dynasty, and the ten descensions of God are all described in Matsya Puran. It further describes about the fasting on the Krishn Janmashtmi day with brief descriptions of Krishn and more than 20 other kinds of fasting on certain religious days in a year. Further, it tells about the appearance of Parvati, the devotional austerity of Parvati for God Shiv, the marriage of Parvati with Shiv, birth of Kartikeya, elimination of Tarakasur, the greatness of Kashi and Narmada and the churning of ocean event etc. It also gives the description of the family succession of Shantanu and the kings of *kaliyug.*

(17) Garud Puran. (About 19,000 verses.) It incorporates the accounts of *Tarkçhya kalp* (तार्क्ष्य कल्प). In this Puran, Bhagwan Vishnu is answering the questions of His Divine carrier Garud, so it is called the Garud Puran. It mostly tells about the greatness of Bhagwan Vishnu. Relating the thousand names of Vishnu called the "Vishnu Sahasranam" and explaining about meditation on the form of Vishnu, it tells about the worship of Krishn and about ten more kinds of worship of other forms of God and Goddess. It also tells about *yog*, charity, penance (to redeem sins), the description of Surya and Chandra dynasty, *leelas* of Bhagwan

Ram, daily rituals, philosophy of Sankhya, and the essence of the Gita etc. In its later sections it describes the general *dharm* of the souls, the spirit world (प्रेत लोक) and its extreme sufferings, the luxuries of the celestial abodes and the good deeds that fructify into such luxuries, the philosophy of soul and *brahm* and the liberation of the soul.

(18) Brahmand Puran. (About 12,000 verses.) The descriptions of the Brahmand Puran tell the events of future *kalpas.* It has four parts. The first two parts are called the earlier section (पूर्व भाग), the third part is called the middle section (मध्य भाग) and the fourth part is called the later section (उत्तर भाग). In the earlier section there are the descriptions of Naimisharanya holy place (near Kanpur), the beginning of human civilization, the family succession of King Priyavrat, Bharatvarsh and other sections of *bhu lok,* other celestial *lokas* and the *nakçhatras* (lunar asterisms), Swayambhuv Manu and other *manvantars.* The middle section gives the details about the Ikçhvaku, Yadu and Vrishni dynasties, fight between gods and demons, the description of Krishn's descension and the details of the dynasties of *kaliyug.* The later section further details the history and the Divine stories of Vaivaswat *manvantar* (along with the accounts of future *manvantars*), full descriptions of *brahmand, kalp pralaya* and total dissolution of the universe, etc. It also describes the form of God with logical explanations and establishes the Divine glory of His Graciousness.

Ved Vyas wrote two more prominent Puranas, **Devi Bhagwat** and **Harivansh,** of which Devi Bhagwat is more important. (He also wrote 18 subsidiary Puranas called the Uppuranas.) **Harivaṅsh Puran** is supposed to be the last section of the Mahabharat (महाभारते खिलेषु हरिवंश पुराणः). It has three sections: Harivansh Parv, Vishnu Parv and Bhavishya Parv. Its descriptions are mainly related to Bhagwan Krishn and Vishnu.

Devi Bhagwat. It has twelve cantos and 18,000 verses. In the very beginning it tells about the 18 Puranas and 18 Uppuranas **and the 28 Vyas Deos who appeared at the end of 28 *dwapars* of the existing *manvantar.*** The descriptions of the first eight cantos are very much similar to other Puranas. The tenth canto tells more about Goddess Maha Kali, Maha Lakçhmi and Maha Saraswati, and it also gives the descriptions of all the 14 Manus of past, present and future. Fasting, rituals and worship etc. is described in the eleventh canto and the description of the Divine abode of the Goddess called Mani Dweep is in the twelfth canto. Its ninth canto is most important in which the interrelation and self submission of all the prime forms of God and Goddess is described. **It tells that God Vishnu and God Shiv appeared from the personality of Krishn, and Goddess Lakçhmi and Goddess Saraswati appeared from the personality of Shree Raseshwari Radha Rani, and Durga appeared in front of Radha Krishn.** These statements show that all the Divine forms of Goddess and God are self-submissively established in the personality of Radha Krishn. It also reveals this secret that Shree Raseshwari Radha Rani is the absolute supreme power. She is the life and soul of Krishn, and Krishn worships and surrenders to Radha (कृष्णप्राणाधिदेवी सा कृष्ण प्राणाधिकप्रिया ॥ 9/2/46 ॥, सर्वेशः सर्वशास्ताऽहं राधां बाधितुमक्षमः ॥ प्राणाधिष्ठातृदेवी सा ॥ 9/4/17 ॥).

Chapter 50 of the ninth canto describes the Gracious greatness, unsurpassing Divine beauty and the supreme kindness of Shree Raseshwari Radha Rani as thus:

"कृष्णप्राणाधिदेवी सा तदधीनो विभुर्यतः ॥ रासेश्वरी तस्य नित्यं तया हीनो न तिष्ठति ॥ 17 ॥
राध्नोति सकलान्कामांस्तस्माद्राधेति कीर्तिता ॥ अत्रोक्तानां मनूनां च ऋषिरस्म्यहमेव च ॥ 18 ॥
पूर्वोक्तरीत्या तु मुने सामवेदे विगीतया ॥ श्वेतचम्पकवर्णाभां शरदिन्दुसमाननाम् ॥ 21 ॥
कोटिचन्द्रप्रतीकाशां शरदम्भोजलोचनाम् ॥ बिम्बाधरं पृथुश्रोणीं काञ्चीयुतनितम्बिनीम् ॥ 22 ॥
कुन्दपंक्तिसमानाभदन्तपंक्तिविराजिताम् ॥ क्षौमाम्बरपरीधानां वह्निशुद्धांशुकान्विताम् ॥ 23 ॥
ईषद्धास्यप्रसन्नास्यां करिकुम्भयुगस्तनीम् ॥ सदा द्वादशवर्षीयां रत्नभूषणभूषिताम् ॥ 24 ॥
शृङ्गाररसिन्धुलहरीं भक्तानुग्रहकातराम् ॥ मल्लिकामालतीमालाकेशपाशविराजिताम् ॥ 25 ॥
सुकुमाराङ्गलतिकां रासमण्डलमध्यगाम् ॥ वराभयकरां शान्तां शश्वत्सुस्थिरयौवनाम् ॥ 26 ॥
रत्नसिंहासनासीनां गोपीमण्डलनायिकाम् ॥ कृष्णप्राणाधिकां वेदबोधितां परमेश्वरीम् ॥ 27 ॥
नमस्ते परमेशानि रासमण्डलवासिनि ॥ रासेश्वरि नमस्तेऽस्तु कृष्णप्राणाधिकप्रिये ॥ 46 ॥
नमस्त्रैलोक्यजननि प्रसीद करुणार्णवे ॥ ब्रह्मविष्णवादिभिर्देवैर्वन्द्यमानपदाम्बुजे ॥ 47 ॥
देहान्ते च वसेन्नित्यं गोलोके रासमण्डले ॥ इदं रहस्यं परमं न चाख्येयं तु कस्यचित् ॥ 52 ॥"

"Shree Raseshwari Radha Rani is soul loving to Krishn to Whom He surrenders and He can never stay alone without Her in Vrindaban. Radha Rani is the Queen of *maharas.* She fulfills all the Divine desires of any kind (9/50/17,18). Her complexion is very fair, the glow of Her face is like the unblemished full moon of Sharat Poornima, the shine of

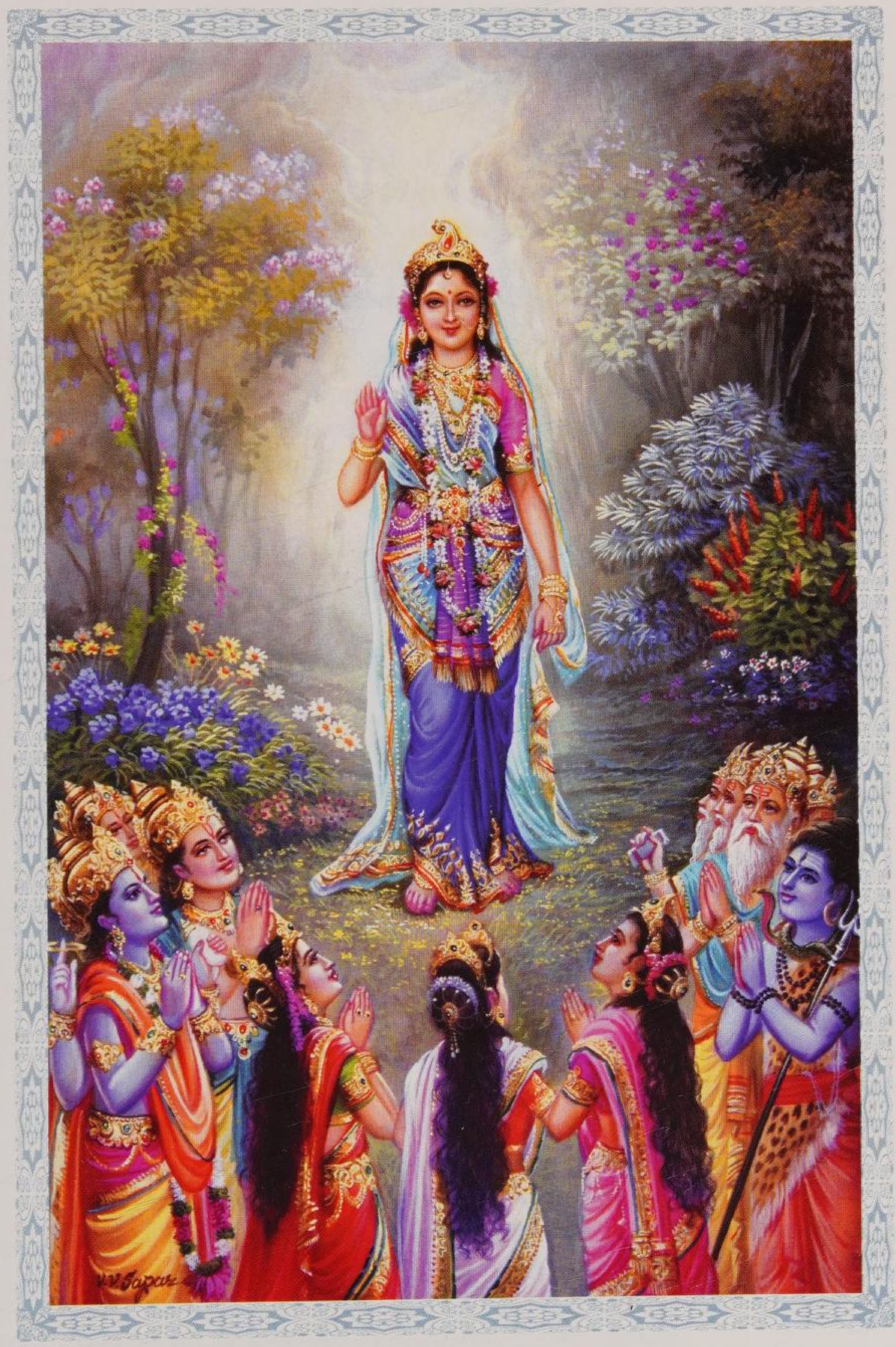
Her body is soothing to the eyes and the heart like the mild rays of the moon, Her eyes are like the young (full bloomed) petal of a lotus, Her lips are naturally pink and Her waist is decorated with delicate waistband (21,22). Her teeth are shining like white jasmine flower and She is wearing embroidered blue silken sari. Her smile is love inspiring and, on Her twelve-year-old looking youthful body, She is wearing an abundance of heart catching ornaments (23,24). The ocean of Divine beauty Shree Radha Rani's hair is delicately plaited and decorated with perfumed flowers and She is always anxious to Graciously give Divine love to any soul (25). She is very delicate. She personally cares for everyone in the *maharas* and She is always ever-new and young (26). Radha is the Swamini (the humble and loving owner of heart, mind and soul) of all the *Gopis.* Sitting on the jewelled throne, She has stolen the heart of Krishn forever so She is 'more than the soul' for Krishn. She is the absolute supreme Divinity Whose Gracious greatness is sung in the Upnishads (27)."

"Hey Radhey Raseshwari! Hey Vrindaban Viharini! My hearty salutations to Your lotus feet. You are soul loving to Krishn. O Absolute origin of everything! O Ocean of kindness Radhey! You are so great that all the Divine personalities, Brahma, Vishnu etc., worship Your lotus feet. Please Grace me with a ray of Your Gracious look (46,47)." Further it says that the true devotee of Radha Krishn, with Their Grace, enters Golok and enjoys the Bliss of *ras.* This is the secret of the Divine world, so it should not be told to a critic or a worldly person who does not respect it (52).

The ten and the twenty-four *avataras* (descensions of God). Allegorizing a Divine event is a spiritual transgression.

The ten *avataras:* Varah, Matsya, Kachçhap, Nrasingh, Vaman, Parashuram, Ram, Krishn, Buddh and Kalki.

The twenty-four *avataras:* Sankadik, Narad, Varah, Nar Narain, Kapil, Dattatreya, Yagya Purush, Rishabhdev, King Prithu, Matsya, Kachçhap, Mohini, Dhanvantari, Nrasingh, Vaman, Hans, Haigreev, Parashuram, Ram, Ved Vyas, Balram, Krishn, Buddh and Kalki.



God Vishnu, God Shiv, creator Brahma, god Indra and Goddess Lakchmi, Saraswati and Parvati paying Their homage to Shree Raseshwari Radha Rani.

The descensions are Divine and eternal. Allegorizing the Divine events is a grave transgression:

It is a common saying that all the descensions of God are absolute and Their forms are eternal (सर्वे पूर्णाः शाश्वताश्च देहास्तस्य परात्मनः ।). It means that the same Divine descensions always keep on happening in every *kalp*, and some of them may happen quite a few times during a *kalp*, and all those forms of descensions always exist.

Out of all the descensions the descensions of Bhagwan Ram and Krishn are the most important from the devotional point of view. Bhagwan Ram established the form of true selfless *bhakti* and Bhagwan Krishn revealed the ultimate magnificence of the selfless *bhakti*, which binds even Krishn with its sweet loving string.

Other descensions are occasional descensions meant for a particular purpose. For example: The descension of Ved Vyas was for the reproduction of all the scriptures, and of Kapil was to reveal the Sankhya Darshan; still all these forms are eternal.

Some ignorant materialistic writers have tried to allegorize and compare the descensions of Kachçhap, Matsya, Varah and Nrasingh etc. on the lines of the modern evolution theory. (How illogical and unscientific the evolution theory is, has already been discussed on page 411.) **You should know that allegorizing a Divine event or misrepresenting the Divine theme of the scriptures that have been produced by our *acharyas*, is such a grave transgression that could never be redeemed by any amount of good deeds. It directly pollutes the mind of the doer and blocks the spiritual receptivity of his mind.**

Divine events are Divine by all means and have Divine purpose behind them. For example: The unimaginably huge Kachçhap (tortoise) descension happened when there was a need to hold and to keep the celestial mountain Sumeru floating on the celestial ocean, *çheer sagar* (क्षीर सागर), during the famous ocean churning event (समुद्र मंथन) of the celestial world. Similarly there are certain Divine reasons for other descensions. Thus, all of these events and descensions are the actual Divine happenings and they must be taken in the same light. One should not try to throw his materiality into the Divine matters.

The age and the reproduction of the Vedas, Puranas and the Smritis; and an answer to the critics.

It has already been established in chapter one that all the Puranas are eternal and have been reproduced by Bhagwan Ved Vyas before 3102 BC. Narad Puran states that originally the Puran is of millions of verses and is kept in one volume. Ved Vyas, at the end of every *dwapar* and for the convenience of the souls, produces a comprehensive form of the Puran of about 400,000 verses and produces them into 18 regular Divine forms. Still, in the celestial abode, it exists in its original shape of millions of verses.

"द्वापरे द्वापरे विष्णुर्व्यासरूपेण सर्वदा। वेदमेकं स बहुधा कुरुते हितकाम्यया॥ 19॥
अल्पायुषोऽल्पबुद्धींश्च विप्रान् ज्ञात्वा कलावथ। पुराणसंहितां पुण्यां कुरुतेऽसौ युगे युगे॥ 20॥
अतीतास्तु तथा व्यासाः सप्तविंशतिरेव च। पुराणसंहितास्तैस्तु कथितास्तु युगे युगे॥ 24॥"
(दे.भा.1/3)

The Devi Bhagwat says, "**At the end of every *dwapar* God Vishnu descends as Ved Vyas** and produces the Vedas in four names (Rik, Yajuh, Sam and Atharv). In the *kaliyug* people have very limited memory and intellect; so, God Vishnu as Ved Vyas reorganizes the Puranas (in the form of 18 Puranas of about 400,000 verses) in the beginning of every *kaliyug* for the good of the souls. **Up till now there have been 27 Ved Vyas in 27 *dwaparyugas* of the existing *manvantar* who have reorganized the Puranas every time in the same style.**" The Devi Bhagwat has given the names of all the 28 Ved Vyas. In the existing *yug* the Divine son of Sage Parashar, Krishn Dwaipayan, is the 28th Ved Vyas.

Now we know that the Puranas along with the Smritis, Vedas, their affiliates and whatever else Ved Vyas has produced before 3102 BC were the same in the previous *kaliyug* also, which was 3.893 million years ago; and prior to that also in the *kaliyug* which was 8.213 million years ago, and so on. It is already explained that all of those scriptures were reproduced in the first *manvantar* of the existing *kalp* about 1,900 million years ago. Since then, in the beginning of every *kaliyug,* Bhagwan Ved Vyas reproduces all the Puranas, Smritis and all other scriptures in the same style and in the same format; and the same we have today.

There could only be a variation in the dynasties of *kaliyug* or things of similar nature as explained in chapter 1, otherwise their main body of description remains the same.

Whatever main Smritis we have today, the same kind of Smritis were since 1,900 million years ago with little variations. For example, Manu Smriti mentions certain countries and their people like Dravid, Kamboj, Yavan, Shak and China etc. in the verse 10/43,44. In the Manu Smriti, of the previous *kaliyug* 3.893 million years ago, the name of these countries would have been different. The name Bharatvarsh (Aryavart) doesn't change because it is eternal. Only the names of other countries along with their territories change with time. However, the main body of the Manu Smriti and also the other main Smritis remain the same in every *kaliyug*. It has also been discussed earlier that the Sages and Saints, who produced the Sutras and the Smritis etc., are eternal Saints and accordingly all the scriptures that Ved Vyas produced are also eternal.

During the period of Chaitanya Mahaprabhu in the 16th century there was no problem. Everyone accepted the authentic greatness of our scriptures that Ved Vyas has produced. It was only during the 18th, 19th and the 20th century, when the English people tried to demean and destroy the history and the religion of the Hindus by all means, a trend of criticizing the Hindu scriptures started. Even the Hindu writers became the victims of their malicious propagations and followed the pattern of their vile writings.

The critics: It is the law of nature that if you transgress against the omnipresent Divine power, Divine writings and the Divine personalities, your mind develops a kind of negative conditioned reflex that creates impiousness of the heart which induces the mind to commit more and more spiritual transgressions, and thus, making the heart and mind more and more impious. **It is a psychological axiom that an impious mind, the mind that has collected a lot of negativities by studying the anti-God literatures, develops a natural instinct for criticizing the Divine truth, one way or the other, because it feels comfortable in doing so.** It creates its own illogical logic and ignores the true Divine facts and evidences. In a way it is a common feature of *kaliyug* that the abundance of self-invented, fallacious and anti-

Godly theories hide the real truth and confuse the people. **We have to sieve out such fallacies which were invented by the western writers and their blind followers, and we have to stick to the originality.**

These writers, for no reason, have pulled the date of the Puranas to between 4th and 8th century AD saying that their language is simple and sophisticated so it must be of the later date and without any substantial evidence they brought Sage Panini to 6th century BC. They said that the Manu Smriti contains a few unusual and Vedic style words and phrases (for example: '**मेत्युक्त्वा ।**' (मे + इत्युक्त्वा) 8/57, *'mine' he said so*, or '**पुत्रकाः इति होवाच ।**' 2/151, *'O children' he called*); so it could be before the Puranas but not earlier than the Christian era because it mentions the names of the Yavan, Shak and China etc. Such are the statements of the modern historians.

The reason for the appearance of the names like Shak or Yavan etc. has already been explained. In the earlier chapters of this book it has been extensively discussed that the perfection of the Sanskrit language is not the consequence of any literary development like other languages of the world. It is a Divine language and is perfect since the very beginning. The second thing is that our scriptures like the Vedas, Upnishads and the Puranas have their own character and style of literary presentation as explained on page 235, and so do the Sutras and the Smritis etc. The difference in the quality of their linguistic representation does not mean their seniority or juniority. During the time of Ved Vyas all the Vedic grammars along with the Panini grammar were available so it is nothing unusual if a few Vedic style words or phrases appear in the Manu Smriti.

Thus, it is established that all the Puranas were originally reproduced by Brahma in the beginning of this *kalp,* and also all the Sutras and the Smritis were originally reproduced by the Sages and the Divine personalities in the very first *manvantar* of this *kalp.* Since then, at the end of every *dwapar*, the descension of God Vishnu, Ved Vyas, has been continuously reproducing all these scriptures (the Vedas, Upvedas, Vedangas, Smritis and the Puranas etc.) for the Divine benefit of humankind. The latest reproduction of these scriptures by Ved Vyas was before 3102 BC.

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General theme, significance, greatness and the historic descriptions of the Puranas.

General theme:

"सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च। वंशानुचरितं चैव पुराणं पञ्चलक्षणम्॥"

(दे.भा. 1/2/17)

It is a general feature of all the Puranas that they fully explain the creation aspect and also the dissolution aspect of the universe, give the description of all the Manus and tell the history of the important families along with their family successions and the dynasties of the kings etc. Whatever the Puranas describe, their main concentration is to introduce a feeling of *bhakti* and dedication towards a personal form of God in the heart of the reader. Thus their every description is in the praise of God and establishes the Graciousness of the actions of those Divine personalities who represented themselves as Sages, Rishis, Saints, family men, kings or hermits etc. Most of those whose life history is described in the Puranas are the eternal Saints.

The Puranas, in general, are for all kinds of people, from an ordinary family man who is deeply attached to his family and friends and up to a renounced person who is longing to meet his Divine beloved God in His personal Divine form. The stories of the Puranas, where a family man had received some kind of material gain with the worship and the blessings of God or Goddess, encourage a worldly person to be drawn towards God even though he is worshipping Him in a selfish manner; and the stories of the kindness and the Graciousness of God, where He has given His Divine vision, multiply a true and selfless devotee's faith and dedication in Him. In this way they reveal the sure and simple path of God realization through *bhakti* for every soul of the world.

Significance: "ऋग्यजुः सामाथर्वाख्या वेदाश्चत्वार उद्धृताः। इतिहासपुराणं च पञ्चमो वेद उच्यते॥" (भा. 1/4/20) It means that apart from the four Vedas, the Itihas (Ramayan and Mahabharat) and Puranas are also called the fifth Ved because they further elaborate the theme of the Vedas and Upnishads. This is the significance of the Puranas that they: (a) Render the true explanation of the philosophies of the Upnishads. (b) Reveal the Gracious kindness and the heart enticing Divine beauty of God through the description of His *leelas*, and (c) relate the kindness of Saints and the Divine personalities who help a soul on his path to God realization.

The philosophies of the Upnishads and the Darshan Shastras are a kind of dry description of the theory of God realization; the Puranas make them lively and easy to understand. For example the Upnishad says, "धातुप्रसादान्महिमानमीशम् ॥ ऋते ज्ञानान्न मुक्तिः ॥ **Only with the Grace of God one can know Him and find Him. The liberation (of *gyanis* and *yogis*) cannot be received without the true knowledge of God.**"

The Puranas explain that the Grace of God is never at random and also it is not the consequence of any amount of good actions or *yog* or austerity. It is automatically experienced when a soul lovingly and totally submits himself to God. This loving submission is *bhakti*. It means that it is only through pure *bhakti* that a soul receives His Grace (not through good deeds or *yog* or austerity of any kind), and the Divine knowledge that liberates the *gyanis* is also received through *bhakti*. Thus, *bhakti* is the only path of receiving the Divine knowledge, Divine vision, and the Divine love of God. The path of *yog* or austerity or good deed (*karmas)* may only remain as a subsidiary to *bhakti* if the devotee is attached to such practices, otherwise *bhakti* alone is capable of giving all kinds of Divine benefit. The historical event of Sage Durvasa and *bhakt* king Ambarish establishes the supremacy of *bhakti* upon *yog, gyan* and pious austerity. The events of illiterate *bhakt,* Dhruv, receiving the total knowledge of the scriptures when Graced by God, and the foremost *Gyani* Uddhao surrendering to the *Gopis* to receive Krishn love, **are the lively descriptions of the Puranas that explain the deepest philosophies of the Upnishads in an 'easy to understand' way even for a less educated person.**

Its greatness: The supreme Blissfulness of God is described in the Upnishad and the Brahm Sutras as, 'रसो वै सः ॥ आनन्दमयोऽभ्यासात् ॥ He is the absolute Bliss. He is supremely Blissful." These words give no clue of the greatness of the Divine abode or the supremacy of God's Bliss because absoluteness is beyond human comprehension. But the exciting descriptions of the details of Vaikunth abode of God Vishnu in the Puranas give an image of its supremacy. The soul-thrilling accounts of Krishn *leelas* that detail the fullest representation of heart catching descriptions of the acts of Krishn playing with His playmates and rejoicing His mother Yashoda and the *Gopis* of Braj, delineate a conceivable image of Krishn's unsurpassing Divine beauty and Divine love which becomes the sole means for a devotee to enhance his feelings of love and longing for God, and he holds these loving descriptions as a treasure in his heart. If there were no Puranas, how could we have learned all those things that are so immensely important for a seeker of God's love. These are all the Gracious gifts of the Puranas (especially the Bhagwatam Maha Puran) whose descriptions reveal the unimaginable kindness of God and His Saints upon all the souls of the world.

Historic descriptions: The process of the evolution and the dissolution of the universe is only indicated in the Upnishads. Its complete descriptive history is in the Puranas. They represent the entire history of 155.52 trillion years since our planetary system was initially created, and maintain the unbroken history of the civilization of Bharatvarsh of 1,900 million years since the existing shape of this earth planet.

The division of 'time' as *yug, manvantar* and *kalp* has been explained earlier. It is also explained in the first chapter that the happenings of one *manvantar* are repeated in every *manvantar* with only some occasional variations. Our history is the Divine history of Sages and Saints, and the Divine personalities, and the descensions of God on the earth planet, and the all-Gracious acts of God Vishnu, Shiv, Goddess Durga etc., and also the *leelas* of Bhagwan Ram and Krishn Whose charming playful acts drowned all the inhabitants of that district in Their Divine love. Thus all the historical descriptions of the Puranas are educative and devotional that represent the Divine glory of the Hindu religion called Sanatan Dharm, which is the eternal universal religion for all the souls of the world.

The Puranas were rewritten about 5,000 years ago. Some of the Puranas (**Matsya, Vayu, Vishnu, Brahmand, Bhavishya and the Bhagwatam**) have also predicted about the dynasties of the kings of *kaliyug*, and the beauty is that in the actual history it has happened in the same way. These descriptions give the name and the period of reign of the kings of **Hastinapur** up to Çhemak, and of the **Magadh** dynasties up to the Gupt dynasty (300's to 80's BC). The description of these dynasties were more detailed in the Kaliyug Rajvrittant of the Bhavishya Puran. It also describes the descension of Vikramaditya (Pratisarg I/7/14,15,16), Nimbarkacharya (Pratisarg IV/7/67 to 71), Shankaracharya (IV/10/79,80), Shridhar Swami (IV/18/29,30) and Chaitanya Mahaprabhu (IV/10/29 to 33).

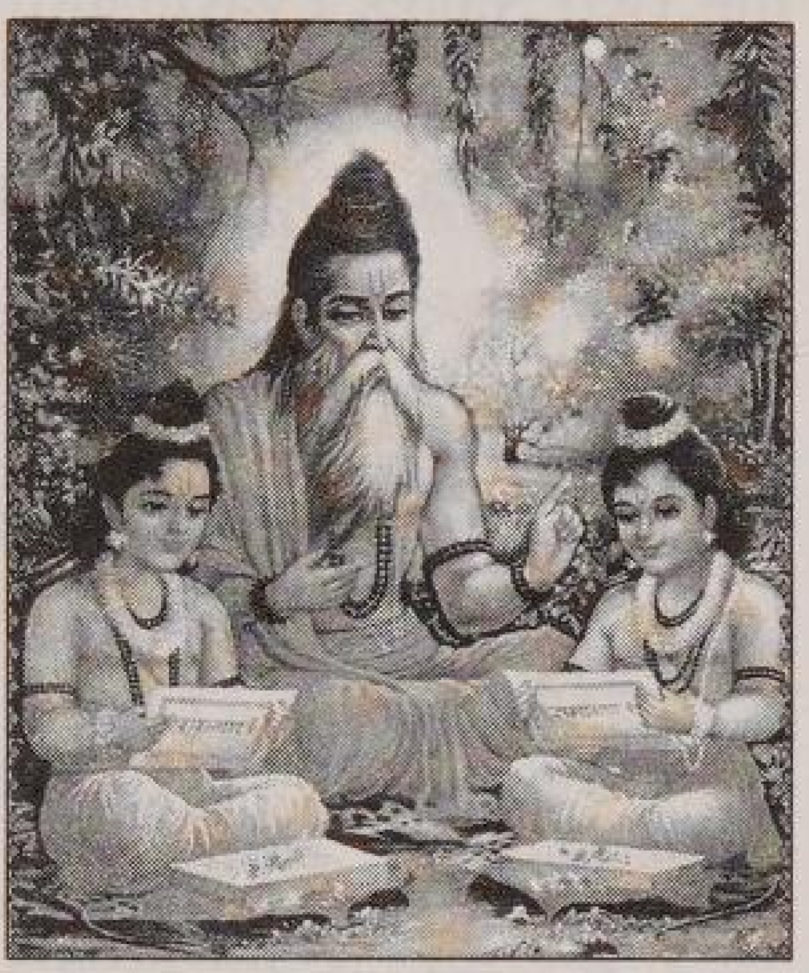
The history of the dynasties of the kings of *kaliyug* is described in proper order according to their reigning period because it is the history of the worldly kings. But the historical events of the prominent and descended Divine personalities, Sages and Saints is an entirely different issue because they have a Divine body so they still exist in the Divine dimension even if they have physically left the earth planet.

So it is not unusual if the description of Chaitanya Mahaprabhu and Shankaracharya comes in the same chapter. Moreover the Puranas not only describe the Divine history of the Sages and Saints of the existing *manvantar* but also of the other *manvantars*, and not only of the existing *kalp* but of the other *kalpas* also. This is the reason that sometimes the description of a particular event varies a little from one Puran to another although the main characteristics of that event remain the same. There is one more thing, that the sequence of the events in the Puranas (except the Bhagwatam) is not in a proper historical order. For example: In some Puran Krishn's account is given first and Ram's afterwards; or the history of the creation of the universe comes in the middle instead of the beginning; or sometimes the description of Swayambhuv Manu comes in the middle of a Puran; and things like that. Historically, the sequence of the Divine events is properly kept in the Bhagwatam, but in other Puranas it is not in the same order. The reason is that most of the Divine events of the Puranas belong to one *manvantar*, and the period of one *manvantar* (according to the conception of a day of Brahma) is just like the happenings of only 50 minutes of a day. **So the Puranas don't care very much to be very precise as it is the account of just 50 minutes (one *manvantar*) of Brahma. The second thing is that the main aim of the Puranas is to relate the Divine events and happenings for the devotional benefit of its readers, and in that respect they fully serve their purpose by describing the history of the Gracious greatness of our Divine dignitaries whose every breath was for the spiritual benefit of mankind.**

The Itihas (the Ramayan and the Mahabharat).

Ramayan and Mahabharat are called the *itihas* (history) books because, along with the regular description of their own topic, they also tell a lot about the general history of that period.

The Ramayan (Valmiki and Tulsidas).



Ramayan describes the Divine *leelas* of Bhagwan Ram Who descended on the earth planet 18.144 million years ago in Ayodhya from His Divine abode, Saket, along with His brothers Lakçhman, Bharat and Shatrughn. The eternal consort of Ram, Goddess Sita, had descended in Mithila, the kingdom of King Janak, who was called *videh* because he was always absorbed in the Bliss of absolute *brahm*. Sage Valmiki was during the time of Bhagwan Ram. He wrote the Ramayan (called the Valmiki Ramayan) in Sanskrit language while living in his hut as he saw all the *leelas* of Ram from his Divine eyes. Kaushalya was the mother of Bhagwan Ram, and King Dashrath of Ayodhya was His father who had two more wives Sumitra and Kaikeyi from whom Lakçhman, Bharat and Shatrughn were born.

Ved Vyas, about 5,000 years ago, reproduced the **Valmiki Ramayan**. It has about 24,000 verses and seven sections called the *kand:* Bal Kand, Ayodhya Kand, Aranya Kand, Kishkindha Kand, Sundar Kand, Yuddhya Kand (or Lanka Kand) and Uttar Kand.

Its first *kand* starts with Narad telling the story of Ram to Valmiki. Then Brahma advises Valmiki to write the Ramayan. Valmiki, seeing the entire *leela* of Ram with his Divine vision, writes the complete Ramayan up to that time when Ram was conducting the *ashvamedh yagya*. Valmiki teaches the Ramayan to Lav and Kush and tells them to go to Ayodhya and recite the whole Ramayan. Lav and Kush come to Ayodhya along with Valmiki and recite the Ramayan from Bal Kand to Uttar Kand in front of Bhagwan Ram.

Bal Kand first tells about the magnificence of the city of Ayodhya, the grandeur of its buildings and streets, the unequalled quality of people who were all religious and always happy by all means and there was absolutely no crime. Then it describes the greatness of the honest rule by King Dashrath who had eight honest and wise ministers; the two Sages (Vashishth and Vamdeo) who were the family priests; and seven Sages (Suyagya, Jabali, Kashyap, Gautam, Deerghayu, Markandeya, and Katyayan) who were his personal advisors.

It then proceeds with the birth of Ram, Lakçhman, Bharat and Shatrughn from the three wives of Dashrath: Kaushalya, Sumitra and Kaikeyi. It does not tell the childhood *leelas* of Bhagwan Ram. The stories of Bhagirath bringing Ganga in Bharatvarsh, the ocean churning event, Vishwamitra's great effort to become *brahmrishi*, and the story of King Trishanku are there. Vishwamitra takes Ram and Lakçhman to protect his *yagya* from the demons. They go to Mithila where Ram weds Sita. At that time the other three brothers were also married. There is also a description of the Ikçhvaku dynasty in which Ram appeared.

Ayodhya Kand describes the pathetic events of Ayodhya when Ram left the town and went to the jungles for fourteen years. Sita and Lakçhman also followed Him. They stayed in Chitrakoot for twelve years.

Gracing the devotees and the Sages who lived in those jungles (Sharbhang, Suteekçhn and Agast etc.) with His Divine vision and Divine audience, Ram moved further and reached Panchavati (Nasik). He stayed there for some time when Sita was abducted by the demon Ravan who took Her to Lanka. Ram and Lakçhman, searching for Sita, reached Sharbhang *ashram* and Graced Shabri. This is all described in the **Aranya Kand**. Then, in the **Kishkindha Kand**, Ram and Lakçhman meet Hanuman and Sugreev who plan to get the news of Sita. Sugreev was the leader of the heavenly monkeys. **(These heavenly monkeys who also spoke our language were the gods and goddesses of the celestial abodes who had descended on the earth planet with a desire to serve Bhagwan Ram in any way they could.)**

Sundar Kand tells about Hanuman, the most loving servant of Ram who goes to Lanka, meets Sita and comes back with the good news. There is a famous verse about Sundar Kand, "**सुन्दरे सुन्दरी सीता सुन्दरे सुन्दरी कथा । सुन्दरे**

सुन्दरो रामो सुन्दरे किं न सुन्दरम् ॥" It means that the Sundar Kand tells the story of the most beautiful Goddess Sita, and the most kind hearted Ram, so it is beautiful by all means.

Lanka Kand details the attack on Lanka, defeating the demons, terminating Ravan, Kumbhkarn and Meghnad (the prime demons of Lanka), returning to Ayodhya with Sita, and the coronation of Ram.

Uttar Kand details about the Ravan family, their birth, doing austerity, receiving celestial boons and terrorizing the celestial gods; also the defeat of Ravan by Sahasrarjun and Bali. It also tells about the birth of Hanuman and then it describes the Divine felicitous pastimes of Ram and Sita. **Bhagwan Ram reigned Ayodhya for many thousand years.** Once Sita expressed Her wish to see once more the *ashrams* of those Sages who live in jungles (तपोवनानि पुण्यानि द्रष्टुमिच्छामि राघव 42/33). Later on Lakçhman left Sita beyond the Ganges where, in the *ashram* of Valmiki, She gave birth to Lav and Kush to whom Valmiki taught the Ramayan.

In the meantime Shatrughn had established the dominion of Mathura. Ram starts the *ashvamedh yagya,* and, near about the completion of the *yagya,* Lav and Kush arrive with Valmiki. They recited the Ramayan wherever they stayed, and also in the *yagya* in front of Ram. During that time Goddess Sita arrives and then ascends to the Divine abode in the presence of all the Sages: Durvasa, Katyayan, Gautam, Narad, Garg, Markandeya, Bharadwaj, Kashyap, Vashishth and Vishwamitra (96/2-6). Later on Bhagwan Ram gives the North of His kingdom to Lav and the South to Kush, and then **along with His brothers and all the people of Ayodhya He comes to the Saryu river and ascends to His Divine abode.** Ayodhya was now empty. Thus ends the Ramayan, which describes the *leelas* of Ram Who was the descension of supreme God (रामस्तु भगवान स्वयम्).

The style of description of the Ramayan of Valmiki and Tulsidas.

Valmiki was during the time of Bhagwan Ram and Tulsidas was in the 16th century AD. Both saw the *leelas* of Ram with their Divine eyes and then wrote the Ramayan. Both have written the seven *kandas* in which the distribution of the events is very similar, but the style of their description is quite different.

Valmiki describes the *leelas* of Ram in the style of the Puranas as if he is describing the events of history. Although he writes,

"रामो रामो राम इति प्रजानामभवन् कथाः ।
रामभूतं जगदभूद् रामे राज्यं प्रशासति ॥" (वा.रा.युद्ध. 128/102)

"बकुलानथ पुन्नागांश्चन्दनान् केतकांस्तथा ।
पृच्छन् रामो वने भ्रान्त उन्मत्त इव लक्ष्यते ॥" (वा.रा.अरण्य. 60/22)

"During the period of Ram everyone in His kingdom was engrossed in His love. The whole of Ayodhya had become the 'form' of Ram as there was no other talk in the town except Ram." This statement shows the Divineness of the entire Ayodhya. It is also mentioned in the very beginning of the Ramayan *mahatmya* of Skand Puran chapter 5 that the other almighty forms of God reside within Bhagwan Ram (so He is supreme God) and He is pleased with selfless *bhakti* (सर्वदेवमयो रामः भक्त्या तुष्यति नान्यथा ॥ 44).

The second verse (60/22) tells about the **Divine love state of Ram** when Goddess Sita was taken away by Ravan. It says, "Ram appeared to be so ecstatically lost that He was asking the trees of kadamb and mango etc. if they have seen His Sita." Such statements reveal the state of Divine love of Bhagwan Ram which is not seen in Vaikunth abode and which is superior to the Bliss of Vaikunth. In some ways it resembles the ecstatic state of the *Gopis* when Krishn had disappeared in *maharas* and the *Gopis* were searching for Krishn.

But in general, **Valmiki Ramayan is like a Divine history book that fully resembles the style of the Puranas that belong to the almighty aspect of God (Vishnu)**. It is evident from its last statement when it says,

"अपुत्रो लभते पुत्रमधनो लभते धनम् ।
सर्वपापैः प्रमुच्येत पादमप्यस्य यः पठेत् ॥

सर्वपापात् प्रमुच्येत विष्णुलोकं स गच्छति ॥" (वा.रा.उत्तर. 111/5, 16)

"The one who recites this Ramayan in full faith receives his desired wealth and son, all of his sins are redeemed, and he enters Vaikunth abode."

Tulsidas, from the very beginning and throughout his Ramayan, **represents Bhagwan Ram in His true form as the supreme God** Who is absolutely kind, Gracious, loving and all-beautiful. Adhyatm Ramayan also says,

"रामः परात्मा प्रकृतेरनादिरानन्द एकः पुरुषोत्तमो हि ॥" (अ.रा.बाल. 1/17)

"यस्मिन् रमन्ते मुनयो विद्ययाऽज्ञानविप्लवे ।
तं गुरुः प्राह रामेति रमणाद्रम इत्यपि ॥" (अ.रा.बाल. 3/40)

"Bhagwan Ram is supreme personality of God. He is eternal and beyond *maya.* Bhagwan Ram is the One in Whose Bliss all the *Yogis* indulge (रमन्ते) after God realization, and Who makes the heart of the *bhaktas* fascinated (रमणात्) in His love. That's why Sage Vashishth called Him Ram."

Goswami Tulsidas represented the Divine glory of Bhagwan Ram at every step of his writing and wrote His *leelas* in a heart catching manner from His very childhood up to His coronation. He did not describe the section of the birth of Lav and Kush, the *ashvamedh yagya* and the ascension of Goddess Sita and Ram. He ends the Ramayan with the glorious description of supremely Gracious and kind Bhagwan Ram and His extreme love for the subjects of His kingdom Ayodhya. The glory and the greatness of Bhagwan Ram's Divine love is reflected in the last statement of Tulsidas when he says,

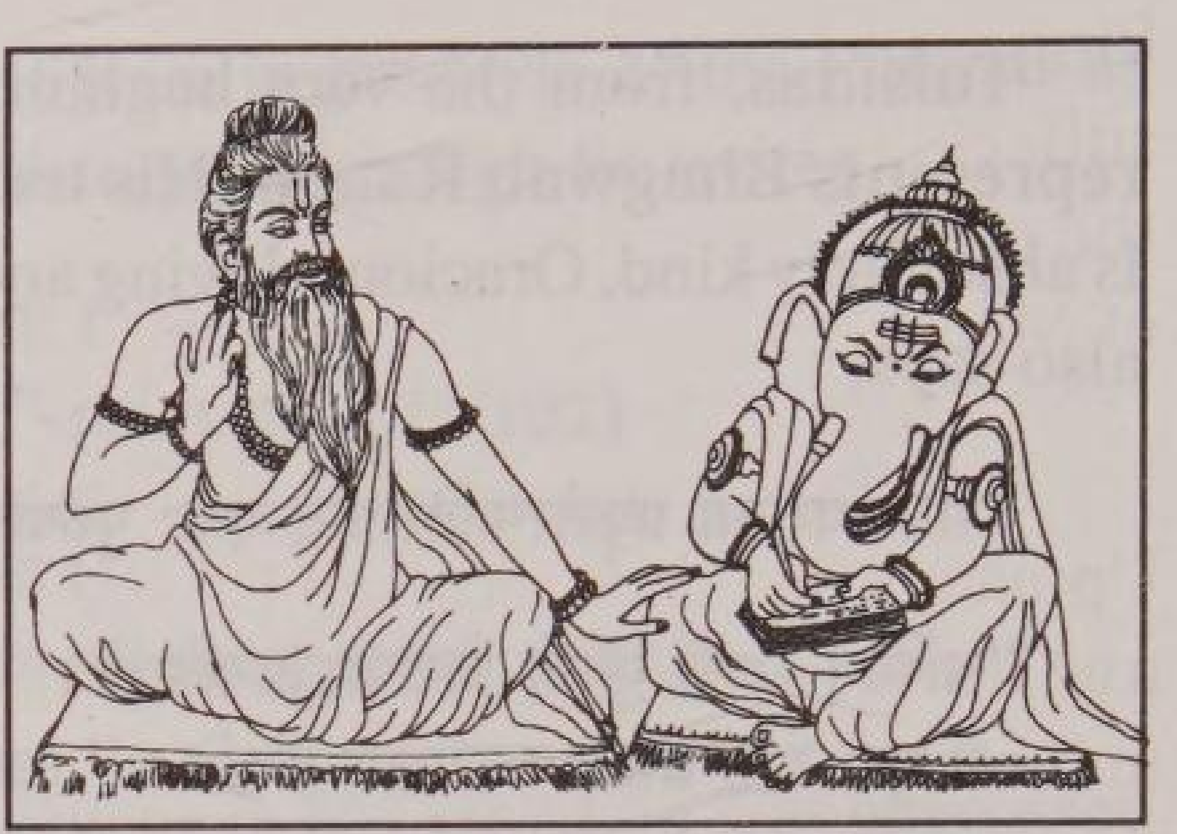
"मो सम दीन न दीन हित तुम्ह समान रघुबीर ।
अस बिचारि रघुबंस मनि हरहु बिषम भव भीर ॥"

"पुण्यं पापहरं सदा शिवकरं विज्ञानभक्तिप्रदम् ॥"

"My beloved Ram, I am a humble soul looking for Your Grace and You are the most kind Divine Guardian for all the humble souls, please release me from the bondage of *maya* and make me Your own forever." Further he says, "This Ramayan, which contains the Divine *leelas* of Bhagwan Ram, when faithfully read redeems all the sins, brings spiritual prosperity, reveals true knowledge of God and gives the Divine love."

⁂

The Mahabharat.



Mahabharat was produced by Bhagwan Ved Vyas after the war of the Mahabharat, and after that the Bhagwatam was produced by him. When Ved Vyas decided to produce the Mahabharat, of about 100,000 verses, he thought that it would be better if he dictates and God Ganesh writes it down. In this way it will expedite the work. Ganesh said, "I will unceasingly write and you also have to dictate without stopping. If you stop in the middle for any reason, I will stop writing completely." Ved Vyas said, "It's OK, but if you write anything without understanding it, your condition would be void." Ganesh agreed, and Ved Vyas started dictating. Whenever Ved Vyas wanted a few moments to think over the proper sequence of the description, he used to dictate a complicated verse to keep Ganesh engaged in deciphering its meaning. In this way, in one long sitting, the whole Mahabharat was completed. Those are all Divine happenings. They are beyond the material reasonings.

Mahabharat has 18 sections called '*parv.*' They are: **Adi Parv, Sabha Parv, Van Parv, Virat Parv, Udyog Parv, Bhishm Parv, Dron Parv, Karn Parv, Shalya Parv, Sauptik Parv, Stree Parv, Shanti Parv, Anushasan Parv, Ashvamedhik Parv, Ashramvasik Parv, Mausal Parv, Mahaprasthanik Parv and Swargarohan Parv.** Out of these only **five Parvas (from Udyog to Shalya) relate to the actual war.** The rest of them, like the Puranas, describe the general history of the creation and *manvantar*, the history of Sages and Saints, the important family successions, the total history of the Puru dynasty (पुरु वंश) in which Pandavas were born, and the detailed history of the Pandav Family along with the general teachings of *dharm* and devotion to God. In about fourteen chapters in Van Parv the *leelas* of Bhagwan Ram are described and **the Gracious description of Krishn comes almost everywhere in the Mahabharat. The two Parvas, Shanti and Anushasan, reveal the philosophies of the Vedas and the Upnishads in a simple way; that's why it is also called the fifth Ved. It explains about *karm, gyan, yog, sankhya*, austerity, general worship to God, the behavior of a pious**

king, the liberation, renunciation, *varnashram dharm,* the hellish sufferings from the evil deeds, futility of the worldly happiness and the greatness of *bhakti* etc. The most famous scripture, Gita, is a part of Mahabharat.

Adi Parv starts with the description of the true devotees Aruni and Upmanyu etc. who received Divine enlightenment on the basis of their true dedication to a true Divine Saint. In this way after establishing the unlimited Gracious kindness of the Divine personalities on the souls of the world, the Adi Parv of Mahabharat tells about: the churning of the ocean (समुद्र मन्थन), the secret marriage of Dushyant and Shakuntala, the family succession from Dakçh Prajapati up to Yayati and the family succession of Puru. Then comes the detailed description of King Shantanu and his family succession up to the five Pandavas. Shantanu's kingdom was Hastinapur. He weds Goddess Ganga and begets Bhishm. Then he married Satyavati and got Chitrangad and Vichitravirya who proved to be extremely worldly. From their wives, with the Grace of Ved Vyas, Dhritrashtra and Pandu were born. Dhritrashtra, who was blind by birth, had one hundred sons called the Kauravas, out of them Duryodhan and Dushasan were main (who represented the evils of *kaliyug*). Pandu had the five Pandavas (who were the glories of the five celestial gods). Yudhishthir, Arjun, Bheem, Nakul and Sahdeo were the five Pandavas of whom wicked Duryodhan was always jealous and a few times he poisoned Bheem but he was saved. All of them were learning archery from Sage Dronacharya. When they grew, once it happened that Duryodhan constructed a house that was made of resins and tricked the Pandavas to stay in that house. With the intention to kill all of them together, in the night, it was ablazed by the men of Duryodhan. But the Pandavas were still saved. The Pandavas went to the kingdom of Drupad where they wed his daughter Dropadi who was a celestial goddess born out of the pious fire of *yagya.* Vidur, the most pious advisor of Kaurav family came to the Pandavas and took them to Hastinapur. With his advice the Kauravas agreed to give them half of the kingdom, and thus a new kingdom of Indraprasth was established that was ruled by the Pandavas, whereas Hastinapur was ruled by the Kauravas. Arjun married Subhadra, sister of Krishn, and Abhimanyu was born. There ends the Adi Parv with the glorious stories of the Pandavas.

Sabha Parv tells about the *rajsooya yagya* of the Pandavas when Shree Krishn accepted to be the chief dignitary (*acharya*) of the *yagya.* Shishupal could not tolerate to see the greatness of Krishn so he began to curse Krishn and he was killed. Afterwards the envious Duryodhan, with the help of his mean advisor Shakuni, designed a secret plot against the Pandavas and, in a gambling game, the Pandavas were tricked to lose their whole kingdom along with the thirteen years of exile.

Van Parv in general relates to the exciting descriptions of the living of the Pandavas with Dropadi in the jungles where Arjun obtains all kinds of celestial weapons. It also tells the stories of Nal Damyanti, Parashuram, Ashtabakra, Vaivaswat Manu and the *kalp pralaya* etc. along with the description of devotion, charity, honesty, *dharm,* consequence of evil and good *karmas* and liberation, followed by the *leelas* of Bhagwan Ram. **Virat Parv** tells about the thirteenth year of the exile when the Pandavas were supposed to live in total disguise according to the promise given in the gambling game. At the end of the exile the Kauravas discover the Pandavas. They come to fight and are defeated and they return to Hastinapur.

In the **Udyog Parv** Vidur tries to give some sense to Dhritrashtra, the father of the Kauravas, by telling the rightful *dharm* of a king along with the teachings of Divine knowledge, *yog* and the greatness of God's Grace etc. in more than twelve chapters. But the prejudiced mind of blind Dhritrashtra, further blinded with the deep attachment for his wicked sons, fails to understand the truth. Krishn also comes to the court of the Kauravas to convince them not to war and to compromise with the Pandavas even by giving them a very small portion of the kingdom, but, Duryodhan, who represented *kaliyug*, said (सूच्यग्रं नैव दास्यामि विना युद्धेन केशव ॥) that he won't give even the tiniest bit of land without war. Thus, the full fledged preparation of war from both sides started; and, in the meantime, Balram went on a pilgrimage to the holy places of India.

Bhishm Parv starts with the teachings of the Gita when Arjun, in the early morning of the first day of the war, sees the respected elderly people against whom he was going to do war. A few hours passed during which Krishn Graced Arjun with the knowledge of the Gita. Afterwards Yudhishthir, leaving his armor and weapons aside, rushed towards the enemy side to meet Bhishm Pitamah and his brothers followed him. He humbly paid his respect and asked for his blessings and permission to fight with him because such a situation had arrived. Bhishm blessed him for the victory, Yudhishthir with all of his brothers came back to their chariots and prepared themselves. Only after that the war from both sides started. Bhishm Pitamah was the commander-in-chief of the Kauravas. In a total of 18 days of war, Bhishm alone fought for 10 days, when, with his own reluctance, he decided to retreat, and thus, pierced with hundreds of arrows, he fell on the ground. But he kept himself alive and died on his desired day after the war was over.

Then comes **Dron Parv** and **Karn Parv** when Dronacharya and Karn were the chief of the Kauravas. It is all filled with the vigorous acts of the war. Dronacharya and Karn both were killed in the war. They held the battle up to the 17th day. Then **Shalya Parv** comes when Shalya becomes the chief on the 18th day, but very soon the same day he was killed. Kripacharya tries to convince Duryodhan to make a treaty with the Pandavas but Duryodhan rejects his advice and encourages his people to fight till their last breath. The unbelievably fierce, ruthless and nonstop fighting all over the battlefield terminates the army of both sides, and, by the evening, the war comes to an end and no one is left in the battlefield on the Kauravas side except Duryodhan, who escapes from there and hides himself in a pond. Ashvatthama, Kripacharya and Kritvarma had left the battlefield earlier. On the Pandavas side only 17,700 people were left and the rest were terminated.

The Pandavas were looking for Duryodhan. At the same time Balram returns from the pilgrimage, and Arjun finds Duryodhan, Bheem fights with him, breaks his bones and leaves him almost dead. Thus ends the Great War of Mahabharat.

Sauptik Parv tells about the cruel killings of the five sons of Dropadi by Ashvatthama and the death of Duryodhan. **Stree Parv** tells about the lamenting of the women of Hastinapur. **Shanti Parv** and **Anushasan Parv** explain all the spiritual philosophies as mentioned earlier with **a full chapter on the evils of meat eating. It also tells the thousand names of God Vishnu called Vishnu Sahasranam (महा.अनु. 115) and the absolute Divine greatness of Krishn,** and ends with the description of Bhishm leaving his physical body.

Ashvamedhik Parv describes the consequence of good and bad *karmas*, general *dharm*, creation of the universe, detailed accounts of the *sattvic, rajas* and *tamas karmas, yogic* practices, greatness of Divine knowledge of God (*parmatma*), renunciation, *ashram dharm* (the four orders of life and their *dharm*), and how to obtain liberation. Then it details about the *ashvamedh yagya* of Yudhishthir, the greatness of charity and the qualities of a true *brahman.*

Ashramvasik Parv tells about the repentance and the renunciation of Dhritrashtra and his wife Gandhari. **Mausal Parv** tells about the destruction of the Yadavas (the Yadav inhabitants of Dwarika) and the Divine ascension of Krishn and Balram to the Divine abode. **Mahaprasthanik** and **Swargarohan Parv** tell how the Pandavas and Dropadi walked to the Himalayas and went to the celestial abode and thereafter to the Divine abode of God Vishnu.

The Divinity of the Mahabharat and the Puranas, and the dual representations of *agni*, *vayu* and Sun.

The Divine supremacy of Krishn described by Bhishm Pitamah in the Anushasan Parv refers only to the almighty aspect of supreme God Krishn. It does not touch the loving *leelas* of Krishn of Golok or Braj. Also the spiritual descriptions of the Mahabharat relate to the general *dharm* for everyone, knowledge of God, *yog*, liberation, devotion to God, *bhakti*, good deeds and renunciation which represent the philosophies of the Upnishads. **Thus, it is obvious that, like the Puranas, it also relates to the almighty aspect of God.**

The **Vayu Puran** and the **Agni Puran** relate the accounts that are described by god Vayu and god Agni. One should not think that how could a celestial god describe the Divine secrets, because the celestial gods and goddesses are the manifestations of *maya.* But the truth is that the prime gods like Agni, Vayu, Indra, Brihaspati and Varun etc. are the celestial seats (like president, minister etc.) on which generally a Divine personality sits who acts as a celestial god with that name. He thus acts like a Divine personality when he is delivering a Divine discourse, but other times he acts according to the general nature of a celestial god who doesn't know much of the Divine truth. For example in the Kenopnishad (III part) there is a story of God appearing as *yakçh* (a huge person in a human form) in front of Agni, Vayu and Indra, but none of them could recognize Him until Goddess Uma appeared and told them the truth.

This story tells that celestial gods are powerless, lifeless and helpless without the help of God and are ignorant of the true Divine truth, that's how they could not recognize the Divine *yakḉh.* But god Agni and Vayu are seen to be giving the Divine teachings in Agni and Vayu Puran which is the representation of their Divine personality and their true Divine understanding. Thus, these prime gods have dual representations, one as an ordinary celestial god having *mayic* desires and ignorant of the Divine truth, and the other as a Divine personality having full Divine knowledge.

Sun God/god: Similar is the case with god Sun, but with a substantial difference. **There are two Sun god/God: a regular celestial Sun god, and Divine Sun God. Celestial Sun god is a celestial (*mayic*) power. But God Sun, Whose devotions and worship is described in the Puranas, is a Divine form of God** Whose Divine abode is a part of Vaikunth abode (also called *param vyom*) which is also the abode of other Divine *avataras* of God Vishnu. The Vedic descriptions mainly refer to the celestial Sun god, but sometimes they also refer to Divine Sun God.

One more thing you must know, that like the four Vedas, all the Puranas are the Divine powers who have a personal Divine form and with that form they reside in *Brahm lok.* There is a reference in the Bhagwatam that when Sankadik started the recitation of the Bhagwatam all the seventeen Puranas came in their personal form to listen to the discourse of the Bhagwatam.

The Gita and the Bhagwatam.

The Gita.

In the Bhishm Parv (43/1) it is said,

"गीता सुगीता कर्तव्या किमन्यैः शास्त्रसंग्रहैः । या स्वयं पद्मनाभस्य मुखपद्माद् विनिःसृता ॥"

Ved Vyas says, "*Gita is the direct speech from the mouth of supreme Divinity Krishn* which contains the essence of all the scriptures. When we have such an efficient Divine work, what's the use of indulging in other scriptures (for understanding the path of liberation)." Gita is referred to as "उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे" which means that Gita is a prime Upnishad and it is the practical guide that gives the true knowledge of God and God realization. It has eighteen chapters. The **first** chapter starts with a little confusion of Arjun if he should do war or not, but he was fully dedicated to Krishn Who was his God and Master both.

Krishn explains all the important philosophies that are related to the Divine realization. From the **second** to the **ninth** chapter Krishn tells about Sankhya Darshan (the philosophy of the eternity of the souls), *gyan yog*, *karm yog*, selfless devotion to God and the consequence of the devotion to celestial gods. He also tells about the *sattvic* and the evil characteristics as seen in the human beings, selfish and selfless devotion to God and reveals the greatness of selfless *bhakti.* In the **tenth** chapter He tells about the absolute supremacy of His Divine virtues, and in the **eleventh** chapter He reveals the vision of His almightiness to Arjun. From **twelfth** to **eighteenth** chapters Krishn tells Arjun: The supremacy of *bhakti* that gives Divine knowledge (ज्ञान) and Divine vision of the personal form of God; the philosophy of the material world, soul, and God in His personal form (*purushottam*); the fate of materialistic and covetous people; the consequences of vainful austerity, charity, *yagya* and worship; the *sattvic, rajas* and *tamas* kinds of knowledge, action and worship; and the easiest and simple path of selfless *bhakti* (the *karm yog*) that ensures liberation, Divine vision, Divine abode or whatever the devotee desires.

Having thus received the Divine knowledge (the Gita) Arjun was fully contented and said, "स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ O my most beloved Krishn! I will exactly follow your advice." The Gita ends, and then, after a while, the Mahabharat war starts.

Some critics show the prejudice of their heart by arguing that there was not enough time to tell the whole Gita in the battlefield so Krishn might have said the Gita in brief and someone else would have elaborated it. But you should know that a reciter recites the whole Gita within 60 to 70 minutes. To say it slowly it may take two to three hours at the most, and there was the whole of the morning to tell the Gita to Arjun. Moreover, the Mahabharat war was a *dharm yuddh* in *dharm çhetra* (धर्मयुद्ध, धर्मक्षेत्र) which means that it was an honest war, organized in the holy field of

Kurukçhetra, with prefixed rules and regulations (म.भा.भीष्म 15/1, and गीता 1/1). So, the war was not going to start unless Arjun was ready to fight even if Krishn would have taken the whole day to explain the Gita.

Gita is thus the direct speech of Krishn, the supreme personality of God, Who Himself descended on the earth planet in His Divine form to show the path of God realization. It contains the essence of the Upnishads and the theme of all the Divine philosophies. The majority of the translations of the Gita which are available in the bookshops nowadays do not represent the correct philosophy of the Gita because people have added their own ideas into it and have changed its true concept. So we are giving the most important key verses of the Gita that explains the whole Gita in a nutshell.

(1) “प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ जन्म कर्म च मे दिव्यम् ।” (4/6, 9)

(2) “अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ॥” (9/11)

(3) “ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ॥” (4/11)

(4) “न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥” (7/15)

(5) “दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥” (7/14)

(6) “भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥” (11/54)

(7) “सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥” (18/64)

(8) “मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥” (18/65)

(9) “देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥” (17/20)

(10) “सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥” (18/66)

Krishn says, (1) “My descension and My actions are all Divine. The cosmic power *maya* (प्रकृति) is under Me. My descension in the world is the miraculous work of *yogmaya* (so the Sages and Saints see Me in My absolute Divine glory, but not the material beings).” (2) “Thus, only foolish people say that I am incarnated in a human form (in fact, I appear in this world in My absolute Divine love form and in My absolute Divine beauty)."

Krishn further says, (3) "In whatever Divine form a devotee adores and worships Me (Krishn, Ram, Vishnu, Shiv, Durga or any of Their affiliates) I become the same for that devotee."

(4) "But the people whose minds are polluted by committing spiritual transgressions (दुष्कृति), who are committing general social sin (नराधम), and whose consciousness is corrupted (मूढ) by studying various fallacious spiritual ideologies or who vainfully believe themselves to be a follower of *nirakar brahm* although they are fully attached to their physical comfort and worldly possessions, do not surrender to Me (Krishn) because their minds are clouded with the evil effects of *maya.*"

(5) "The field of *maya* that appears in the form of *sattvagun, rajogun* and *tamogun* is unlimited and can never be crossed by any amount of *sattvic* practices which also include *yog. Only* those, who wholeheartedly surrender to Me and worship Me, cross this field of *maya* (called the cosmic ocean) with My Grace (because *maya* is My subordinate power and *nirakar brahm* is established in Me ब्रह्मणो हि प्रतिष्ठाहम्)."

(6) "With wholehearted selfless devotion and adoration to My Gracious personal form, it becomes possible that the devotee receives My Divine knowledge (*brahm gyan*) and the Divine vision and then he enters My Divine abode." (Those devotees, who observe *gyan* or *yog* kind of devotion but they are surrendered to Krishn or any other personal form of God and desire for liberation, enter into a *nirakar* state of the *brahm* (called *brahm drav*) forever where there is absolutely no experience of any kind, neither pain nor Bliss. But those devotees who personally love God enter into His Divine abode, live with their beloved God and experience the unlimited Divine Bliss forever.)

(7,8) Krishn tells a very special Divine secret and says, "O Arjun! (All other spiritual paths and practices like: good deeds, pious austerity, Vedic rituals, selfless charity, *gyan* and *yog* etc., only help in the purification of the heart if sincerely practiced for a prolonged period of time. **They don't directly relate to Me or My Grace because they are *sattvic* actions which is a feature of *maya*.** So they always remain bereft of my Grace no matter how hard and sincerely they practice. This is the prime secret of the Divine world that My pure and selfless *bhakti* deeply moves My heart and activates My Grace. So, O Arjun!) Listen. **This is the topmost secret that if you lovingly remember Me, adore Me, worship Me and dedicate your life to Me, you will definitely come to Me and be with Me forever; that's My promise."**

(9) In the eighteenth chapter Krishn tells about the *sattvic, rajas* and *tamas* kind of charity where *sattvic* charity is that which is done with a selfless *sattvic* mind and to a person who should use it only for the *sattvic* purposes related to God.

If the charity money is used in such a project or activity which is in some way related to non-Godly, or spiritually transgressive issues, the ambitious donee will have to share and suffer its evil consequences because it is classified as a *rajas* charity. **One should know that pure *sattvic* charity is that which is done with a totally selfless attitude,** and it could only be done by an evolved selfless devotee of God not by ordinary good people, because the desire of self-praise is a *rajas* attitude and it is very deep in a human heart.

(10) Krishn condenses the total teachings of the Gita in one verse and says, "Engross your mind in Me with love, faith and dedication, and ignore the admonitions of all other social or Vedic disciplines (called the *varnashram dharm,* general *dharm,* or *apar dharm* **सामान्य धर्म, अपर धर्म,** because these *dharmas* are only the preliminary practices designed to establish the mind in *sattvagun* for the beginners who desire to realize God in their lifetime). When you do so I will eliminate all kinds of your sins,* **liberate you from the bondage of *maya*** and give you My Divine abode (which is the manifestation of My personal Bliss)." **This is Gita. The essence of the Divine knowledge.**

The Bhagwatam.

It is a common saying that where the philosophy of the Gita ends, the philosophy of the Bhagwatam begins. Gita ends with the teaching

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***Roop Goswami defines bondage and sin of three kinds (क्लेशस्तु पापं तद्बीजमविद्या चेति ते त्रिधा ॥ भ.र.सि. 1/1/18), which are: the actual sinful deeds; the material mind that induces such actions; and *maya* itself which creates the eternal ignorance of a soul.**

"**सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज... ।**" (explained above), and the Bhagwatam starts with the verse "**धर्मःप्रोज्झितकैतवः ।**" which means that the Bhagwatam tells only selfless devotion to Krishn which ensures everything: liberation from all the pains of the world, Divine vision and the Divine love of Krishn. The Bhagwatam is like a crown jewel among all other scriptures but it has to be properly understood and correctly followed.

There are many willful discourse givers on the Bhagwatam (called the doers of the *Bhagwat Saptah*) in the world who draw small or large crowds according to their luck (past life's *karmic* destiny) and the audience blindly follows them. Normally it is seen that neither the reciter of the Bhagwatam (who is doing the *Saptah)* nor the followers have any real intention of God realization, and thus, both remain in the same boat heading towards their disastrous fate. The Bhagwatam, in the beginning, tells the fatal consequences of the willful worldliness of the people by relating the story of Dhundhkari and advises the souls to renounce their worldly attachments and selflessly worship and love Krishn.

Many descended Divine personalities have written the detailed commentaries (*teekas*) on the Bhagwatam describing the greatness of the Divine love of Radha Krishn. The most significant ones are: **Brihadvaishnavtoshini** by Sanatan Goswami, **Kram Sandarbh** by Jeev Goswami, **Sararthdarshini** by Vishwanath Chakrvarti and **Shridhari Teeka** by Swami Shridhar. There is also a *teeka* by Vallabhacharya called **Subodhini**, but this is written with only Krishn prominence because Vallabhacharya introduced the worship of child Krishn.

The seven Divine virtues of the Bhagwatam.

(1) It has a very systematic description of the events. Up to ninth canto it describes all the related topics of the Puranas. Tenth canto is the heart of the Bhagwatam (called the *ashraya tattva*). It describes all the *leelas* of Krishn from His appearance to His ascension. Eleventh canto describes all the philosophies; and the twelfth canto tells the future events of *kaliyug*. In this way the Bhagwatam has a very systematic style of its descriptions which is not found in other Puranas.

(2) It is beyond the Puranas. The other Puranas also teach the devotion to personal form of God but mostly they refer to the fulfillment of some kind of worldly desire or they aim at liberation which is called *bhukti* and *mukti* (भुक्ति, मुक्ति). The Gita, although it refers to wholehearted and selfless (अनन्य) devotion to Krishn, it also tells about the liberation from the bondage of *maya* and the Divine vision of God (ज्ञातुं द्रष्टुं). The Bhagwatam teaches selfless devotion to Krishn and takes the devotee beyond the Divine field of liberation and reveals the sweetest form of Divine Bliss called the Divine love which is only experienced in Golok and Vrindaban.

(3) It is beyond *dharm, arth, kam* and *mokçh,* and it is beyond the Vedas and the Upnishads. Earning money through rightful means is called *arth*; giving charity is *dharm*; and enjoying material happiness according to the restrictions of the Vedic discipline is *kam.* Thus, *dharm, arth* and *kam* (धर्म, अर्थ, काम) relate to material happiness obtained through rightful and *sattvic* means, just like by observing Vedic rituals and *yagyas* or doing religious fasting, doing good deeds, giving charity and worshipping a form of God as described in the Puranas. *Mokçh* or *mukti* (मुक्ति) is only liberation from the *mayic* bondage; it does not include the Divine love of Krishn. The Upnishads mainly describe about total renunciation and liberation. **The Bhagwatam rejects the first three, bypasses the fourth one, and takes the devotee directly to the realm of Divine love; thus it is beyond the Vedas and the Upnishads.**

(4) It was taught to such a Saint (Shukdeo) who was totally absorbed in the Divine Bliss. Ved Vyas taught the other Puranas and the Vedas to any of his capable pupils but he taught the Bhagwatam to Shukdeo Paramhans. That's why it is called the Paramhans Sanhita. *Sanhita* means the collection of the Divine events and *paramhans* means the Saint who is fully absorbed in the Divine Bliss. Shukdeo was in this state since he was born, and at the time of birth he was already twelve years old. It was the Divine miracle of Krishn love that broke his deep Divine transcendence, he came back to Ved Vyas, and learned the Bhagwatam. There was something very special in the Bhagwatam that only Shukdeo could have conceived and not the others.

(5) It embodies all the spiritual philosophies.

"सर्ववेदान्तसारं हि श्रीभागवतमिष्यते। तद्रसामृततृप्तस्य नान्यत्र स्याद्रतिः क्वचिद्॥"
(भा. 12/13/15)

It means that the Bhagwatam contains all the Divine philosophies. If someone has understood the Bhagwatam he wouldn't find any attraction in any other philosophical scripture. In the eleventh canto Krishn Himself reveals all the philosophies which are related to God realization. This is a very unique feature of the Bhagwatam, that it describes all the philosophies of the Upnishads, Darshan Shastras and also the Gita in the eleventh canto, and **in its chapter fourteen (from verse 14 to 28) it defines the characteristics of pure *bhakti*** which is the soul of all kinds of spiritual practices.

(6) It represents the true form of Krishn love which is not fully described in the Puranas or the Upnishads.

"नातिप्रसीदद्धृदयः सरस्वत्यास्तटे शुचौ ।
वितर्कयन् विविक्तस्थ इदं प्रोवाच धर्मवित् ॥" (भा. 1/4/27)

"The knower of all the scriptures (धर्मविद्), Ved Vyas, felt a little discomforted. Sitting alone near the bank of pious river **Saraswati** he was thinking about the cause of his discomfort." He said to himself that he has revealed all the scriptures and detailed the theme of the Vedas in the Mahabharat yet it appears that still there is something of vital importance which is not fully described. In the meantime Narad comes, Ved Vyas asks Narad about his concern, and Narad says,

"नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥"
"इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम् ॥" (भा. 1/5/12, 22)

"Even the highest state of the pure knowledge of the Divinity that ensures liberation does not receive its final glory unless it is enriched with *bhakti*, and all the *sattvic* good *karmas* are only *mayic* actions unless they are selflessly submitted to the lotus feet of Krishn. It is said by the Sages that pious austerity, education of the Vedant, observance of Vedic *yagyas*, study of the scriptures, *yogic* practices, *sattvic* charity, and all kinds of good deeds are meant only to produce a devotional love for Krishn in the heart of the doer so that he could engross his mind in the chanting and the remembrance of the virtues and the *leelas* of Krishn." So, you must describe the *leelas* of Krishn.

Narad, thus praising the greatness of *bhakti* left for *Brahm lok* and Ved Vyas decided to reveal Krishn *leelas* in the Bhagwatam. **In this way the Bhagwatam was the last work of Ved Vyas which he produced before 3102 BC.**

Now the question is: when Ved Vyas described about Krishn in all of the Puranas, detailed the description of Radha Krishn in Skand Puran, Padm Puran and Vishnu Puran and gave one full section called Shree Krishn Khand of 129 chapters in Brahm Vaivart Puran telling the *leelas* of Radha Krishn, and also there is enough description of Radha Rani in the Devi Bhagwat; then what is so great in the Bhagwatam which is not in those Puranas, and what was the indication of Narad to Ved Vyas towards describing Krishn *leelas* when they have already been described in the other Puranas?

This is a Divine secret, and this is the only thing that makes Bhagwatam the Maha Puran and Paramhans Sanhita. It could be explained with an example: There is a concert going on and a musician is presenting an extremely marvelous piece of classical music with excellent melody and heart catching rhythm that could defy the symphony of Beethoven. There are two people sitting in the audience. One is well educated in the art of music and the other one who is his friend doesn't know anything in terms of classical music. Both come back home and describe the greatness of the concert almost in similar words. The first one, when he describes, becomes engrossed with the thrills of the music which he had heard, because he had enjoyed the most; but the other one, when he describes, simply tells the details of the concert just like a narrator of an event. This is the difference. Words could be the same but their Divine intrinsic value greatly differs.

The Puranas, when describing Krishn *leelas*, describe them as the events, but the descriptions of the Bhagwatam are truly imbued with the 'Bliss' of Golok and Vrindaban, and thus, their descriptions are the live representation of Krishn *leelas* which are not found in other Puranas. This is something that could be understood through the experience; it can't be fully described into words.

The Upnishads and the Puranas reveal the full philosophical aspect of all the Divine dimensions from Vaikunth to Divine

Vrindaban, but because they represent the almighty aspect of God, so the Puranas tell the stories of all the forms of God in general. Whereas the Bhagwatam specifically reveals the Bliss of the Divine love of Krishn. In a way, Ved Vyas has kept Krishn Himself in the Bhagwatam. Shukdeo in the Bhagwat Mahatmya says,

"स्वर्गे सत्ये च कैलासे वैकुण्ठे नास्त्ययं रसः।
अतः पिबन्तु सद्भाग्या मा मा मुञ्चत कर्हिचित्॥" (6/83)

"The Bliss of Krishn *leelas*, which the Bhagwatam represents, is not seen or experienced in the abode of Brahma or Shiv or even in the Vaikunth abode of Maha Vishnu."

(7) It describes the greatness of Radha Rani in a special way. Radha is always with Krishn in Golok and Krishn cannot be without Radha in Divine Vrindaban. Without Radha Rani *maharas* cannot happen. So the description of *maharas* called the Raas Panchadhyayi of the Bhagwatam itself relates and reveals the greatness of Radha Rani in the Bhagwatam.

What happened was that when Ved Vyas introverted himself after his conversation with Narad and tried to bring the *leelas* of Radha Krishn into his consciousness before revealing the Bhagwatam, the supreme greatness of Radha Rani and Her boundless charm of Divine love that drowns even Krishn in its fascination, overwhelmed Ved Vyas to such an extent that he could not find proper words to explain Her Divine greatness. So he revealed the Bhagwatam with Krishn-prominence and indicated the Divine supremacy of Radha Rani at many places in the Bhagwatam. Shukdeo further enriched the Divinity of the Bhagwatam with his natural love for Radha Rani when he related it. Before describing the *leelas* of Krishn he offers his salutations and says, "नमो नमस्तेऽस्त्वृषभाय सात्वतां विदूरकाष्ठाय मुहुः कुयोगिनाम्। निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः॥ (2/4/14) I adore and worship Krishn Who is easily reachable with selfless *bhakti* and not by any other forms of practice (like, *gyan*, *yog* and austerity etc.). There is no one who could be equal to Him, then who could be beyond Him? Whose all-greatness and all-lovingness is the radiance of Radha's all-supremeness (राधसा) and Who is always engrossed in doing loving *leelas* in His Divine abode (Vrindaban along with Radha Rani)." This verse reveals his limitless love for Radha Rani which he imbued in the Bhagwatam, and thus it became impregnated with Radha's love all through which could be experienced by any soul with the Grace of Radha Krishn.

Thus, the subtle indications of Radha's absolute Divine supremacy in the Bhagwatam reveal and describe the true greatness of Radha Rani which is mentioned in the Radhikopnishad in these words, "कृष्णेन आराध्यते इति राधा ॥...सैव यस्य प्रसीदति तस्य करतलावकलितं परं धामेति ॥" It means that Krishn adores Radha and it is Radha's Grace that reveals the Bliss (रस) of Divine Vrindaban and *maharas* which is described in the tenth canto of the Bhagwatam and which is considered to be the soul of the Bhagwatam.

The Bhagwatam in a nutshell:

(1) "वेदान्तानि च वेदाश्च मन्त्रास्तन्त्राः समूर्तयः ।
दशसप्तपुराणानि षद्शास्त्राणि तथाऽऽययुः ॥
गङ्गाद्याः सरितस्तत्र पुष्करादिसरांसि च ।
क्षेत्राणि च दिशः सर्वा दण्डकादिवनानि च ॥" (भा.मा. 3/15/16)

(2) "धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥" (भा. 1/1/2)

"वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥" (भा. 1/2/11)

(3) "ऋते कृष्णप्रकाशं तु स्वात्मबोधो न कस्यचित् ॥" (भा.मा. 3/9)

(4) "वासुदेवपरा वेदा वासुदेवपरा मखाः । वासुदेवपरा योगा वासुदेवपराः क्रियाः ।
वासुदेवपरं ज्ञानं वसुदेवपरं तपः । वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥"
(भा.1/2/28,29)

"आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥" (भा. 1/7/10)

(5) "न साधयति मां योगो न सांख्यं धर्म उद्धव ।
न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥
भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम्
भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ॥

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता ।
मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि ॥” (भा. 11/14/20, 21,22)

“अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति च ।
सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥” (भा. 12/12/54)

(6) “कथं विना रोमहर्षं द्रवता चेतसा विना ।
विनाऽऽनन्दाश्रुकलया शुद्ध्येद् भक्त्या विनाऽऽशयः ॥

वाग् गद्गदा द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च ।
विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥

यथा यथाऽऽत्मा परिमृज्यतेऽसौ मत्पुण्यगाथाश्रवणाभिधानैः ।
तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर्यथैवाञ्जनसम्प्रयुक्तम् ॥

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते ।
मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥” (भा. 11/14/23, 24, 26, 27)

(7) “अस्पन्दनं गतिमतां पुलकस्तरूणाम् ।” (भा. 10/21/19)

(1) When Sankadik decided to recite and describe the Bhagwatam all the devotees from all over the world started to come. Among them were a great number of Sages and Saints. At that time the Vedas, Upnishads, 17 Puranas, 6 Darshan Shastras, Ganga and other holy rivers and also Pushkar and other holy places (तीर्थ), all of them came in their personal form to listen to the Bhagwatam.

Such is the greatness of the Bhagwatam. With this statement it is also proven that not only the Vedas and the Puranas but the six Darshan Shastras are also the Divine powers, and thus, they are all eternal because all of the Divine powers are eternal. (The eternity of the holy rivers and places is already explained in the very first chapter of this book.)

(2) Ved Vyas says, “The Bhagwatam describes the selfless *dharm* for such pious hearted devotees who desire only God’s love. It describes the prime form of God that eliminates all the pains of *maya* and reveals the absolute Bliss. When we have such a scripture that tells all that, then what’s the use of studying any other scripture or following any other spiritual path. The moment a pure hearted soul wholeheartedly desires to listen to the *leelas* of Krishn of the Bhagwatam, the supreme God Krishn enters his heart and stays there.” Ved Vyas further explains the absoluteness and the

oneness of all the forms of God and says that the same God is referred to as *brahm, parmatma* and *bhagwan* at different places in the scriptures. These terminologies only refer to the kind and class of the Blissful excellence of the same God.

(3) In the second Bhagwat Mahatmya, for the followers of the path of *yog* and *gyan*, Uddhao says, "*atm gyan* (the realization of the 'self') can never happen to the follower of that path unless he receives the Grace of Krishn by wholeheartedly surrendering to Him (and if that follower is willfully ignoring to do the *bhakti* of Krishn, he would be committing spiritual transgressions and such sins will throw him down in the deep worldly mire)."

The follower of the path of *yog* or *gyan* has to have a total renunciation from all kinds of worldly attachments and attractions. Only then he could practically proceed on that path, and such a renunciation is extremely difficult to obtain in the age of *kali*. For that reason the path of *gyan* and *yog* has not been prescribed for the people of *kaliyug* by the *acharyas*, only the path of *bhakti* is emphasized. Again, the most important thing is that even if a *gyani* or *yogi*, by any chance, succeeds in gaining a height on his path, he will have to surrender to a personal form of God (सगुण साकार) to receive liberation by His Grace. *Yog* or *gyan* on their own are unable to cut the bondage of *maya* as declared in the Gita.

(4) Ved Vyas says in the Bhagwatam, "The ultimate aim of the Vedas, *yagyas, yog* and good actions is to develop *bhakti* for Krishn. It is an axiom that the aim of the true knowledge is to understand your Divine relationship with Krishn, the aim of true austerity is to develop a liking for Krishn and the aim of all the *sattvic dharmas* is to begin to desire for Krishn because Krishn is the original source as well as the final goal of *all* the *dharmas*." Ved Vyas further says, "The Bliss of Krishn love is so captivating and intoxicating that not only the *bhaktas* but the *Yogis* (*atmaram*), *Gyanis* and even the eternal Saints also do the selfless *bhakti* of Krishn."

(5) Krishn says, "O Uddhao! *Yogic* practice (according to Yog Darshan), Sankhya (*gyan*), study of Vedant, austerity, renunciation and all kinds of good deeds, if they are without *bhakti*, they don't please Me. Only selfless *bhakti* pleases Me (20). It is only My *bhakti* that binds Me

as I am the Soul of all the souls and the most loving beloved of My devotees. My *bhakti* (selfless devotion) is so efficacious that it purifies even the most fallen soul of the society (21). The observance of *varnashram dharm* with honesty and compassion, and following the path of *gyan* (or *yog*) with renunciation and austerity do not properly purify the heart of the doer unless he does My *bhakti* (22)." The Bhagwatam further tells, "Selfless devotion (*bhakti*) to Krishn and His continuous remembrance redeems and destroys the sins of a soul, produces the tranquility of the mind, purifies the heart, eliminates the worldly attachments, awards the true understanding of His Divine greatness, and in the end, gives the Divine love which unites the devotee with his beloved Krishn forever. (12/12/54)"

(6) **People of the world have vague ideas about the form of *bhakti*. So, Krishn Himself defines and describes the form and the indication of *bhakti*** in these verses. He says, "While doing the devotions unless the heart of the devotee is melted with the warmth of My love, his body is thrilled with the feeling of My presence and the tears of love and longing begin to flow from his eyes, the heart will not be fully purified (23). While lovingly remembering and chanting My name, when such a *bhakt*, whose voice is choked with the feeling of excessive love, whose heart is melted with the exciting effects of My love, and whose eyes shed the tears of longing when he feels My separation and bring tears of love when he feels My close presence (and in that state of conscious ecstasy he often begins to sing and dance), such a *bhakt* glorifies the whole world with the pious effects of his *bhakti* (24). Just like an infallible eye ointment gradually improves the eyesight and reveals the beauty of the visual world, similarly My *bhakt* gradually sees and understands the subtle aspects of the Divine world more and more as his heart is purified by listening, chanting and remembering My Divine *leelas* (26)."

Krishn tells a very potent truth for the followers of the path to God and says, "When a devotee lovingly remembers My name, form and the *leelas* (with a true desire to meet Me in My Divine form), his mind becomes engrossed in Me (and he feels My personal closeness in his heart). But when a person desiringly thinks about worldly things and worldly possessions, his mind develops a deep worldly attachment (which further strengthens his material bondage)."

(7) *Gopis* are saying, "When Krishn plays on His flute, its charming effect stills the living beings like the cows and birds etc., and thrills the static beings like the trees and plants etc." The literal meaning of this verse may appear quite simple but it represents a very profound state of Divine Bliss.

The living beings were frozen with the overwhelming charm of the Blissful sound of the flute and began to gaze towards Krishn unblinkingly; and the static beings like the trees and plants etc. became animated with the Divine liveliness of the sound of the flute and their hearts felt a loving thrill, which they expressed in the form of dripping sap from their twigs. This is just a glimpse of the loving *leelas* of Krishn. Such statements of the Bhagwatam represent such an exalted state of the Divine Bliss which is beyond the imagination of even God Shiv. That is why during the descension period of Krishn, Shiv always stayed in Braj, wandering in the lanes of Govardhan, Vrindaban and Barsana, and, drowned in the love of Radha Krishn, He enjoyed the vivacious thrills of Their *leelas* which are only seen and experienced in Golok and Divine Vrindaban. **Such a loving Bliss of Radha Krishn *leelas*, which is not expressed in any of the Puranas, is permeated everywhere in the Bhagwatam and explicitly unfolded in the tenth canto.**

This is the Bhagwatam, which Vallabhacharya has declared in his Nibandh (Shastrarth Prakaran) as the final authority among all other scriptures, and Shree Chaitanya Mahaprabhuji has accepted it as the total representation of the Divine truth that reveals the Divine-love-Bliss of Radha Krishn *leelas*, should be desired by every devotee without unnecessarily mingling with other philosophies. (**श्रीमद्भागवतं प्रमाणममलं प्रेमा पुमर्थो महान्। श्रीचैतन्यमहाप्रभोर्मतमिदं तत्राग्रहो नापरः ॥**)

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Acharyas, Jagadgurus and their philosophies.

How did they describe God?

There have been five *Jagadgurus* up till now in the last five thousand years and a number of other *acharyas* who re-established the path of God realization called *bhakti* and defined the form of supreme God according to their personal Divine experiences. **Thus, the path to God realization**

(*bhakti*) always remained unchanged in the period of every *acharya* and *Jagadguru** but their philosophical aspects about the form of God varied to some extent. There are two main reasons for this variation.

The first one is their personal experience as to what particular form of God they have experienced, for instance: Vishnu, Ram, Krishn, Dwarikadhish or Radha Krishn. The second reason is the style of their representation. Style means from what point of view they describe God, because the Divine dimension of God is beyond the scope, nature and the characteristics of the 'time' and 'space' factors of this *mayic* world, in which we are. So, the Divine matters are absolutely beyond the human comprehension (before God realization) because the human mind is conditioned to understand and recognize only *mayic* matters.

Thus the problem is how to present the Divine matter into material language so as to make the followers of the path to God understand the nature, greatness and the Graciousness of God, so that they can develop their faith and proceed on their devotional path. **So they describe God in four ways: (1) By describing His virtues; (2) by statistically showing His greatness; (3) by giving Divine examples; and (4) by relating the philosophy of soul, *maya* and God.**

The descriptions related to the first three items remain almost the same. Only the fourth item, the philosophical description of God, appears to literally vary to some extent from one *acharya* to another and it is because of the difference in the style of their approach. You should know that in the material world no two things or situations are absolutely the same, so there is a perfect duality. But the situation in the Divine world is just the opposite and beyond the material logic. The entire Divine phenomena is one single God, yet He has many forms and abodes (Vaikunth abode of Vishnu, Saket of Ram, Dwarika of Krishn, Golok and Vrindaban of Radha Krishn), and all of these Divine abodes represent exceedingly more and more sweetness and the intimacy of Divine Bliss.

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* ***Acharyas* and *Jagadgurus*:** Those Divine personalities, who descend to establish *bhakti* (divine-love-consciousness) in the world, write on the philosophy of Divine love and other *bhakti*-related books, are called the *acharyas;* and those ***acharyas*** who specifically write on the philosophy of soul, *maya* and God, while taking the base of Brahma Sutra, Gita and the Upnishads (called the *prasthan trayi*), establish their religion, establish *math* (a religious institution to spread *dharm*), and are accepted as the supreme Spiritual Master of that age by the learned Sanskrit scholars of Hindu religion, are called the ***Jagadgurus.***

But the amazing thing is that all of these forms of God and Their abodes, along with the form of Their Divine Blissfulness are omnipresent, absolute and unlimited. According to the material logic only one kind of Divine existence could be absolute and omnipresent, not even two. But in the Divine realm **all of the above mentioned forms of God and Their abodes are absolute and omnipresent.** Such an incredible simultaneous mono-dualistic omnipresence of absoluteness is only the Divine miracle of God Who represents Himself in that style. Thus, God cannot be fully and completely described into words, and, as such, when the *acharyas* and the *Jagadgurus* describe God, they describe His one particular aspect, so the differences in their statements are seen. But if you deeply think over it you will find that their philosophies are perfectly reconciled. (A detailed account of the philosophies of all the *Jagadgurus* along with their reconciliation is given in "The Divine Vision of Radha Krishn.")

Now we come to the first three points as to how do our *acharyas* describe God.

(1) His virtues. All the *Jagadgurus* and *acharyas* describe that God is omnipresent, omniscient and He is absolutely kind, Gracious, almighty, all-loving, all-beautiful and all-forgiving (दीनबन्धु) to any soul of the world, whoever wholeheartedly takes refuge in Him.

(2) The Divine statistics. The Grace, the kindness, the beauty and the Blissfulness of God is absolutely absolute. But the word absolute is not easily comprehensible even to an intelligent mind. So the Saints describe the beauty of God (Krishn or Ram) as unlimited times greater than the beauty of tens of millions of Kamdeos, the god of beauty of the celestial abode; and the beauty and the pleasure of the celestial abode of Brahma as calculated in the Taittariyopnishad (Brahmanand Valli 8) comes to one million million million times (10^{18}) greater than the best possible beauty and the luxury of this world. Now there is something for a technical mind to ponder upon. Thus, the Bliss and the beauty of God could be assumed to be equal to 10^{18} x 10 million x unlimited times of the best beauty and the luxury of this world.

(3) The Divine examples. The conventional and philosophical descriptions fail to give a correct image of the beauty, Bliss and the kindness of Krishn. So the *acharyas* use the accounts of the Divine history as an example to describe and to establish the supremacy of Krishn love. For example: Every religious Hindu knows that Shiv is God. When Shiv Himself falls in love with Krishn, comes to have Krishn's vision as soon as He appears in Gokul, spends all of His time in Braj enchanted with the fascinating beauty of Krishn, and Goddess Parvati runs from Her Divine abode to join *maharas* and to experience the Bliss of Krishn love, it evidently establishes the absolute greatness of the Bliss, beauty and the love of Krishn.

The example of foremost *gyani* and *yogi* Saints, Sankadik (when they went to the Vaikunth abode of Maha Vishnu and were fascinated with the Divine perfume of the flowers over there) self-evidently reveals the greatness of the Bliss of Vaikunth upon the Bliss of impersonal *brahm* (ब्रह्मज्ञान); and the conversation between Maha Vishnu and Maha Lakc̣hmi as described in the Samrahasyopnishad self-evidently reveals the supremacy of Radha Krishn Bliss (the Bliss of Golok and Divine Vrindaban) upon the Bliss of Vaikunth.

Similarly, the greatness of *bhakti* upon *gyan* and *yog* is automatically revealed when a great *gyani* and *yogi* Saint, Durvasa, had to surrender himself to Bhakt Ambarish for his protection. (This is a famous story of the Bhagwatam.)

The unconditional absolute kindness (अकारण करुणा) of God is clearly seen when Chaitanya Mahaprabhuji Graced a critic who had spent his whole life criticizing the religion. As soon as he faithfully desired to be forgiven, he was already forgiven and was Graced with the devotional feelings (called *bhao* भाव) of Krishn love.

The *Jagadgurus* and the *acharyas* of the last 5,000 years and their philosophies.

Jagadguru Shankaracharya. (509-477 BC)

He was born in South India on the fifth day of the increasing moon in Vaishakh (which could be May) in 509 BC. The western historians and also their follower Hindu writers have fully tried to confuse the issue of Shankar's birth and tried to bring it to the eighth century AD. But all of their efforts and manipulations in the historic descriptions fall short with the most authentic evidences which some of the *maths* of Shankaracharya possess, and they are the complete date-wise list of all of the Shankaracharyas of 2,500 years who sat on that throne that goes back to the original Shankaracharya. The records of both, Kanchi and Dwarika Math, show that he left this earth planet in 477 BC. Shankaracharya lived for 32 years. He was the descension of God Shiv.

(शंकरः शंकरः साक्षाद् व्यासो नारायणो हरिः ।)

His writings are literarily attractive. For example, in the "Saundarya Lahri" Shankaracharya describes the beauty of Goddess Tripur Sundari, a Divine power of God Shiv, and says,

"अरालैः स्वाभाव्यादलिकलभसश्रीभिरलकैः
परीतं ते वक्त्रं परिहसति पंकेरुहरुचिम् ।

दरस्मेरे यस्मिन्दशनरुचिकिञ्जल्करुचिरे
सुगन्धौ माद्यन्ति स्मरदहनचक्षुर्मधुलिहः ॥ 45 ॥"

"The lovely fall of Your hair on Your lotus face defies the beauty of the lotus flower; and when You smile, the crystal-like shine of Your teeth and the perfume of Your mouth entices the heart of God Shiv and He desiringly keeps looking at You."

Philosophy and teachings: The philosophy of Shankaracharya is called *advait vad* (absolute monism), which means the presence of only one kind of single absolute Divine power. Both, technically and philosophically, this theory is incorrect, because, although God is one and only one, He has a number of amazing Divine powers and virtues, and also He has a lifeless external power *maya* which appears in the form of this universe.

The period in which Shankaracharya was born was such a time when non-Vedic preachings were in abundance in the country. The so-called followers of Nyay and Sankhya Darshan, instead of practicing meditation and renunciation, were involved only in intellectual debates; and the Jain and Buddh monks, instead of practicing their own religion had become fully involved in criticizing the Vedas like an enemy of Sanatan Dharm. To suppress and to quiet such anti-Vedic and non-Godly propagations Shankaracharya picked *only one aspect of the Divinity* where: (a) The infinitesimal soul of a being is substantially synonymous with the absolute

Divinity, and (b) all the attractions of the *mayic* world totally disappear without a trace after God realization.

That aspect of God was enough and most suitable to fight with the situation. So, on that basis, he formulated his theory of *advait vad* and wrote his *bhashya* on the Brahm Sutra, Gita and some of the Upnishads. But still he carefully kept the primacy of *bhakti* in his writings as he states in the very first verse of "Vivek Choodamani" (विवेक चूड़ामणि) that Govind Krishn Who Himself is the supreme Bliss is also the supreme Divine Master to Whom he surrenders and prostrates (गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥).

He campaigned an India-wide project of re-establishing Sanatan Dharm and, while travelling around India, he debated and gracefully convinced all the great scholars of that time. This was called the **Shankar Digvijay**, which means the all-round religious victory of Shankaracharya. Some of his *sanyasi* followers have written a detailed account of those events. **Shankaracharya knew that his *advait* philosophy was incomplete, so, after his India-wide tour and at the end of his propagation, he wrote his last book the Prabodh Sudhakar in which he gave the true view of the philosophy and his teachings.**

He accepted that *maya* is a power of God (प्र.सु. 105) and said that God has two eternal forms, personal and impersonal (169). The path of the impersonal form of God is very difficult (170). The supreme form of God is all-beautiful and all-kind Krishn, Who, out of His Graciousness, had appeared in Yadu dynasty (200). Further he says that, without the selfless *bhakti* of Krishn, the heart of a devotee cannot be fully purified (167); when a devotee, in this way, wholeheartedly proceeds with his devotion, listening to the *leelas* of Krishn, he begins to experience the sweetness of Krishn love and he feels the extreme closeness of Krishn (168). Shankaracharya then gives a description of Krishn's decorations and says that it is the ill luck of a spiritual practitioner if he is not attracted and attached to the soul-enticing *leelas* of Krishn (191-193).

His important writings: *Bhashya* on *prasthan trayi* (*prasthan trayi* means the prime Upnishads, the Gita and the Brahm Sutra), Vivek Choodamani, Aprokçhanubhooti, Dash Shloki, Saundarya Lahri, lots of prayers and homages to the personal form of God, and Prabodh Sudhakar.

Jagadguru Nimbarkacharya.

One thing we must know is that all *Jagadgurus* as well as the *acharyas* are the descended Divine personalities who especially come to establish the Bhagwat *dharm* (*bhakti*) in the world. The descension time of Nimbarkacharya is not exactly known. His *bhashya* on Brahma Sutra is called "Vedant Parijat Saurabh" which concisely explains the philosophy of soul, *maya* and God. It is logical to believe that he appeared shortly after Shankaracharya to remove the philosophical confusion which *advait vad* had created and to establish the supremacy of Radha Krishn and also to give a correct view of soul and *maya*. He was born near the river Godavari (South India) and was directly initiated by Sage Narad.

Philosophy and teachings: His philosophy is called *dvaitadvait vad* (mono-dualism) which means that between soul and God there is perfect duality, yet there is perfect substantial oneness, that's why it is called mono-dualism. Soul and *maya* are the subordinate powers of God. God has many powers (शक्ति) with their own qualities so there is a duality, but they all reside in one God (शक्तिमान्) so there is a perfect non duality. He said that Radha Krishn are the supreme form of God. He introduced Their selfless devotion.

His important writing: Vedant Parijat Saurabh. (His main disciples wrote: Yugal Shatak, Adi Vani and Mahavani.)

Jagadguru Ramanujacharya. (1017-1137)

He was born in South India in 1017. He was married. He studied Vedant from Yadav Prakash, took Vaishnav initiation from Goshthi Purn, but later on he accepted Yamunacharya as his true Spiritual Master.

His religion originates from God Vishnu and Lakçhmi. Although he propagated the *bhakti* of God Vishnu as he was an eternal Saint of the Vaikunth abode, he also said that *bhakti* of any of the three forms of God, Vishnu, Ram and Krishn, could be done. For his whole life, spreading the Divine message of *bhakti* he blessed the world, and in 1137 he left his body and entered the Divine abode.

Philosophy and teachings: His philosophy is called *vishishtadvait* (qualified monism) which means that God is only one but the soul and *maya* are the two eternal affiliates of absolute and supreme God (चिदचित् विशिष्ट ब्रह्म). *Maya* is a lifeless power having the three *gunas: sattva, raj* and *tam.* Souls are infinitesimal and unlimited. God is the Soul of all the souls. *Chit* (चित्) souls are eternally under the veil of *maya* called *karan sharir* (कारण शरीर) which is destroyed only with the Grace of God and not by any amount of *yogic* practices, austerity or any other spiritual practice. Soul is an eternal servant of God. He becomes happy and Blissful only when he meets his Divine beloved God in His Divine personal form. There is no other way. He contradicted the *advait vad* of Shankaracharya and wrote a detailed *bhashya* on Brahm Sutra called the Shree Bhashya which is quite popular among the Sanskrit scholars. In the appendix (परिशिष्ट) of Shree Bhashya he describes the feelings of a true devotee and says,

"सर्वधर्मांश्च सन्त्यज्य सर्वकामांश्च साक्षरान्।
लोकविक्रान्तचरणौ शरणं तेऽव्रजं विभो ॥

त्वत्पदारविन्दयुगलं शरणमहं प्रपद्ये।
शरणागतोऽस्मि तवास्मि दास' इति वक्तारं मां तारय ॥"

"My beloved God! I have left all the formalities of the *varnashram dharm,* social and family commitments don't interest me, and all kinds of alluring entertainments of the world have become the sore of my eyes. My heart, mind and soul are yearning for You and have taken refuge of Your lotus feet. Please accept me and give me Your Divine vision."

His important writings: He wrote several books. His *bhashya* on Brahm Sutra, called "Shree Bhashya" is most famous. He wrote *bhashya* on the Gita. He also wrote Vedarth Sangrah, Vedant Sar, Vedant Deep, Ram Rahasya and many more books.

Jagadguru Madhvacharya. (13th century)

He was born in the early thirteenth century in South India near Udipi. All the *Jagadgurus* were born in respectable *brahman* families. At the age of eleven he took the order of *sanyas,* studied Vedant and travelled to the Himalayas where he met Ved Vyas who advised him to establish the greatness of *bhakti.* Travelling throughout India he debated (शास्त्रार्थ) with many scholars and impressed them with his scriptural knowledge. Thus, promulgating the importance of *bhakti* and gracing the world for about 80 years he left this earth planet.

Philosophy and teachings: His philosophy is called *dvait vad* (dualism) which means perfect dualism between God, soul and *maya*. He says that God is absolute, supreme, Gracious and omniscient, while soul is infinitesimal, under the bondage of *maya* and sinful; and *maya*, although totally lifeless, creates the factual world which is not an illusion as it is said in the *advait vad* of Shankaracharya. So, all the three maintain their own specific individuality, and are totally different from each other. God is totally independent and soul and *maya* are totally dependent. **Ignorance (अविद्या, अज्ञान) is eternal and it exists as a reality. It can never be broken without the Grace of God, and His Grace could only be received through *bhakti*.** It is only the causeless Grace of God that makes a soul equally Blissful as Him.

There is a famous verse that tells his philosophy in brief. It says, "(श्रीमन्मध्वमते हरिः परतरः...) Madhvacharya proclaims that Hari (Krishn, Ram and Vishnu) is the supreme God and souls are eternally dependent upon Him. Liberation is to experience the Bliss of the personal form of God, which could be achieved only through selfless and single-minded *bhakti*. All the Vedas and all the scriptures tell the very truth that the goal of a soul is to attain Hari."

His important writings: He wrote several books. His *bhashyas* on Brahm Sutra and Gita are important.

Vallabhacharya. (1478-1530)

He was born in Raipur (M.P.) in 1478. At a very young age he went to Kashi and was well versed in the scriptures when he was only eleven. He went to Vrindaban, stayed for some time and then went out touring the holy places of India and spreading the message of Krishn *bhakti*. He came back to Vrindaban, established the temple of Shrinathji in Govardhan where Surdas, Kumbhandas etc. (the eight Saints) were the temple singers who sang the *leelas* of Krishn during the *darshan* time (the vision of the Deity). He introduced an elaborate system of Deity worship of Bal Krishn (young Krishn). He was married at the age of 28, had two sons, Gopi Nath and Vitthal Nath. Vitthal Nath, who was called Goswamiji, continued the tradition and established six more temples in India. Out of seven temples four are in Braj: one in Govardhan, two in Kamban and one in Gokul. The last few years of his life Vallabhacharya lived in Kashi. Gracing the land of India for 52 years, **he ascended to the Divine abode (in 1530) with his physical body in front of hundreds of people.**

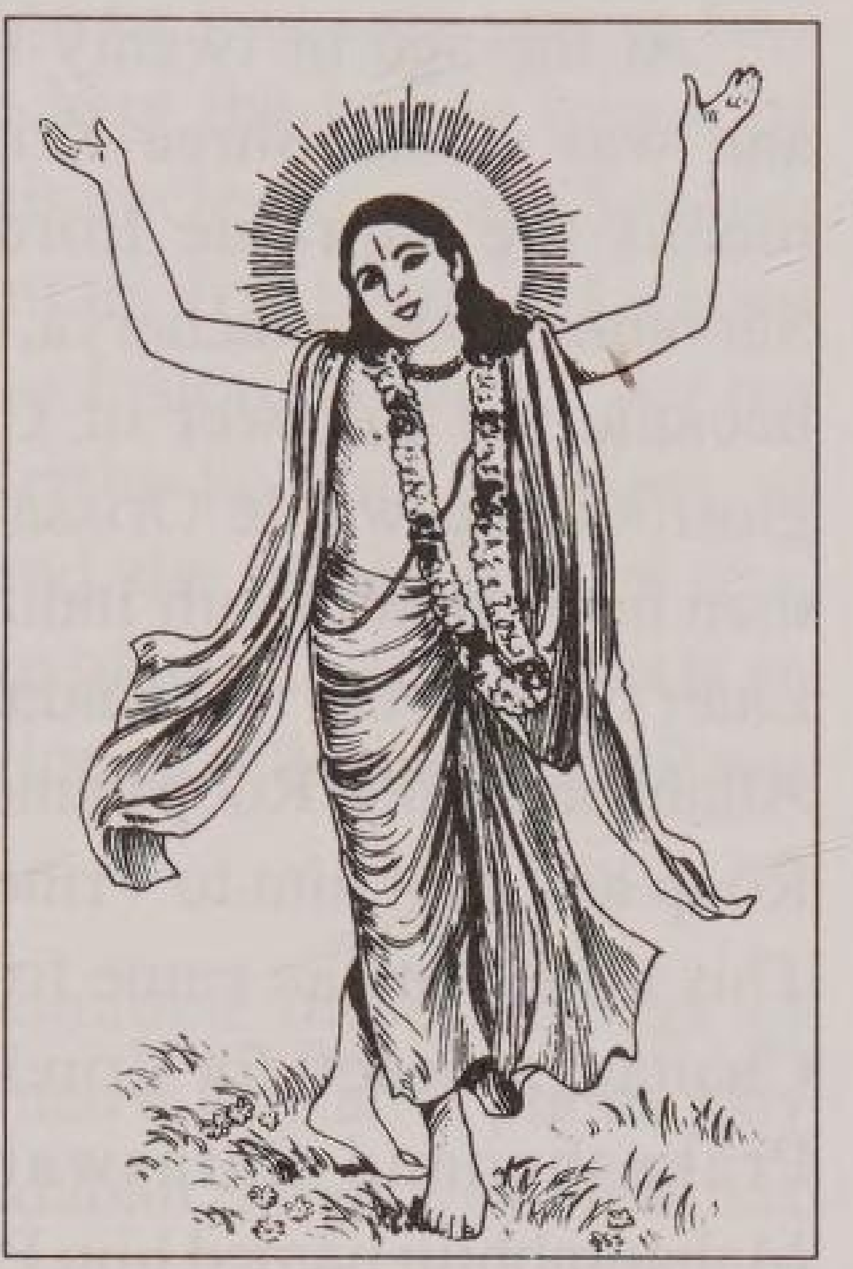
Philosophy and teachings: Vallabhacharya's philosophy is called *shuddhadvait vad* (pure monism) which means that the pure soul is not an affiliate but it is qualitatively synonymous with God as it is Divine. His religion is called *pushti marg* and his *bhashya* on the Brahm Sutra is called Anu Bhashya. He said that God is the source of *dharm* and He has amazing Divine powers (विरुद्धधर्माश्रय).

Vallabhacharya said that Krishn is the supreme form of God Who appeared in Braj, so you should worship only Him. Gita is the essence of all the scriptures; the name of Krishn is the best *mantra* to remember; and the only best action is to worship Krishn (एकं शास्त्रम्...). He said that **when a soul surrenders to Krishn, Krishn does everything for him (पोषणं तदनुग्रहः).** So, a devotee of Krishn, desiring for His Grace, should wholeheartedly dedicate himself to Krishn. A devotee should never desire for any worldly thing from Krishn. **The *'brahm sambandh mantra'* which Vallabhacharya introduced is the perfect description of self submission to Krishn.** He says in the Tattvarth Deep Nibandh (Shastrarth Prakaran),

"वेदाः श्रीकृष्णवाक्यानि व्याससूत्राणि चैव हि। समाधिभाषा व्यासस्य प्रमाणं तच्चतुष्टयम्॥ 7॥"
"उत्तरं पूर्वसन्देहवारकं परिकीर्तितम्।
अविरुद्धं तु यत्त्वस्य प्रमाणं तच्च नान्यथा। एतद्विरुद्धं यत्सर्वं न तन्मानं कथञ्चन॥ 8॥

It means that the Upnishads, Gita, Brahm Sutra and the Bhagwatam are the four prime and authentic scriptures. Gita and Brahm Sutra clarify the topics of the Upnishads, and the Bhagwatam unfolds and elucidates everything, whatever is in these three. Thus, the Bhagwatam is the final authority in all of the Divine and the devotional matters. Whatever is not in the Bhagwatam, should not be accepted.

His important writings: Vallabhacharya's main books are: Anu Bhashya, Subodhini (on the Bhagwatam), Tattvarth Deep Nibandh (three volumes), Shodashgranth and Sanyas Nirnaya.



Shree Chaitanya Mahaprabhu.

(1485-1533)

Appeared on the Holi day of 1485 in West Bengal (Navadweep), Lord Chaitanya Mahaprabhu glorified the earth planet and, as long as he lived, he showered the nectar of Divine love on all whoever came to his *satsang* (chanting program). He was the descension of Radha Herself Who came to show us the simple path of God realization. He said that Bhagwatam is the truest explanation of Brahm Sutra, that's why he did not write any commentary on it. He said eight verses called the "Shikçhashtak" which contain a complete devotional guideline for a Krishn devotee.

Chaitanya Mahaprabhu, when he was eight years old, went to a Sanskrit college and within two years learned all the scriptures. Later on he got married, went to Gaya, met Ishwar Puri, and when he came back he was a changed person who was swooning off and on simply by listening to the Krishn name. He was now eighteen.

Mahaprabhuji now decided to reveal the true Bliss of Krishn and he started to give *sankirtan* programs (chanting of Krishn name) at the house of Srivas Pandit where all the devotees joined. His favorite chanting was "Hare Ram...," a Vaishnav *mantra* described in Kalisantarnopnishad. At that time Nityanand Prabhu came and joined Mahaprabhuji who was called Nimai, his family name. He was called *Premavatar* which means the descension of Divine love. The *sankirtan* program of Mahaprabhuji was a strong radiating effulgence of Radha Krishn love that thrilled and delighted the hearts of the devotees, but it provoked some of the dark-hearted worldly people, like the owl who loves darkness and dislikes the sunshine, and they started to oppose Mahaprabhuji. However, such things are the natural happenings of *kaliyug.* Imagine the absolute kindness of Mahaprabhuji who descended from Golok to freely distribute the Bliss of Radha Krishn love which is even desired by Maha Lakçhmi; and think of the unlimited misfortune of those who themselves multiplied their own misfortune by committing more and more transgressions.

At the age of twenty-four Mahaprabhuji took the order of *sanyas* and was called Shree Krishn Chaitanya Mahaprabhu. (*Mahaprabhu* means the supreme Lord.) He then went to Jagannath Puri, met Sarvabhaum Bhattacharya, debated with him on *Vedant,* and Sarvabhaum became the follower of Chaitanya. The glory of Chaitanya's name glorified the whole Orissa province. He stayed for sometime in Puri then he went to South India and came back to Puri in a couple of years. Later on he went to Vrindaban and on the way back to Puri he stayed at Allahabad when Roop came to see Mahaprabhuji. Mahaprabhuji Graced Roop and sent him to Vrindaban. Mahaprabhuji then came to Varanasi. This time Sanatan came from Bengal and, after having been Graced by Chaitanya, he left for Vrindaban. In the meantime Mahaprabhuji Graced Prakashanand Saraswati, a dynamic personality of Varanasi. Mahaprabhuji named him Prabodhanand. *Prabodh* means the knowledge of Krishn love that exceeds all other Divine knowledges.

On the way back to Puri while passing through the jungles Mahaprabhuji's *Bhao* and his ecstatic states of Divine love were amazingly elevated to such a height that when he chanted 'Hari Bol' even the wild beasts that were in that vicinity began to dance in excessive joyfulness. Mahaprabhuji came to Puri. He was now thirty; the rest of the time he stayed in Puri and freely distributed the nectar of Krishn love, day and night. He ascended to his Divine abode at the age of forty-eight in 1533. There is a famous verse about Radhavatar Shree Chaitanya Mahaprabhuji's teachings that says,

"आराध्यो भगवान् व्रजेशतनयस्तद्धाम वृन्दावनं रम्या काचिदुपासना व्रजवधूवर्गेण या कल्पिता ।
श्रीमद्भागवतं प्रमाणममलं प्रेमा पुमर्थो महान् श्रीचैतन्यमहाप्रभोर्मतमिदं तत्राग्रहो नापरः ॥"

It means, "Worship and adore (Radha) Krishn whose abode is Divine Vrindaban where *Gopis* always play and rejoice with Krishn. The only desired thing for a human being is to receive Their Divine love. Bhagwatam is the final scriptural authority which authenticates this fact and this is the advice of Chaitanya Mahaprabhuji for all the souls."

Jeev Goswami.

Roop Goswami, Sanatan Goswami and Jeev Goswami were the important Divine personalities among the six Goswami disciples of

Chaitanya who lived in Vrindaban. Jeev, when he was very young, had seen Mahaprabhuji once, and since then he kept the loving image of Chaitanya in his heart. As he grew and when his uncles Roop and Sanatan left for Vrindaban, he also left his house, went to Vrindaban and stayed there. His meeting with Meerabai is a famous historical event. For his whole life, absorbed in the love of Radha Krishn he sang the glory of Chaitanya and established the discipline and the guidelines of true devotional living. He left the world at the age of eighty-five and left an unforgettable impression of Chaitanya's Divine excellence in the heart of the devotees.

Philosophy and teachings: He expounded the teachings of Chaitanya Mahaprabhu in "Shat Sandarbh," which is a detailed philosophy of soul, *maya*, God, *bhakti,* Krishn and Vrindaban *tattva* written in six volumes. It is called *achintya bhedabhed vad* which means that one single absolute God has uncountable powers that have their own character. Thus, there is a simultaneous existence of duality in non-duality; but this situation is beyond the understanding of human intellect (*achintya).* The Shat Sandarbh is: (1) Tattva Sandarbh, (2) Bhagwat Sandarbh, (3) Parmatm Sandarbh, (4) Bhakti Sandarbh, (5) Shree Krishn Sandarbh and (6) Preeti Sandarbh. The marvel of Jeev Goswami's writings is seen in these six volumes where he explains and expounds the philosophy of all the aspects of God from *nirakar brahm* and up to the Vrindaban *bhao* in a very convincing manner.

He clarified the theory of soul, *maya* and God and said that there is a *jeev shakti* which is fully synonymous to the *chit* (knowledge) aspect of *sachchidanand* God. Individual souls are the infinitesimal parts of that *jeev shakti* of God.

In this *mayic* world God has presented Himself in His original Divine form without being affected with the *gunas* of *maya*; that's how He is omnipresent. This situation is called *avikrit parinam vad* (अविकृत परिणाम वाद) and it is accepted by Jagadguru Nimbarkacharya, Ramanujacharya and Madhvacharya. Jeev Goswami further said that in the creation of the universe not only God and *maya*, but *kal* (the 'time' element) and *karm* (the unlimited *karmas* of the unlimited souls) are also involved. He calls *maya* as the *bahiranga shakti* (the extroverted power).

He also explains about the Blissful superiority of Vrindaban abode and Krishn love as compared to Vaikunth or other Divine abodes, and details the ecstatic states of the *Brajwasis* where *Gopis'* state of Divine love was of the highest class and quality.

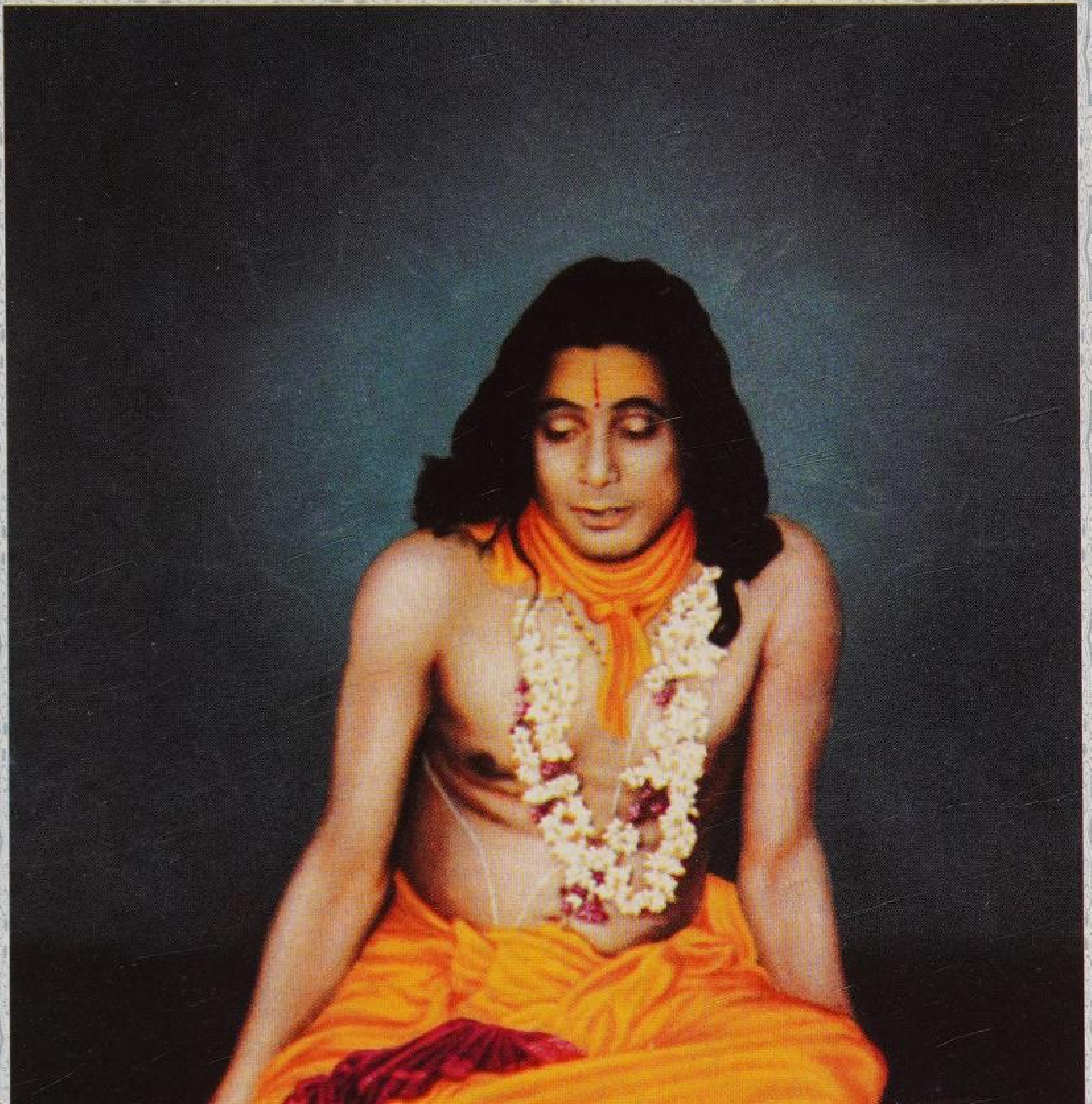
Roop Goswami (1499-1563) and **Sanatan Goswami** (1487-1558).

With the will of Chaitanya Mahaprabhu, Roop and Sanatan came to Braj. In those days the lands of Braj were overgrown with native bushes and trees. There were some distant villages, and the *leela* places of Radha Krishn were being gradually forgotten. The most important thing they did was to reveal the *leela* places. Seeing the Divine *leelas* of Radha Krishn from their Divine eyes they indicated the exact spot of a particular *leela* to the people of Braj and also explained the details of that *leela*. Later on the kings and the wealthy people of that time constructed a temple and/or a pond at that place. The second most important thing they did was to detail the devotional philosophy for Krishn devotees. They also explained and detailed the *Bhao* states of the *Brajwasis*, kinds and classes of *Gopis*, their ecstatic states, and the details of the absolute ecstasies of Radha Krishn which were never explained by anyone in the past. They also wrote several *leela* books.

Important writings: Shat Sandarbh, Kram Sandarbh and Gopal Champu (by Jeev Goswami). Bhakti Rasamrit Sindhu, Ujjwal Neelmani, Hansdoot, Uddhao Sandesh, Lalit Madhav and Vidagdh Madhav (by Roop Goswami). Brihad Bhagwatamrit (by Sanatan Goswami). Vrindaban Mahimamritam, Chaitanya Chandramrit and Sangeet Madhav (by Prabodhanand Saraswati). Chaitanya Charitamrit and Govind Leelamritam (by Krishndas Kaviraj). Govind Bhashya on Brahm Sutra (by Vidya Bhusan), and the commentary on the Bhagwatam (by Vishvanath Chakrvarti).

Jagadguru Shree Kripaluji Maharaj.

It was the night of Sharat Poornima in 1922 when Mangarh village (near Allahabad) was filled with the Divine radiance with the descension of Shree Kripaluji Maharaj. Sharat Poornima is the famous full moon night of October when Shree Raseshwari Radha Rani revealed the true Vrindaban Bliss about 5,000 years ago that enticed the heart of God Shiv. Shree Kripaluji Maharaj is lovingly called Maharajji by his devotees.



Bhakti-yog-rasavatar, Jagadguru Shree Kripaluji Maharaj

Since childhood his extraordinary virtues were noticed by the people. (As a custom of the family his elderly people got him married at an early age.) When he was around fourteen years of age he went to Mahu Sanskrit College (near Indore, MP) to study Sanskrit literature, and, to the amazement of the teachers of that institution, whatever topic he chose to study, he mastered all of that within two years. He then resumed to his natural Divine nature, and, at that time, whoever had seen him, would have glimpsed the true form of Radha Krishn love appearing in its full charm of highest ecstatic excitement... Remaining in that state for some time he moved around and Graced the deserving souls in Chitrakoot, Sharbhang and Vrindaban etc. Being always engrossed in the ecstatic states of Radha *Bhao*, it was hard to communicate with people. So, for the good of the souls, he subsided his *Bhao* state and then started to give *sankirtan* programs at the houses of the devotees. His *sankirtan* programs of those days were like the vivid glow of Radha Krishn love that touched every heart, inspired everyone who was there and thrilled every soul who desired Krishn love. Devotees have witnessed the supreme *Bhao* of Radha Rani's love in him, so he was called *Mahaprabhu.* During those days a number of non-stop *nam sankirtan* programs were also arranged.

He showered the true nectar of *nam sankirtan* continuously. Its Blissfulness was so amazing that it could be compared to the Divine *nam sankirtan* of Chaitanya Mahaprabhu which he gave to the people of Nadia 500 years ago. On the request of the devotees he revealed and detailed the devotional philosophy of Krishn love (Prem Ras Siddhant). He called for one of the devotees and dictated the whole philosophy with the Sanskrit quotations of scriptures (although he has never read those scriptures). The devotee was incredibly amazed upon the scriptural omniscience of Shree Maharajji.

In 1955 he organized a religious convention in Chitrakoot, and in 1956 in Kanpur. In the Kanpur convention the chief secretary of "Kashi Vidvat Parishad" who was a great learned person and a popular figure of Varanasi happened to come and listen to Maharajji's speech. I was there and I witnessed his amazement and his feelings of deep esteem for Maharajji. He was so overtaken with the unparalleled scriptural wisdom of Maharaj Shree that, when he went back home, he invited him to Grace the scholars and the *pandits* of Varanasi with his Divine speech; and thus, Shree Maharajji went over there in 1957.

A landmark in the history of Varanasi: It was an example of 'न भूतो न भविष्यति' which means that an event which is Divinely so special that it had never happened in the past, and it is so extraordinary that it is not likely to happen in the near future. When Maharaj Shree began his discourse in Sanskrit there was a mixed feeling of curiosity, admiration and anxiousness in the hearts of the audience. But, at the end of his two hour discourse covering the critical topics of the *bhashyas* and the Brahm Sutra that invariably coordinate with the tenets of the Gita, Upnishads and the Darshan Shastras, a sereneness prevailed in the hall, and the audience went home with their minds full of exciting thoughts and their hearts full of affectionate admiration.

The next day even the elderly *pandits*, who seldom used to go to anyone's speech, came earlier to get a better location to sit and the hall was full before Maharajji's arrival. The speeches went on for six days. The seventh day Maharajji briefly summarized the main topics of the last six days and gave an extraordinary discourse reconciling the philosophies of all the *Jagadgurus* and representing **the Blissful theme of *bhakti yog*, which is explicitly described in the Bhagwatam and which is the integral message and the *soul* of all the scriptures.** The congregation, that contained almost all the scholars of Varanasi and also many others who came from other provinces of India, had never seen such a Divine personality who is absolutely well versed in all of the scriptures (Vedas, Upnishads, Sutras, Upvedas, Vedangas, Darshan Shastras, Puranas, Itihas, the philosophies of the *Jagadgurus* and the writings of the *rasik* Saints etc.), and at the same time he is humble, kind and absorbed in Radha Krishn *Bhao* which radiated from his personality.

It was such an event in thousands of years that created a landmark in the Divine history of Varanasi and glorified the glorious Puri of God Shiv*, because, when Shankaracharya (or Ramanujacharya or Madhvacharya) debated and established their philosophy, they did it mostly on one-to-one basis and with the prominent scholars of that town wherever they went, and the other people simply listened to them. But this time all the learned *pandits* and the scholars were assembled together in Varanasi and among them Maharaj Shree propounded and reconciled the theory of the scriptures.

***Varanasi (Kashi) is one of the important holy towns of India (called *puri*). It is said in the Puranas that it is the holy town of God Shiv.**

Now the learned *pandits* of **Kashi Vidvat Parishad** took the privilege of honoring Shree Maharajji with the flowers of their appreciation (पद्यप्रसूनोपहारः) and praised their luck to worship him as the Supreme Jagadguru of this age (धन्यो मान्यजगद्गुरूत्तमपदैः सोऽयं समभ्यर्च्यते ।). He is thus the fifth Jagadguru in the last 5,000 years. The Bliss of *nam sanḳirtan* that he gives is the same that Chaitanya Mahaprabhuji gave five hundred years ago, so he is called *Bhakti-yog- rasavatar* (the descension of Radha Krishn love).

Philosophy and teachings: He did not write his separate philosophy. He accepts the Shat Sandarbh of Jeev Goswami and says that Bhagwatam is the complete and final scriptural authority. But the most important thing which he did is the reconciliation of the differences that appear in the philosophies of other *Jagadgurus* and the Darshan Shastras and established the true theme of the scriptures. Thus, he removed all the philosophical controversies that prevailed for hundreds of years, and for that reason the learned *pandits* of Kashi also called him "निखिल्दर्शनसमन्वयाचार्य" which means the supreme *acharya* of this age who has reconciled the philosophies of all the Darshan Shastras.

Shree Maharajji says that the desired goal of a soul is to receive the selfless Divine love of Radha Krishn. They are the Soul of your soul and are eternally related to you. Knowing this you only have to develop a deep desire for Their vision and love by strengthening your faith in Them. Keeping away from bad associations, yearningly remember and chant Their name and the *leelas*. That's all you have to do and leave the rest upon Them. Just remember that They are yours and you belong to Them. They are most kind and causelessly merciful (अकारण करुण); They will do the best for you.

His writings: About five hundred years ago when the great Masters wrote their books, Sanskrit was the common scholarly language. But nowadays the social situation has changed and fewer people learn Sanskrit. So, for the convenience of the majority of the people, Shree Maharajji has revealed his philosophical and devotional books in Hindi language. They are: Prem Ras Siddhant (the philosophy of Divine love), Prem Ras Madira (1,008 *leela* songs of Radha Krishn), Bhakti Shatak (the concise philosophy of the Upnishads, Gita, Brahm Sutra and the Bhagwatam), Radha Govind Geet (eleven thousand one hundred and eleven couplets of Radha Krishn *leelas* and the devotional philosophy), Braj Ras Madhuri and several more

Other *acharyas, rasik* Saints and the Divine personalities (of the last 1,000 years).

There were hundreds of prominent Divine personalities in the last one thousand years. They also wrote their books. The two great *rasik* Saints of Vrindaban are Swami Haridas and Hit Harivansh.

Swami Haridas (1480-1575) revealed the Deity of Bihariji. He was born near Vrindaban. He was always absorbed in the love of Radha Krishn. He says that Vrindaban Bliss goes even beyond the Bliss of *maharas* and it is received with the Grace of Radha Rani (पाँचै भूलै देहसुधि छठी भावना रास की । सातैं पावै रीति रस श्रीस्वामी हरिदास की ।।). The most famous singer Tansen of Akbar's court was his devotee. **Shree Hit Harivansh** (1502-1552) revealed the Deity of Radhavallabh. He was born in Baad village near Mathura. When he was very young, once he started singing verses in the praise of Radha Rani. His uncle noted them down. It is called **"Radha Sudha Nidhi"** and it is one of the important scriptures that describe the supreme greatness of Radha Rani. A verse from Radha Sudha Nidhi: "तस्या अपाररससारविलासमूर्त्तेरानन्दकन्दपरमाद्भुतसौम्यलक्ष्म्याः । ब्रह्मादिदुर्गमगतेर्वृषभानुजायाः कैंकर्य्यमेव मम जन्मनि जन्मनि स्यात् ।।" It says, "I desire to be one of the associates of Shree Raseshwari Radha Rani Who is the 'sweetness' of Krishn-love and the 'charm' of Krishn-beauty. Her Divine abode, Vrindaban, where supreme God Krishn adores Her, is inaccessible even to creator Brahma and the foremost *yogis* and *gyanis*. Radha Rani is the personified excellence of the fascinating essence of the unlimited ocean of Divine love." During that time Roop Goswami, Sanatan Goswami, Jeev Goswami, Raghunath Das, Gopal Bhatt, Raghunath Bhatt and Prabodhanand Saraswati were also the prominent *acharyas* of Vrindaban and they have written hundreds of books. Many of them are not available.

There were great Saints in all the provinces of India but mostly they were in the Ganges valley. Some of the most important Saints of South India are: the Alwars (between 7th to 9th century), Shathkopacharya (c. 7th century), Vilvamangal whose Krishn Karnamrit is famous, Gyaneshwar (1275-1296) who wrote the Gyaneshwari when he was only fifteen, Shridhar Swami (c. 11th century) who wrote the famous commentary on the Bhagwatam called the Shridhari Teeka, Namdeo (1270-1350), Tukaram (1608-1649) whose devotional poems called "Abhang" are well known in his area, and Samarth Guru Ramdas (1605-

1681) who wrote "Dasbodh" and who was a very popular and prestigious Saint of his time. Bhakt Narsi Mehta of Junagarh (Kathiawar), Shree Daduji (1544-1603) of Gujarat and Bhakt Nabhadas (c. 16th century) of South India (near river Godavari) were also famous.

Nabhadas is the one who wrote in the poetry form the brief life history of about 500 Divine personalities since the beginning of this *kalp* and up to his lifetime.

Goswami Tulsidas (1497-1623), **Kabir** (1398-1517), **Jaideo** (15th century), **Madhusudan Saraswati** (16th century) and **Meerabai** (1501-1573) were the most popular Saints whose writings are well known to the scholars.

Tulsidas was born in Uttar Pradesh and lived mostly in Varanasi. His work, the "Ramayan," was authenticated by God Shiv Himself and is most popular in India. **Kabir** was born in Varanasi and lived in Varanasi. He wrote some couplets (दोहा) in local language which relate to *bhakti, gyan* and renunciation. Bhakt Raidas (15th century) was also in Varanasi during that time.

Jaideo was born in Bengal and then he came to Puri. His poetic descriptions of Radha Krishn *leelas* called "Geet Govind" is such an excellent representation of Sanskrit literature, which still has no comparison.

Madhusudan Saraswati was born in Bengal and spent most of his life in Varanasi. He was an erudite scholar of Shankar Vedant, the *advait vad,* but when he learned about the charm of Krishn love he devoted himself to Krishn devotion and had His Divine vision. He wrote several books of which "Bhakti Rasayan" and "Goodharth Deepika" (commentary on the Gita) are important. At the end of the fifteenth chapter of the Gita he writes, "प्रमाणतोऽपि निर्णीतं कृष्णमाहात्म्यमद्भुतम् । न शक्नुवन्ति ये सोढुं ते मूढाः निरयं गताः ॥ The supremacy of Krishn and the incredibly amazing excellence of Krishn love is authenticated by all the scriptures. Still if someone doesn't accept this and has some kind of feeling of neglect against Krishn, (because of his transgressions) he will enter into the hellish state of *maya.*"

Meerabai was born in Marwar district (Rajasthan). She had an intense longing for Krishn since her very childhood. Her marriage, when she was only fifteen, couldn't interrupt her devotion, but the family situation caused her to leave home and she went to Vrindaban where she met Jeev Goswami. Her songs of love and longing for Krishn are famous. She had the Divine vision of Krishn in Vrindaban. In her later days she went to Dwarika where she disappeared into the Deity of Dwarikadhish.

The Sikh religion of Punjab was established with the advent of **Guru Nanak** who was born near Lahore (Punjab) in 1469. His son Srichand (1494 - c. 1644) established the "Udeseen" sect which follows the religious guidelines of Sanatan Dharm. "Guru Granth Saheb" is the book of Sikh religion which is a collection of the sayings of Nanak and its other Sikh Masters. Nanak talked about *nirakar brahm* but he never told the dry *gyan;* he stressed upon *bhakti* and *gyan* both, although his *bhakti* was not the real affectionate *bhakti* as described by the Vaishnav *acharyas.*

There was a famous Saint in Calcutta named **Ramkrishn Paramhans** (1836-1886). He was a born Saint and always remained absorbed in the love of Goddess Kali. Although he got married but he never saw 'a woman' in his wife so they both lived together as friends. He was almost illiterate but his teachings have the truth of pure *bhakti.* He observed the whole world as the form of His Divine mother. But some confused intellectuals have very wrongly interpreted his feelings and said that he also worshipped God through the worshipping pattern of other religions of the world. He was constantly engrossed in the love of God all the time so why should he do such a crazy thing. A professor doesn't enroll himself in the first standard in a school to know the quality of the education of that class. **Vivekanand,** when he met Ramkrishn Paramhans, felt elevated with his Grace but he did not recognize the greatness of *bhakti* (the prime teaching of Ramkrishn Paramhans) until the last days of his life which he himself has expressed in his letters.

Another Divine personality **Swami Sahajanand**, also called Swaminarayan (1781-1829), in whose name a large religious sect "Swaminarayan" has developed in Gujarat, was born near Ayodhya. He learned the scriptures in his childhood and, when he was only eleven years old, he started his seven year pilgrimage around India and then settled in Gujarat. He wrote his teachings in his book "Shikçhapatri" of 212 verses in which he says,

"श्रीकृष्णः परं ब्रह्म भगवान् पुरुषोत्तमः ।
उपास्य इष्टदेवो नः सर्वाविर्भावकारणम् ॥ 108 ॥

तस्यैव सर्वथा भक्तिःकर्तव्या मनुजैर्भुवि ।
निःश्रेयस्करं किञ्चत्ततोऽन्यन्नेति दृश्यताम् ॥ 113 ॥"

"Krishn is supreme *brahm* and the supreme form of God. He is the origin of all the Divine descensions. This is the essence of all the spiritual practices that Krishn should be wholeheartedly worshipped as your Divine beloved." The teachings and the form of Krishn devotion that Swami Sahajanand prescribed relates to the Gita. It does not relate to the Bliss of the Bhagwatam or the love of the *Brajwasis*.

Most of the historical *bhakt* and *rasik* Saints were in Uttar Pradesh, the land of Ganga and Yamuna. The prominent ones are: Surdas (born in 1478 near Delhi), Kumbhandas (1468-1582, born near Govardhan), Parmananddas (1493-1584, born in Kannauj), Krishndas (1496-1579, born in Gujarat), Govinddas (1505-1585, born near Braj), Nanddas (1513-1583, born near Varanasi), Cheet Swami (1515-1585, born in Mathura) and Chaturbhujdas (1518-1585, born in Braj). They are called the Saints of Asht Çhap (अष्ट छाप). They were the singers of Shrinathji temple in Govardhan and were Graced by Vallabhacharya. Then there were, Gadadhar Bhatt, Surajdas Madanmohan, Keshav Bhatt Kashmiri, Vrindaban Das, Bhagwatrasik, Raskhan, Shribhatt, Nagridas, Shri Hathiji, Hari Vyasdev, Bitthal Das, Biharini Das, Vyasdas, Dhruvdas, Lalit Kishori and Narain Swami etc. They were all almost in the same century and were glorifying Braj and Vrindaban with their Divine presence.

The *rasik* Saints wrote the *leelas* of Radha Krishn in local Hindi language called *Braj bhasha*. They are the treasures for Krishn devotees. Some of them are: Bayalis Leela (by Dhruvdas), Sur Sagar (by Surdas), Maha Vani (by Hari Vyasdevacharya), Hit Chaurasi (by Hit Harivansh), Bhramar Geet, Raas Panchadhyayi, the tenth canto of the Bhagwatam, Padavali, Sudama Charitra, Roop Manjari and Ras Manjari (by Nanddas). Apart from that, all the *rasik* Saints mentioned above have written Their song books on Krishn *leelas*.

Shribhatt says,

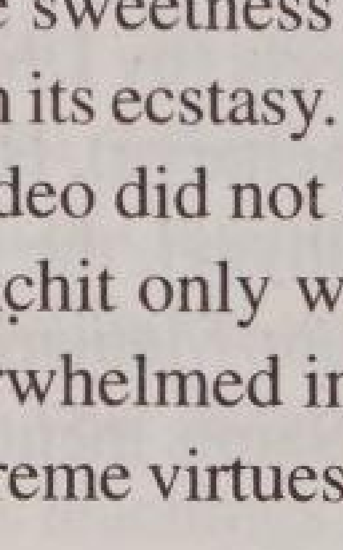
"ब्रज रज मोहिनी हम जानी
मोहन कुंज मोहन वृन्दाबन मोहन यमुना पानी।
मोहिनि नारि सकल गोकुल की बोल्त अमृत बानी।
श्रीभट के प्रभु मोहन नागर मोहिनि राधा रानी॥"

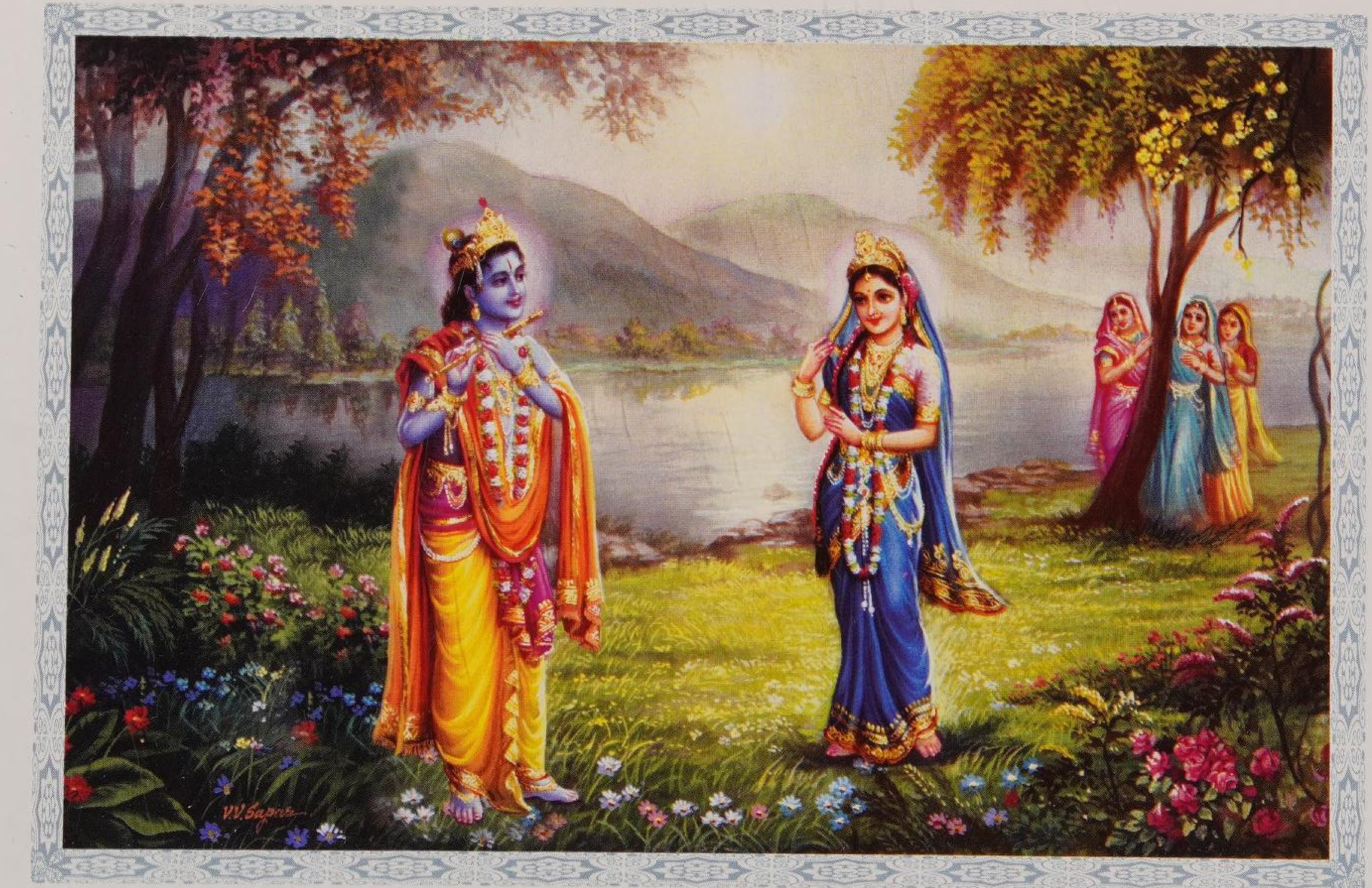
"This Braj, where Krishn descended, is so Divinely loving that it fascinates everyone. (He may be God Shiv or foremost Gyani Uddhao or creator Brahma or even Lakc̣hmi, the supreme Goddess of Vaikunth.) There are many beautiful *kunj* in this exciting Vrindaban where the river Yamuna flows with Her nectar sweet water. The *Gopis* who live in Braj are the living form of Radha Krishn love and they are so loving that Divine love drips from every word they speak. When the *Gopis* are so great, how could one describe the loving greatness of Radha Rani Who is the sovereign of their heart and soul and the stealer of Krishn's heart, Whose single sidelong smile fascinated all the *Gopis* of Braj."

Vyasdas expresses his feelings and says,

"परम धन राधा नाम अधार।
जाहि श्याम मुरली में टेरत सुमिरत बारंबार।
कोटिन रूप धरे नँदनंदन तऊ न पायो पार।
श्री शुक प्रगट कियो नहिं याते जानि सार की सार।
व्यास दास अब प्रगट बखानत, डार भार में भार॥"

"My Radha Rani's name is the sole treasure of my heart and soul. All the time, Krishn sings Her name in His flute and remembers Her in His heart. She is so great that millions of times and in millions of ways Krishn tried to comprehend the sweetness of Her love in full, but every time He tried He was drowned in its ecstasy. Seeing such an unimaginable greatness of Radha Rani, Shukdeo did not openly describe Her *leelas* in the Bhagwatam (because Parikc̣hit only wanted liberation from *maya*). But, my whole being is so overwhelmed in Radha Rani's love that I am revealing the felicity of Her supreme virtues for all the souls of the world."





Krishn singing the name of Radha Rani on His flute.

'Grace' of a Saint and God, and the philosophy of *karm*.

There is a great confusion among the scholars, who study a religion and also those who follow a religion, about the Grace of God and a Saint. They believe that Grace is something which happens at random upon someone, or with the Grace of God someone may receive worldly benefits; so they keep on praying to God for their material gain. Such fantasies should be removed from the mind and the science of Grace should be properly understood.

'Grace' is not a favor or a reward from God or a Saint for any good action. Grace is the personal power of God which is synonymous to the Blissful personality of God. Thus, Grace itself is the Divine Bliss. So, God's Grace or a Saint's Grace means receiving the Divine vision or Divine love of God. It means Saint and God give Divine things to the devotees, not material things. Material gain or loss, poverty or prosperity, health or sickness, and life or death, are all the outcome of your past lives' good and bad *karmas* which are destined to come in this lifetime. Thus, God has no concern with your worldly gain or loss.

You should know that a Saint does not confer his Grace. **He imparts his Grace**, and this act of imparting of the Grace is natural. Grace is the natural radiance of his Divine personality. Any soul whose mind and heart is receptive could receive it; and this receptivity is related to the positive, *sattvic,* and dedicatory feelings of a soul for the Saint with humble and loving submission of his own-self. **Whatever degree of this kind of receptivity a person has, he automatically receives that amount of Grace from the Saint without even asking for the Grace.** In this way, when a devotee gains 100% receptivity he receives the total Grace of a Saint and instantly he receives the Divine vision of God. A devotee always keeps receiving the Grace of his Divine Master but if his mind reflects any kind of neutrality (or negativity) towards his Master, his receptivity is hampered and the flow of the Grace is blocked. However, the Saint always keeps on imparting his Grace upon all the souls. He is like the sun that shines for everyone, but you have to have a good eyesight to observe it.

A true Saint is the form of Divine Grace who *only* thinks of the good of the souls. He gives the devotional love and forgives the sins

of the devotees out of his kindness. He could never imagine even to discomfort any soul, good or bad. The souls suffer only according to their *karmas*. There is a law of 'nature' in the world. Human beings don't live on instincts like animals. They have a motivation in their life, and their actions (*karmas*) are motivated according to the current state of their emotions and desires. These motivations have a quality: *sattvic* (good), *rajas* (selfish or normal, neither good nor bad) and *tamas* (evil).

Thus the motivation behind a particular action (*karm)* classifies the action as good or bad, and accordingly, the doer of good and bad actions is rewarded or punished by the law of the nature (*maya*), because it is related to benefitting or harming the beings of the world.

An omnipresent spiritual power is involved in giving the outcome of the *karmas* of all the souls so there is no mistaking, and you cannot bluff that power as you do in the world because it knows the very core of your thoughts. So, all of your good and bad thoughts and actions are fully recorded. They are systematically kept in every person's own *unconscious* section of the mind. When they come to fructify in the form of the fate of a human being, *good actions* appear as material well being and physical and mental comfort or happiness, and *bad actions* appear as material disappointments and physical and mental discomfort or agony in a person's life. This is the philosophy of the *karmas.*

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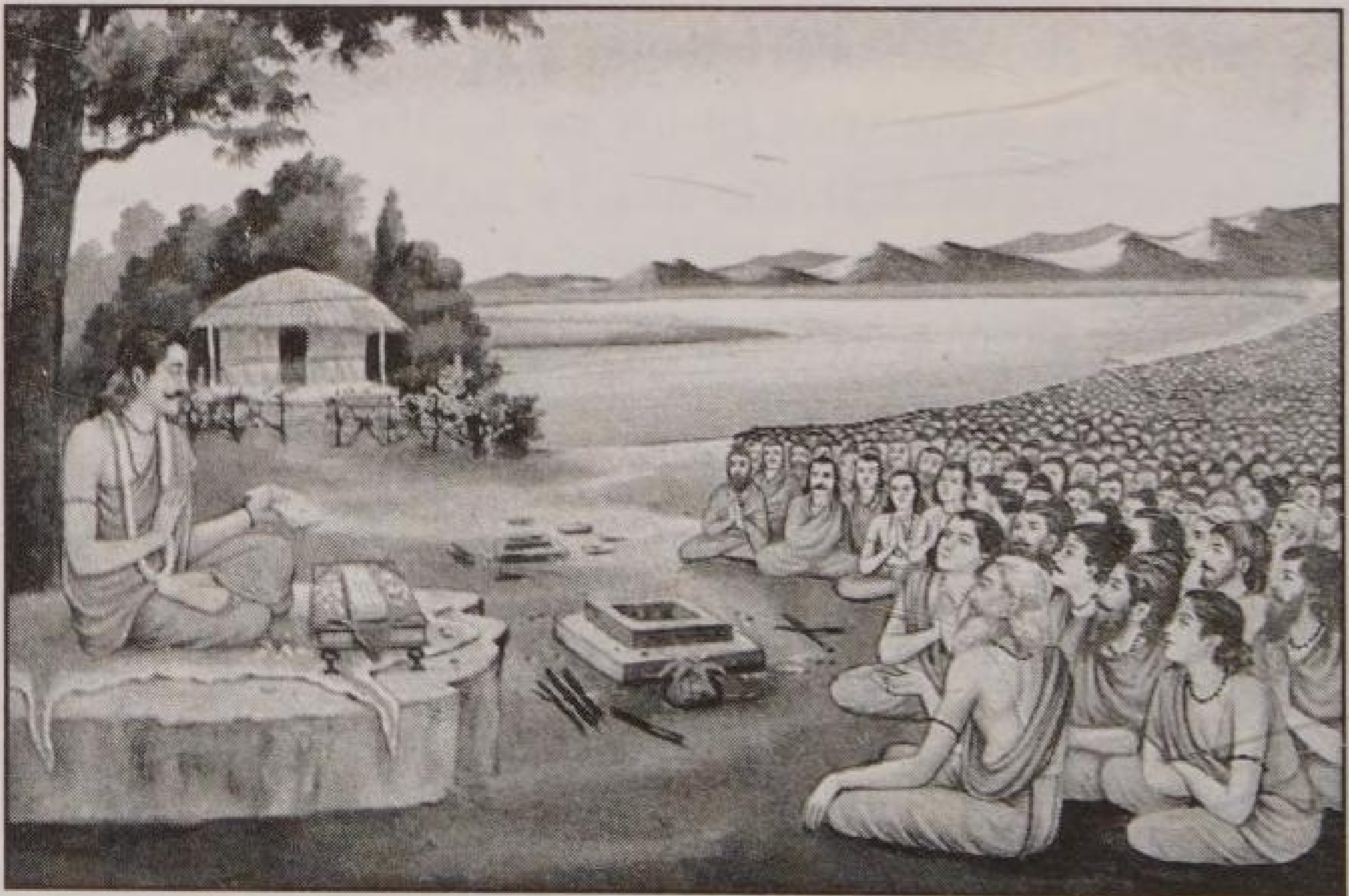

Sutji relating the Puranas to the Rishis and
devotees at the bank of Ganges river.

नमो नमस्तेऽस्त्वृषभाय सात्वतां विदूरकाष्ठाय मुहुः कुयोगिनाम् ।
निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः ॥
(भा. 2/4)

Chapter 4

Sanatan Dharm is the universal religion of the Upnishads, Gita and the Bhagwatam which Bharatvarsh has introduced for the whole world.

Sanatan Dharm and the true path to God.*

What is Sanatan Dharm?

The religion which eternally exists in God, which is revealed by God, which describes the names, forms, virtues and the abodes of God, and which reveals the true path of God realization for all the souls is called Sanatan Dharm, the universal religion for the whole world.

The word *dharm* (धर्मः) is formed from the root word *dhryan* (धृञ् धारणे); it means such actions and such spiritual or religious practices that finally result in all-good for a soul. A general description of *dharm* is: "यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ।" (वै.दर्शन 1/1/2). It means that **such actions, thoughts and practices that promote physical and mental happiness in the world (*abhyudaya* अभ्युदय) and ensure God realization (*nishreyas* निःश्रेयस) in the end, are called *dharm* (धर्म).**

There are two kinds of *dharmas:* (a) *Apar dharm*, or *varnashram dharm*, or *seemit dharm*, or general *dharm*, and (b) *par dharm* or *bhagwat dharm*.

***Detailed descriptions of soul, *maya*, God, creation, devotion (*bhakti*) and God realization are in "The Divine Vision of Radha Krishn."**

(a) *Apar dharm,* or *varnashram dharm,* or *seemit dharm,* or general *dharm.* The word *dharm* means the religious practices and thoughts that are aimed to fulfill a pious goal in life. Accordingly the *apar* or *varnashram dharm* is the religious discipline and injunctions of do's and don'ts that are explained in the scriptures for uplifting the *sattvic* qualities of a human being in general. *Varnashram* word refers to all kinds and classes of people of this world living various orders of life (like a family man, a priest, a monk or a *sanyasi*), and *apar* word means 'secondary' or 'general' or 'preliminary' because it is not the absolute or prime *dharm*, it is the preliminary *dharm* for everyone in the world.

The discipline and rules of *apar dharm* vary according to the state of the spiritual consciousness of a person, and its rigidness also varies from age to age, that is, from *satyug* to *kaliyug*. **In short you can understand that (for the existing age) all kinds of good deeds and philanthropic works that are beneficial to the society, and sincere observance of the religious discipline of the 'order of life' (religious student, family man, or a renounced person) you are following, come in this category, provided, that they are done with *sattvic* motivation.** *Sattvic* motivation means having faith in God and then doing all the good *karmas* only to please God and not for any kind of personal gain. Even if you think of receiving compliments for your good *karmas* or the religious practices which you observe, it will not be classified as *sattvic,* it will become *rajas,* because you desired for the compliments and you have received them. Thus you have already availed the outcome of your so-called good deeds. According to the Gita (**न च तत्प्रेत्य नो इह** ॥ 17/28), there is hardly any further good outcome of such good looking *karmas* in the next lifetime.

So, *apar dharm* means good *karmas* with *sattvic* motivation where a person is devoted to God in a conventional manner, which means a general faith in all the forms of God. Such good *karmas* pacify the mind of the doer in the existing life, and in the next lifetime they create a good destiny which is called ***'abhyudaya'*** that brings physical and mental well-being in a person's life.

(b) *Par dharm* or *bhagwat dharm.* This is the main *dharm* which brings the absolute good (the *nishreyas*) of a soul, and the absolute good of a soul is only God realization which happens through the direct devotion to God in His personal form. It is called *bhakti*. It gives both, peace and happiness in life as well as God realization. *Apar dharm* is the general *dharm* for all and is only a preliminary *dharm*, which is like the preparatory practice for entering into *bhakti* for those who cannot accept it in their life right away. *Bhakti* is above all the religious formalities, rituals and intellectual practices of meditation. In one sentence you can say that *bhakti* is the true 'love' for your soul-beloved God. It could be observed by any person of the world. It is universal; it is for every age; it is said and revealed by God Himself; and it is *sanatan* which means eternal. Thus, the *dharm* which is based on such *bhakti*, which is eternally established in *bhakti,* and which establishes *bhakti* for God as a universal religion of the world, is called Sanatan Dharm.

God is: "धर्माधिष्ठान *dharmadhishthan.*" It means that the Sanatan (eternal) Dharm is established in God and resides in God as a Divine power. It is revealed by God through Brahma before the human civilization and is represented through the Upnishads and the Puranas.

God and His path of attainment are both eternal.

Material beings are eternally under the bondage of *maya* and are ignorant. So the Divine matters are beyond the reach of human mind. It is thus quite obvious that a material mind can never find a way to approach the Divine. It cannot even know the nature of the Divine power on its own. It is thus only God Who Himself reveals His knowledge to the human beings. It is seen in the world that nature produces milk in the bosom of a woman before the birth of a child as the child may need it immediately on birth. So, even before the birth of human beings on this earth planet, God produces the knowledge of His attainment through the Upnishads (धर्मो यस्यां मदात्मकः । भा. 11/14/13) and the Puranas.

These scriptures reveal the form of God, personality of God, nature of God, greatness of God, Graciousness of God, path to God and also the procedure of the path. This path is called *bhakti* or divine-love-consciousness. Everything that relates to God is eternal because God is eternal. Thus, all the knowledges of the Upnishads and the Puranas along with the path of *bhakti* are eternal. *Bhakti* and the Grace of God are very closely related to each other.

* * *

The definition of (the devotional) *bhakti.*

Bhakti is the submission of the deep loving feelings of a devotee's heart for his beloved God where all of his personal requisites are merged into his Divine beloved's overwhelming Grace which He imparts for His loving devotee. This loving submission has been described in the scriptures and in the writings of the *acharyas* and Saints in many ways.

The Gita uses the terms surrender and single-mindedness (शरणागति, अनन्यता). "सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ॥ अनन्याश्चिन्तयन्तो माम् ।" are the famous verses of the Gita that tell about surrendering all the social and religious (*apar dharm*) commitments at the lotus feet of Krishn and then wholeheartedly and single-mindedly worshipping Him with faith and confidence.

The Bhagwatam stresses on the selflessness (धर्मः प्रोज्झितकैतवः) of a devotee (*bhakt*) of Krishn and tells that the *leela* Bliss of Krishn is so deep, profound and limitlessly charming that even God Shiv's heart was entangled in its fascination and He always wandered in Braj absorbed in the love of Krishn. So the Bhagwatam advises the souls (पिबत भागवतं रसम्) to drink the nectar of the *leela* Bliss of Krishn and selflessly desire for His vision and the Divine love.

The Ramayan emphasizes on the sincere humbleness of a devotee. Goswami Tulsidas says, "मो सम दीन न दीन हित तुम्ह समान रघुबीर। अस विचारि रघुवंशमणि हरहु विषम भवभीर ॥ O my supreme beloved Bhagwan Ram, the crown jewel of the dynasty of King Raghu! I am the most fallen and humble soul of this world, and You are the most kind friend of all such souls. Your Graciousness has no compare. So, please lift me up from this unlimited cosmic ocean and make me Your own forever." Selfless devotion to God with such feelings of devotional humbleness are constantly expressed in the Ramayan and also in the Vinay Patrika.

Jagadguru Nimbarkacharya introduced a method of devotional remembrance and meditation called *ashtyam seva* (अष्टयाम सेवा), which means that a selfless devotee should remember the *leelas* of Radha Krishn, whatever They normally do since the early morning when They get up from the bed and till the night when They go to sleep. In this way, meditating upon Their *leelas,* the devotee should feed and decorate Radha Krishn accordingly. (*Ashtyam* literally means the 24 hours.) This is just a procedure of meditation where a devotee develops his longing to see the Divine *leelas* of Radha Krishn and to be in Their Divine service forever in Vrindaban or Golok.

Jagadguru Ramanujacharya used a word *prapatti* (प्रपत्ति) to express the feelings of a devotee who very humbly surrenders his heart, mind and soul at the lotus feet of his loving God and earnestly desires for His Divine vision.

Vallabhacharya defined his path of devotion as the *pushti marg* (पुष्टि मार्ग). *Pushti* means the loving Graciousness of Krishn which fosters the devotional feelings of a selfless devotee, and *marg* means the path. So *pushti marg* means the path of devotion to Krishn where a devotee, depending upon the Graciousness of Krishn, humbly surrenders and dedicates his whole being for the service of Krishn.

Chaitanya Mahaprabhuji simplified the procedure of *sadhana* (devotional) *bhakti* for the devotees and said that the remembrance of Krishn is easily and most effectively done through the chanting of His name and the *leelas*, and the desire of His meeting is quickly deepened when you develop the feeling of longing for Him in your heart. He says in the Shikçhashtak,

"तृणादपि सुनीचेन तरोरपि सहिष्णुना।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥"

It means that a devotee should be humble, forgiving, forbearing, respecting to the devotional feelings of others but not desiring for any personal compliments for himself. With such a humble heart, which is yearning for the love and the vision of his beloved Krishn, the devotee should sing and chant the *leelas* and the names of Krishn.

These are all the descriptions and the definitions of the devotional *bhakti* (साधना भक्ति) as to how it should be observed in the practical life.

The significance and the greatness of *bhakti*.

As mentioned above, *bhakti* is eternal. It means that it is the eternally existing path to attain God. God is one, so the path of His attainment is also one, and thus, the same path of *bhakti* ensures the attainment of any of the forms of God. The path of *bhakti* is prevalent in every *brahmand* of this entire universe and it is for all the souls of this universe. It remains the same in all the four *yugas* (*satyug, treta, dwapar* and *kaliyug*) and, as it is directly related to soul and God, it is above caste, creed, sect and nationality. It can be adopted by any person of any nation of this world, because it is gifted by the supreme God Himself for the benefit of the humankind; and again, there are no physical requirements in doing *bhakti.* There are no meditation postures to adopt, no concentration techniques to follow and no rituals to observe. So it can be done by anyone, young, old or sick, and at any time in twenty-four hours, because *bhakti* is the pure love of your heart that longs to meet the Divine beloved of your soul in this very lifetime. The philosophy of *bhakti* is also described in **Narad Bhakti Sutra** and **Shandilya Bhakti Sutra**.

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God is realized with His Grace and His Grace is received through *bhakti.*

The definition of Grace. Grace and God are one, just like the Divine Bliss and God are one. It means that God Himself is the form of Grace and God Himself is the form of the Bliss. Grace is such a power of God with which all of His absolute and unlimited virtues are revealed. It is the Grace of God that makes a Saint experience His absolute Bliss, beauty and love; and it is the same power of Grace through which a Saint imparts God realization to his disciple. God and Grace are one and the same. So wherever God is, Grace is there.

Grace cannot be received by any amount of practice or by any limit of *sattvic* evolution of the mind. All the practices that are prescribed in the *apar dharm* gradually evolve the *sattvic* quality of the doer. Austerity, *yog,* study of Vedant, practice of renunciation or any kind of similar practices could only develop the *sattvagun* of a person's mind to a certain extent, and *sattvagun* is a *mayic* quality, it can never reach God or His Grace. God and His Grace are beyond *maya.*

It is a common misunderstanding among the followers of the (*nirakar brahm*) impersonal form of God that they begin to believe that knowledge of the 'self' may produce liberation. First thing is: Knowledge of the true ‘self’ may only happen at the highest stage of the *yogic* practices which are done according to the Yog Darshan and only after fully perfecting the *nirvikalp samadhi*, not simply by the study of the Vedant. Yog Darshan itself describes that its final stage is, “स्वरूप प्रतिष्ठा कैवल्यम् ॥ 4/34 ॥” and the Bhagwatam says, “कैवल्यं सात्विकं ज्ञानम् ॥ 11/25/24 ॥” It means that in the final stage of *yog*, the mind of the *yogi* is established in the extremely peaceful radiance of his own soul. This is called *“swaroop pratishtha,* the establishment of a *yogi’s* mind in his own self.” But the Bhagwatam says that this state is nothing more than a fully evolved *sattvic* stage. Thus, the limit of all kinds of religious and *yogic* practices is the *sattvagun* of *maya,* and not God.

***Bhakti* evokes the Grace of God and ensures God realization.** *Bhakti* is humble, loving and wholehearted self-submission to a personal form of God. The follower of the path of *nirakar brahm* (*gyan* or *yog*) at the height of his practice develops a deep and intense desire to receive liberation. It is called *mumukçha* (मुमुक्षा). He then has to convert his *mumukçha* into a humble submission to a personal form of God, which is *bhakti*. Then, with the Grace of God, he may receive the Divine knowledge of *brahm* (ब्रह्म ज्ञान) and become a *gyani* Saint, but not before that. Krishn says in the Gita, “भक्त्या मामभिजानाति ।, Through *bhakti* one can know Me;” and further He says, “मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 7/14 Only those who surrender to Me are liberated from *maya.*” So only through *bhakti* one realizes God even if he is following the path of *yog* or *gyan* or austerity or anything else. Technically it so happens that *bhakti* unites a soul with the power of Grace and Grace reveals God. **Thus, through *bhakti* the Grace of God is received, and through His Grace His Divine form is revealed.**

God’s Grace is omnipresent and absolute. God is always Gracious and He is omnipresent. So His Grace is also omnipresent and is absolute. As an axiom, absolute relates to absolute and limited relates to limited. Thus a limited effort cannot reveal the absolute. Any kind or any amount of spiritual practice, no matter how great it is, it always remains limited. But the loving feeling of self-submission to God (which is *bhakti*) when it grows to 100%, it becomes absolute; because 100% love for your beloved God with 100% renunciation from the worldly attachments makes it 100% absorbment in the love of God which is the absolute perfection of *bhakti* that instantly unites the devotee with the Grace of God.

Sattvic good *karmas* on their own only purify the heart to some extent; but if the doer of good *karmas* starts doing *bhakti,* his actions are classified as *karm yog*, and then, on the perfection of *bhakti,* he receives God realization. Literally the word *yog* (योग) means 'the unity.' Thus, the (Divine) uniting factor, *bhakti*, when it is predominantly added to the *sattvic* good *karmas*, it is then called *"karm yog."* Similarly, when *bhakti* is predominantly added to the practice of *gyan* (or *yog*), it is called *gyan yog*. So, now we know that **all kinds of good *karmas* and all kinds of *yog* and *gyan*-related practices are only *sattvic*, but when they are predominated with *bhakti,* they become the means of God realization, because *bhakti unfolds the field of God's Grace.***

The Grace of God reveals His knowledge, vision and love.

There are three very distinct things in the Divinity of God. They are: His knowledge, His vision, and His Divine love.

The Divine knowledge of God means to practically conceive in the absolutely pure *sattvic* mind (called the pure *antahkaran* with *leshavidya** in scriptural terms) the omnipresence of the Divinity of God in a subtle form. This is the state of a *gyani* or *yogi* Saint whose experience is mentioned in the Upnishads as "सर्वं खल्विदं ब्रह्म ।" which means that the *gyani* (or *yogi*) Saint observes the presence of the formless aspect of God (*nirakar brahm*) in the whole world. It means that he practically understands the omnipresent absoluteness of the Divinity of God and his mind is drowned in the contentedness arising out of the experience of the limitless serenity of the formless Divine existence (which is called *brahmanand*), but he does not actually perceive the Divine beauty of God; and, after his death, his identity is terminated and he receives liberation called the *kaivalya mokc̣h* which is a 'no-experience' Divine state, forever.

The vision of God is actually the perception of the limitless Divine beauty of the Divine personality of God with the Divine senses and the

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****Leshavidya* is a very subtle layer of the *sattvic* aspect of *maya* that maintains the individuality of a *gyani* (or *yogi*) Saint up till the end of his destined life in the world. After his death the *gyani* (or *yogi*) Saint's *sattvic* mind is terminated along with the *leshavidya,* and thus, his individuality is also terminated forever.**

Divine mind which has been Graced and given by God to the *bhakt* Saint. Along with the perception of the Divine beauty, the *bhakt* Saint also experiences the absolute Divine Blissfulness of God because God Himself is Bliss; and the understanding of the omnipresence, absoluteness and the greatness of God of a *bhakt* Saint is much more vivid than that of a *gyani* Saint, because a *gyani* Saint only conceives this understanding and a *bhakt* Saint actually conceives as well as perceives the absoluteness of God in His omnipresent Divine personal form. How is it done? It's the Divine miracle of the power of Grace. Thus, the state of the Divine knowledge called *'brahm gyan'* has only the Divine knowledge of the absoluteness of the Divine existence, but the Divine vision of God has both: knowledge of His absoluteness and also His absolute Blissful vision.

The Divine love of God is also the perception of the Divine beauty of the beloved God by a *bhakt* (*rasik*) Saint. But it is in such an intimately approachable manner that induces an affectionate thrill from both sides, *bhakt* and Bhagwan (God). This is something very, very special among all kinds of Divine experiences and it is so great that even Goddess Maha Lakçhmi, the supreme sovereign of Vaikunth abode, desires to receive that; and this very example is enough to understand the unequalled supremacy of Divine love.

The same nectar of Divine love supreme *brahm* Krishn gave to all the *Brajwasis* (the inhabitants of the Braj) when He descended on the earth planet about 5,000 years ago. All the Saints and the eternal Divine personalities of Golok and Divine Vrindaban are always drowned in the ever-new and the ever-increasing charm of the Divine love of Krishn. Thus, **the sweetness and the lovingness of the Divine love of Krishn are like several absolute additions in the absolute Bliss of the Divine vision of God**, and it is all the miraculous work of the Grace of Krishn.

Now the question is, what is the criteria of receiving the Divine knowledge, or Divine vision, or the Divine love, and who receives what? You should know that all the three situations are absolute: (a) Absolutely nonexperiential Divine state. (b) Absolute Bliss and vision, and (c) absolute Divine love; and all of them are revealed through *bhakti*. One more thing: God has no preference of any kind. He just gives whatever a devotee desires. Thus, it is only on the devotee's part as to what he wants; whether he wants only liberation, or the Divine vision, or the

Divine love. *Yogis* and *gyanis* generally desire for liberation, and, some *bhaktas* desire for the vision of God and some for the Divine love of God. What makes them decide that, is just the personal preference and mainly the depth of their understanding of the Divine truth, whatever they have; otherwise, **when the same Grace reveals all the three Divine states which are progressively more and more luscious than the previous one* and in an absolute manner, why not then desire for the Divine love?** Anyway, it's all on the part of the devotee as to what his preference is. So, Krishn says in the Gita, "**ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ॥** (4/11). Whatever concept of God a devotee holds in his mind, I Divinize the same (on the perfection of his *bhakti*) and reveal Myself to him in the same form."

Forms of God and Their Divine abodes.

One should not get confused about the celestial gods. **Celestial gods are only the *sattvic* manifestations of *maya*.** There are 33 main gods (page 81). Out of them 8 are important: Indra, Brihaspati, Kuber, Surya (sun god), Varun (god of water), Agni (god of fire), Vayu (god of air) and Prajapati; and out of eight, two are prominent: Indra and Prajapati. Brahma is the supreme authority in the celestial world and he is the creator of our *brahmand*. These gods have in no way any relation to devotion to the supreme God.

There are mainly six forms of the same one single God that reveal and represent: His knowledge, His vision and Bliss, and His Divine love. They are termed as: *chit shakti* (**चित् शक्ति**), the power of knowledge; *sandhini shakti* (**सन्धिनी शक्ति**), the power of almightiness which also has Blissfulness; and *hladini shakti* (**ह्लादिनी शक्ति**), the power of affection or the Bliss of Bliss whose efflorescence is called 'Divine love.' In general, all the forms of God are the form of Bliss with Their special characteristics.

All the six forms of God relate to these three powers and every form of God has His own Divine dimension or abode called *lok* (**लोक**). **These**

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*The progressive sweetness of the Bliss of the Divine abodes from Vaikunth to Divine Vrindaban, and the increasing charm of the various forms of relational feelings with Krishn (called *dasya, sakhya, vatsalya* and *madhurya*) are detailed in "The Divine Vision of Radha Krishn."

forms and Their abode are: (1) *Nirakar brahm* (the formless aspect of God that represents only the knowledge aspect or the *chit shakti* of God). This Divine existence, where all the liberated souls of *Gyanis* and *Yogis* enter, is called *brahm drav* (ब्रह्मद्रव). It is also called *avyakt shaktik brahm* (अव्यक्तशक्तिक ब्रह्म), which means that it is such an aspect of God where all of His Divine attributes and virtues are in an absolutely dormant state; that's why it remains formless (*nirakar*). (2) God Vishnu*, (3) God Shiv, and (4) Goddess Durga are the almighty forms of God. Vishnu's abode is called Vaikunth. (5) God Ram, His abode is called Saket, and (6) God Krishn, He has three abodes, Dwarika, Golok and Vrindaban. Bhagwan Ram and Krishn are the Divine love forms of God, whereas Bhagwan Ram reveals the modest form of Divine love mixed with almightiness, and Bhagwan Krishn reveals and represents the intimate, more intimate, and the most intimate forms of His Divine love in His three abodes (respectively). These four abodes are related to *hladini shakti*, the Divine love power. **These are thus the six forms of the same one single God. There are some more forms of God which are mentioned in the scriptures, like: Ganesh, Kartikeya, Gauri, Kali, Nav Durga, Saraswati etc. All of these forms are the affiliates of the almighty forms of God.**

This philosophy of the forms of God and His abodes has been extensively described in the scriptures in various ways and in thousands and thousands of verses. We have compiled, consolidated and reconciled the whole philosophy and kept it here in an easily understandable form.

Sometimes some people leisurely ask that the other religions of the world have only one God, why then the Hindu religion have more than one form of God? First thing you should know is, that such questioners are just casual talkers. They are not interested in knowing God, because, if they really want to know, they could properly study our religion and find out the greatness of and the depth of the descriptions of God in our scriptures. However, the answer is that the other religions of the world either have 'no true Divine God' or have only adopted the 'impersonal aspect of God.'

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*A general term for the Divine dimension (beyond the *mayic* realm) is Param Vyom. But the abodes of Vishnu, Ram and Krishn have a specific name. The abodes of other forms of God are known with Their names, like, God Shiv's abode is called Shiv-lok (the abode of Shiv).

'No true Divine God' means that although some religions use the word God in the tenets of their religious books but the 'concept of God' whatever they have is only a vague mythology derived on the intellectual grounds of the first promoters of that religion. So the 'word' God is there in their religion, but it does not relate to the true Divine God; and some religions of the world mention God only in an impersonal (*nirakar*) form. **But in Hindu religion, the Sanatan Dharm, there is a detailed and complete philosophy of God from *nirakar brahm* to the most loving form of God, Krishn.**

So the one and the same Gracious God eternally appears in various forms of His Divine dignity and Divine lusciousness Who is approachable through *bhakti*, which evokes His Grace that reveals any of the forms of God, whatever a devotee desires.

Kinds of Divine liberation.

Liberation from the eternal bondage of *maya* is not the outcome of any amount of good *karm* or spiritual practice or devotion. Sincere, honest, humble, dedicated and correct practice of meditation or devotion or selfless good *karm* only evolves the *sattva gun* and purifies the heart of the doer. On the perfect purification of the heart, which happens with selfless *bhakti*, the *gyani* or *bhakt* devotee receives God realization (as explained on page 655) and then he is liberated from the bondage of *maya.* The liberation is primarily of two kinds: (1) *Gyani* Saint's liberation, and (2) *Bhakt* Saint's liberation. *Gyani* Saint's liberation is a nonexperiential state called *kaivalya mokc̣h*, but *Bhakt* Saint's liberation is an absolute experience of the Divine Bliss of the Divine abode of the form of God he has worshipped. The Bhagwatam (3/29) details the states of a *Bhakt* Saint's liberation.

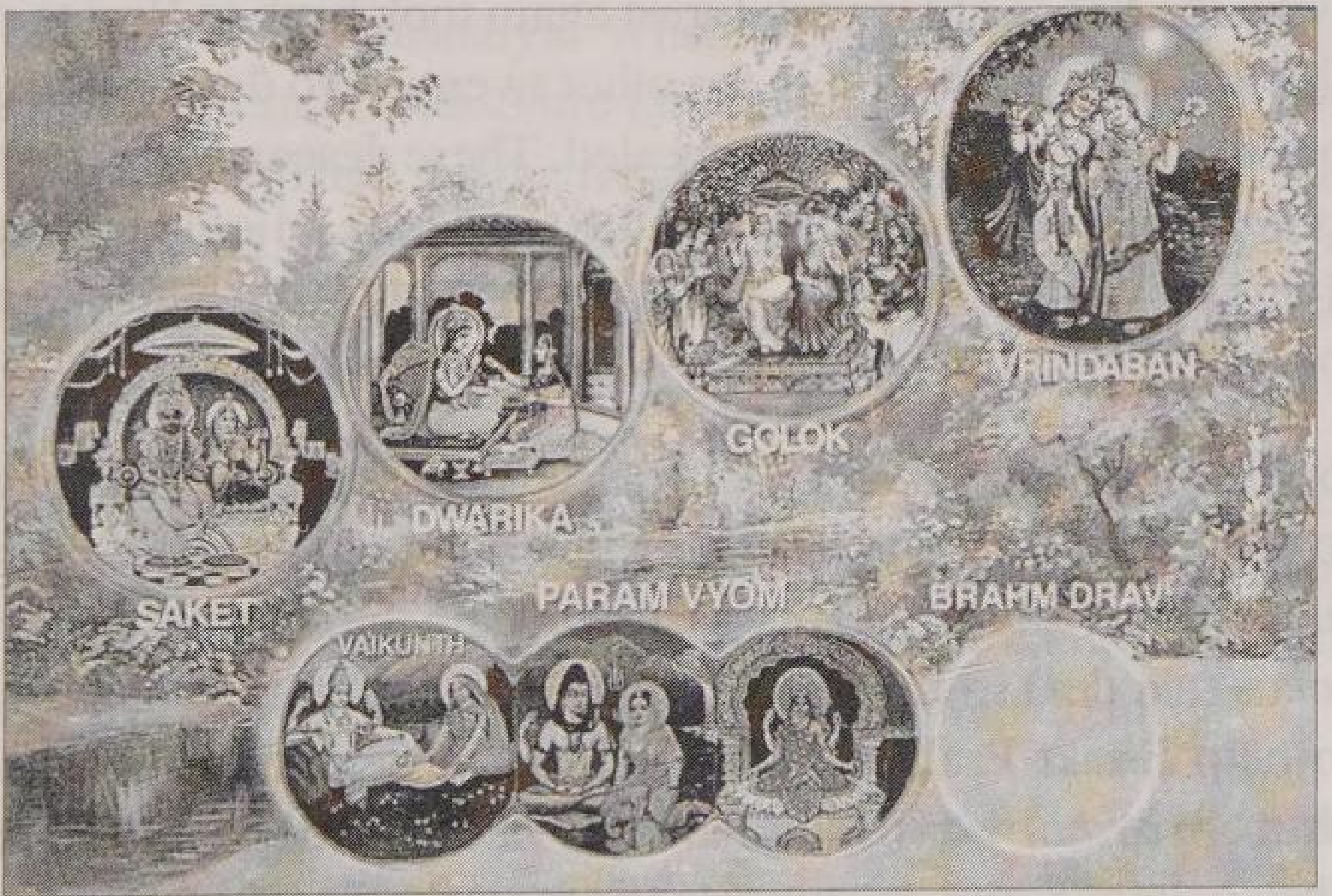
The mind of a **gyani or yogi Saint** (after his death) is terminated and his soul joins the *nirakar* Divinity called *brahm drav.* **His personal identity is permanently terminated and his soul enters an absolutely no-experience (*kaivalya*) state forever;** whereas the *mayic* mind of a ***Bhakt* Saint** (upon God realization) is instantly replaced with the Divine mind and the Divine senses of that form of God which he has realized. Thus, his material identity is replaced with the Divine identity (body, mind and senses), and, with this Divine body (after his death) **he enters the Divine abode of his beloved God (which is omnipresent) and perceives and enjoys the absolute Bliss of that abode forever.** This is the liberation of a *Bhakt* Saint. Thus, a Vishnu *Bhakt* goes to Vishnu's abode (Vaikunth), Shiv *Bhakt* goes to Shiv's abode and Durga *Bhakt* goes to Durga's abode, and so on. All of these abodes relate to the almighty aspect of God. A Ram *Bhakt* goes to Saket and a Krishn *Bhakt* goes to Krishn's abode. If he has worshipped Dwarikadhish Krishn, he goes to Dwarika abode; if he has worshipped Krishn of Golok, he goes to Golok abode; and if he has worshipped Radha Krishn or Krishn of Vrindaban, he goes to Vrindaban abode.

Every *Bhakt* Saint enjoys the unlimited Bliss of the Divine abode he is in, in its absoluteness. However, the lusciousness, the enchanting fascination of the Divine Bliss and the intimacy of Divine love progressively goes on increasing in an absolute fashion from Vaikunth to Vrindaban abode. Thus, one single Divine Bliss appears in a number of unimaginably amazing forms.

GOD IS EQUALLY OMNIPRESENT WITH ALL OF HIS FORMS AND ABODES

(1) VAIKUNTH	(2) SAKET	(3) DWARIKA	(4) GOLOK	(5) VRINDABAN
LAKCHMI VISHNU	SITA RAM	RUKMINI KRISHN	RADHA KRISHN	RADHA KRISHN
(PARAM VYOM) PARVATI SHIV DURGA, ETC.				

Nirakar brahm is also omnipresent.



An artistic representation of all the six Divine dimensions.

The philosophy of the descension (*avatar*) of God, and Bhagwan Ram and Krishn.

To establish and to protect the Sanatan Dharm and human civilization, and sometimes to help the celestial gods, the supreme God descends on the earth planet. Sometimes He also descends in the celestial space of this *brahmand.* The Sanskrit word is *avatar* (अवतार), which means the descension of God in the material (*mayic*) realm.

There cannot be parts or fractions of God, He is always absolute and eternal and so are His descensions. A common verse telling the same thing is, "**सर्वे पूर्णाः शाश्वताश्च देहास्तस्य परात्मनः ॥**"

So, all the descensions of God are complete, but most of the descensions don't reveal the full Divine glory of God. They reveal only a part or a fraction of it, whatever is needed according to the situation. It is like a college professor who uses only a part of his intellect when teaching his six year old boy and he uses a little more of his intellect when he is giving lessons to his twelve year old boy, but when he is lecturing in the college he uses his full intellect.

Out of twenty-four descensions, only in two descensions (Bhagwan Ram and Bhagwan Krishn) the full glory of the Divine was revealed. As regards the glory of Divine love, it was partially revealed in the descension of Bhagwan Ram and fully revealed in the descension of Bhagwan Krishn, that's why the Sages of Dandak forest again took birth in Braj to receive the Bliss of Krishn love. But in the other twenty-two descensions only a fraction of the Divine glory was revealed. These descensions were called *ansh* or *kala* (*avatar*) which means the revelation of only a fraction of the Divinity. (**एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्। भा.**) They were only for a particular purpose which was needed at that time.

For example: The **Kachçhap** *avatar* (the Divine tortoise) was only to help the celestial gods to hold the Sumeru mountain during the ocean churning event; **Vaman** *avatar* was also to help the celestial gods recover their *lokas* (abodes) from the possession of King Bali; **Nrasingh** *avatar* was to help Bhakt Prahlad and to eliminate demon Hiranyakashyap; **Parashuram** *avatar* was to eliminate the vainful and corrupted *çhatriyas* from the society; **Kapil** *avatar* was to reveal the Sankhya Darshan; **Ved Vyas** *avatar* was to reveal all of the scriptures; and **Buddh** *avatar* was only to introduce compassion for all the beings and to teach that worldly desires are the cause of pains. So, **Buddh did not teach the path to God**, he limited the approach of his formulated meditations only up to the "absolute nothingness," which is a state of *maya*. (Mahavir Swami, the promulgator of Jain religion, was a contemporary of Buddh and his religion also vaguely embraces the soul energy and not the supreme God.)

For the devotional purpose and for the realization of God's love for all the souls of the world, there are only two descensions (Ram and Krishn) in which the supreme God has descended in His full Divine dignity and in His same name and form as He is seen in His Divine abode.

Bhagwan Ram.

Bharatvarsh was glorified with the descension of Bhagwan Ram which happened in the *tretayug* about 18.144 million years ago. The Bhagwatam (9/11/18) tells that Bhagwan Ram lived for thirteen thousand years. But, in fact, He is always with His humble devotees as He is eternally omnipresent. In His eternal Divine abode, Saket, along with His consort Goddess Sita, and His brothers Lakçhman, Bharat and Shatrughn He always rejoices His Devotees.

To reveal the same Bliss of Saket abode for the souls of the world, Bhagwan Ram descended and appeared in the palace of King Dashrath in front of His mother Kaushalya. When He appeared He was in His full youthful form and in His absolute Divine glory (**भये प्रगट कृपाला दीनदयाला कौशल्या हितकारी ॥ रा.**). Then, on the request of His mother, He became like a day-old child and, in His *leelafulness*, He began to cry like a normal baby. (**कीजै शिशु लीला अति प्रियशीला यह सुख परम अनूपा। सनि बचन सुजाना रोदन ठाना होइ बालक सुरभूपा ॥**)

Tulsidas describes the childhood *leelas* of Ram in detail. Then he tells about the wedding of Ram and His other three brothers. But, all through the Ramayan, the image of Bhagwan Ram, whatever he portrays, is exceedingly marvelous and befitting to His Divine dignity.

King Janak, who was always absorbed in the Bliss of the *nirakar brahm*, when the first time he saw Ram, became overwhelmed with the Blissfulness of His Divine beauty. He said, "**इनहिं बिलोकत अति अनुरागा।**

बरबस ब्रह्म सुखहिं मन त्यागा ॥ My mind has ceased relishing on the formal Bliss of formless *brahm* and my heart is thrilled seeing the all-exceeding loving beauty of Ram's Divine personality."

When Bhagwan Ram went around to see the town of King Janak, the people overjoyedly rushed to have the vision of Ram. One maiden says, "सखि हमरे अति आरत ताते । कबहुँक ए आवहिं एहि नाते ॥ My dear friend! I am dying to see that Ram weds Sita, so that, at least with this relationship, He would again come to this town and I would be able to see the love of my heart once more."

Several descended Saints have written the *leelas* of Bhagwan Ram, and the descriptions of all of them are mostly on the same lines. The dedication of Lakchman, the devotion of Bharat, the adoration of Hanuman and the affection of all the people of Ayodhya for Bhagwan Ram are such facts that naturally represent His loving kindness and His causeless Graciousness upon all the souls. Sage Valmiki, in the last section of his Ramayan, tells that when Bhagwan Ram was leaving Ayodhya and was going to ascend to His Divine abode, all the people of Ayodhya including the birds and the animals also followed Him and ascended to His Divine abode along with Him. This Divine historical event proves that during the descension period of Ram all the people of Ayodhya were the descended Divine personalities who had come from Saket abode to associate with and to become a part of the *leelas* of Bhagwan Ram.

Tulsidas says in the Ramayan that once Bhagwan Ram called for the people of Ayodhya and gave a discourse telling about the greatness of *bhakti* and the remembrance of the Divine name which easily eliminates the bondage of *maya,* reveals the Divine Grace, and makes the soul Blissful forever.

Bhagwan Krishn.

A Divine breeze permeated the entire *brahmand* with the descension of supreme God Krishn. His mother Deoki saw Him in His absolute Divine glory, lovingly smiling and standing in front of her in His full youthful form. In the meantime celestial gods and goddesses along with Brahma and Shiv came, sang homage to Krishn and returned to their abodes. Krishn then became like a day-old baby.

Deoki and Vasudeo were imprisoned by the demon Kans, the King of Mathura, because a celestial warning had informed him that the eighth son of Deoki would be his destroyer. But when Krishn appeared, a tiny touch of His Divine power shattered the defense system of the jail: locks broke, watchmen went into deep sleep, gates opened and all the restrictions were eliminated. The flooding Yamuna river gave way to Vasudeo so that he could safely transport baby Krishn to his relative Nand Baba's house which was in Gokul and on the other side of river Yamuna. Thus, Krishn first descended in Mathura and on the same night He came to Gokul. He appeared on the eighth waning moon night of *bhadon* (August) in Rohini Nakçhatra (asterism) in 3228 BC.

The next day, at the house of Nand Baba and Yashoda all the *Brajwasis* came together to join the most joyous celebration of Krishn's birthday. God Shiv also came rushing to Gokul to see the innocent loving smile of baby Krishn, and, in this way, from the very first morning of His descension on the earth planet, His playful Divine loving *leelas* started. **From that day on, every day in Braj was a joyous celebration and every moment in Braj was an experience of Krishn's ever-new and ever-increasing love that encharmed the heart of every *Brajwasi*.**

As Krishn grew, the field of His playful activities expanded and reached almost all over Braj. That's how everywhere in Braj there are *leela* places which are the inspirations for the devotees that remind them of the presence of Krishn in Braj. In those places a temple or a pond, or both, have been made to represent the liveliness of the *leela* which Krishn did over there. There are hundreds of such *leela* places in Braj. The devotees of Radha Krishn adore these places and, trying to feel the Divine presence of Radha Krishn, they enhance their feelings of love and longing when they visit those places.

When Krishn was only five years old He Graced the *Brajwasi* girls of similar age who were collectively worshipping Goddess Katyayani with a desire to become the sweethearts of Krishn. At the age of seven, Krishn did the Govardhan *leela* and at the age of eight years He did *maharas*.

During the Govardhan *leela,* to save the *Brajwasis* from the severe cloudburst caused by Indra, Krishn lifted and held the Govardhan hill, and all the *Brajwasis* lived together with Krishn for seven days under that hill. It was so exciting to live with Krishn, day and night, for seven days, which only those could imagine who were in that group.

Maharas leela happened in Vrindaban in Braj. It was the descension of the true Vrindaban Bliss on the earth planet when the Grace of Krishn established Divine Vrindaban on the soils of Braj; and, in that Divine space, Shree Raseshwari Radha Rani, Who is the life-essence of Krishn's all-greatness, revealed the most intimate Divine Bliss to all the *Gopis* on the Sharat Poornima night. On that particular night, Radha, Krishn and all the *Gopis* sang, danced and played together in an extremely elevated Divine state which is only seen in Divine Vrindaban. That was *maharas.* It was so great that Brahma couldn't imagine the depth of its Blissful superiority, Shiv experienced it but He was unable to explain it in words, Maha Lakc̣hmi desired for it but She couldn't receive it and Maha Vishnu knew that its description was beyond the Divine language of the Vedas.

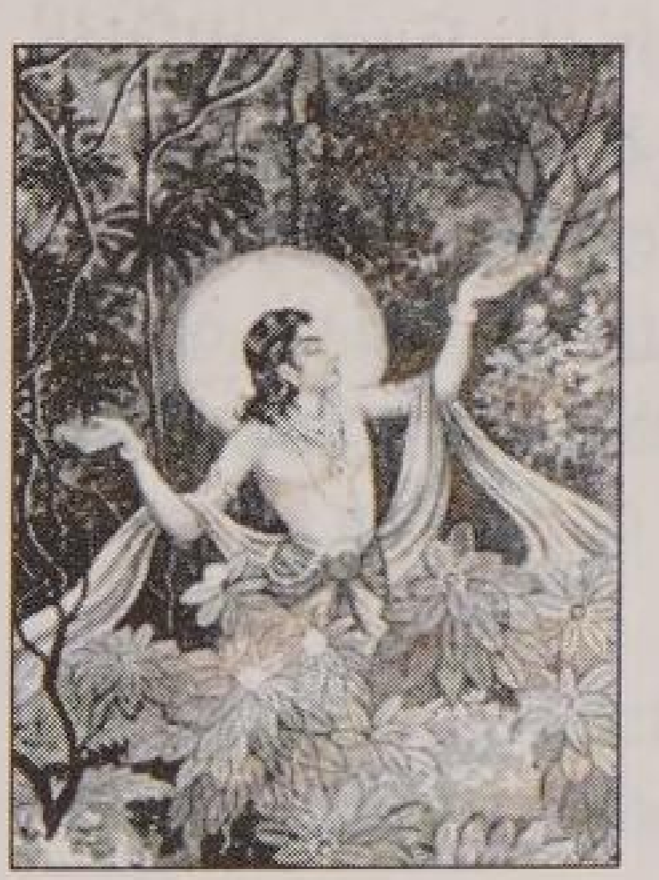
So, in the Samrahasyopnishad, Maha Vishnu says, "श्रृणु लक्ष्मि अस्य लोकस्य हन्त माहात्म्यम् । अहं वक्तुमशक्तश्च ॥ ...ब्रह्मलोके स्थिता रुद्रलोके स्थिता इमां लीलां न जानन्ति । अन्ये मम भक्ताः बहवः सन्ति । तेऽपीमां लीलां न जानन्ति ॥ ...तस्मात्तया श्रीराधिकयानुगृहीतास्तं रसं जानन्ति नान्ये ॥ **O Lakc̣hmi! Listen! The greatness of Vrindaban Bliss is so great that I am unable to describe it… Those Saints who live in the abode of Brahma and Shiv do not understand this. My *bhaktas* also do not understand the greatness of Vrindaban *leelas. Only those* who receive the Grace of Shree Radha Rani understand and experience Vrindaban Bliss, *and no one else*."**

Radha had descended in Braj a year earlier than Krishn. She appeared in Her absolute Divine dignity and glorified the palace of King Vrishbhanu in Barsana. Kirti was Her mother. All the celestial gods and goddesses and Brahma, Shiv and Narad came and sang the glory of Radha Rani. Radha always lived in Barsana. Whereas Nand Baba and others, after a few years of Krishn's appearance, had moved from Gokul to Nandgaon because the demons of Kans were causing a lot of disturbance over there. Nandgaon and Barsana are only four miles apart. So, most of the *leelas* of Radha and Krishn happened around there. Later on Krishn went to Mathura and then to Dwarika; but, Radha still stayed in Barsana, and, when Krishn ascended to Golok, at the same time Radha and all other *Brajwasis* also ascended to Golok.

Although the whole of Braj is the *leela* place of Krishn but three places are most important: Barsana, Vrindaban and Govardhan. Barsana is important because the sovereign of *Gopis'* hearts, and the soul of Krishn (आत्मा तु राधिका तस्य ॥ भा. मा. 1/22), Radha, always lived there. Vrindaban is famous because *maharas leela* happened over there, and Govardhan is the place where Krishn did most of His playful *leelas* with His playmates (called *Gwalbal*) while grazing the cows.

After eleven years of age Krishn went to Mathura, eliminated demon Kans and made Ugrasen the King of Mathura. Later on He went to Dwarika, married Rukmini (Who was the descension of Maha Lakc̣hmi) and lived there up till His ascension to Golok. During that time He helped the Pandavas, taught Gita to Arjun and assisted him in fighting the Mahabharat war.

Before His ascension Uddhao came to Him. Krishn gave Uddhao all the philosophical and devotional teachings. They are fully described in the eleventh canto of the Bhagwatam. Krishn called for Arjun and advised him to take the people of Dwarika to a safer place because immediately after His ascension a sea deluge was going to destroy Dwarika.


Uddhao

Dwaparyug had ended, Krishn ascended to His Divine abode in 3102 BC, and *kaliyug* started. There is a reference in the **Garg Sanhita** (Ashvamedh Khand, chapter 60/21-25) that first Krishn disappeared from Dwarika and came to Braj, then, at the time of actual ascension of Krishn, a Divine figure, Who was Vishnu of this *brahmand*, came out of Krishn's body and went to His own abode. Then **Maha Vishnu and Maha Lakchmi emerged from Krishn and They went to Vaikunth abode; and then, Krishn and Radha along with *Brajwasis*, went to Golok abode.** This statement further clarifies this situation that Vishnu and Maha Vishnu, as a subordinate Divine power, reside within the personality of Krishn.

The *leelas* of Krishn are described in the tenth canto of the Bhagwatam which has ninety chapters. They could be categorized as: (1) *Braj leela*, (2) *nikunj leela*, and (3) Dwarika *leela*. *Braj leela* is where all the *Brajwasis* join; *nikunj leela* is where there are only Radha, Krishn and the *Gopis*; and Dwarika *leela* refers to all the activities of Krishn when He went to Dwarika and lived there. Dwarika *leela* has a touch of almightiness along with the lovingness of Krishn and that makes it totally separate from the *braj* and the *nikunj leelas*; whereas the *braj* and the *nikunj leelas* are the absolute experiences of Krishn's intimate loving Bliss that He gave to His playmates, mother Yashoda and the *Gopis,* and where the Divine almightiness can never enter. Krishn has three Divine abodes: Dwarika, Golok and Divine Vrindaban. Rukmini Krishn are in Dwarika, and Radha Krishn are in Golok and Divine Vrindaban. Dwarika *leelas* are related to Dwarika abode, and *braj* and *nikunj leelas* are related to Golok and Divine Vrindaban.

It is beyond imagination how much Radha Krishn have Graced us. They descended only 5,227 years ago. They revealed such loving *leelas* that fascinated even God Shiv and Goddess Parvati and Maha Lakçhmi. All of this They did only for us so that the eternally miserable souls could also receive the same Bliss of *maharas* which is beyond the reach of Brahma and which is earnestly desired by God Shiv. But see the people of this world whose *kaliyug*-affected minds still criticize and allegorize the *leelas* of Krishn. You must know that such doings are extreme transgressions, and as such, **a lover of Sanatan Dharm should discard such diabolical publications, which, even in the least, criticize, allegorize and degrade the absolute Divinity of Bhagwan Ram and Sita or Radha and Krishn and Their Divine *leelas*,** or dispute the Divine eternity of the Vedas, Upnishads and the Puranas, and the eternal Sages and Saints. You should remember that the Divine dignity of Bhagwan Ram and Krishn and Their loving *leelas* are the soul of Sanatan Dharm.

The first tribal migration in the world.

After the ascension of Krishn *kaliyug* started, and a fierce sea deluge destroyed Dwarika. Much before that the *çhatriyas* of Bharatvarsh (India) had been going out to settle in other countries and to have their own domain. However, there is a big question in the minds of certain intellectuals that how did the migration of the tribes start in the world? When they try to probe into the migration problem, the scanty historical information prior to 3500 BC, and then a dead stop caused by the latest ice age, obscures the situation. However, the scriptures give a reference to this situation and explain that the existing human civilization was re-established by Vaivaswat Manu 120.533 million years ago on the plains of the Ganges. We had the same Puranas, Gita and the Bhagwatam all the time. When the population increased and stretched towards the Indus Valley and the eastern side of India, the prideful youths, desirous of conquering new lands and territories, spread out all over Asia, Middle East and also Europe. This could have happened before the last ice age and would have kept on happening even prior to the Mahabharat war.

The Manu Smriti gives a brief account of such a tribal movement when these prideful people went out of India and settled in the other parts of the continent long ago. It says,

"शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः । वृषलत्वं गता कोके ब्राह्मणादर्शनेन च ॥
पौण्ड्रकाश्चौड्रद्रविडाः काम्बोजा यवनाः शकाः । पारदापह्लवाश्चीनाः किराता दरदाः खशाः ॥"
(मनु. 10/43,44)

"Because of the non-association of the Vedic teachings of India, the people of Dravid, Kamboj, Shak (central Asia), China, Yavan and Parad (Gulf countries) etc., became worldly and lost their original Indian culture."

When they left India they had our locally spoken Sanskrit language with them and the stories of the Puranas and our religious customs were also in their minds. But the prolonged lapse of time and no social and spiritual relations with India made them forget India and they all started their new culture and religion and also a new style of language. **In this way a number of cultures started in the world whose remote prime origin was India (Bharatvarsh).** ❀❀

The *bhakti* aspect of the Puranas and the Divine authenticity of the scriptures.

The stories of the Puranas play a very important role in the life of a Bhartiya (Indian), when, from the very childhood, he learns how the child Bhakt Dhruv received the Divine vision of God, and how was Bhakt Prahlad saved by God from all the calamities. Such historical stories induce a faith in the greatness and the Graciousness of God and also His accessibility for every human being.

A common man in the world is always desiring for something. Stories of the Puranas mostly tell such events when God gave His vision and fulfilled the desire of His devotee, and in the end, the devotee went to God's abode. Such things induce a desire in a person's mind to become a devotee of God, even if he is fully attached to his worldly possessions. But the aim of the Puranas is to introduce wholehearted devotion (*bhakti*) to God, because once a person has become a true devotee of God, he would start experiencing the blissful effects of his devotions and a feeling of closeness with his beloved God. Such experiences will naturally make him a selfless devotee of God, truly desiring for His vision and love. **In this way the Puranas introduce wholehearted and single-minded devotion to a personal form of God,** where, upon God realization, the devotee may receive anything he desires: the *mayic* luxury like the sovereignty of the world or the seat of Indra or Brahma; or the liberation; or the Divine vision of any of the almighty forms of God; or the Divine love of Bhagwan Ram or Bhagwan Krishn.

The Puranas reveal both, *apar* and *par dharm*. They reveal the greatness of Radha and Krishn and also reveal the Divine and the devotional philosophies, but in their own style. They are the major source of the Divine history. They relate the events since the very first day of the birth of Brahma who created our *brahmand* (sun, moon, earth planet, the planetary system and all the celestial abodes) 155.52 trillion years ago, and up to the end of the Gupt dynasty (83 BC), and even more. Puranas were first revealed by Brahma to the Sages of Bharatvarsh even before the very beginning of human civilization which started from Swayambhuva Manu and Shatroopa. It means that the prime origin of Bhartiya civilization or Sanatan Dharm goes back up to 155.52 trillion years ago. Since then thousands of times the earth planet went through the partial dissolution (called *kalp pralaya*). **The latest revival of the earth planet was 1,972 million years ago, and since that time we have an uninterrupted continuation of Bhartiya civilization up till today.**

All of the scriptures, Vedas, Upnishads, their affiliates and the Puranas (along with the Sanskrit language) are eternal. It means that they are Divine powers, eternally staying in God, and, with the will of God, they are revealed into the Divine conscience of Brahma who then introduces them to the Sages of Bharatvarsh who are eternal Divine personalities. Vedas and Upnishads themselves relate this fact in their writings (ऋ. 10/90/9, बृ. 2/4/10, छां. 7/1/2, and त्रि.महा.उ.).

Out of all of the scriptures, the Upnishads, Gita and the Bhagwatam are most important. Gita is the direct speech of Krishn Himself and the Bhagwatam is the last revelation of Bhagwan Ved Vyas in which he has kept the entire Divine truth. Thus, the teachings of all of our Sages, Saints and the *acharyas* follow the guidelines of these scriptures. ❀

The Divine teachings of the Upnishads, Gita and the Bhagwatam (as followed and expounded by all of the Saints and the *acharyas*).

The Upnishads.

The famous "Purush Sookt" of Rigved (10/90), that describes the Divine greatness of God, starts with the word *purush* (पुरुष) which means 'the Divine personality of God'; and the very first Upnishad in the list of 108 Upnishads starts with the word *Ishah* (ईशः) which also means the same. **In general, teachings of the Upnishads relate to the personal form of God Whose path of attainment is *bhakti*.** We can see how it is worded in the Upnishads.

We get three prime statements in relation to God realization:

(1) "उपासते पुरुषं ये ह्यकामाः ।" (मुं. 3/2/1)
(2) "यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।" (कठ. 2/3/14)
(3) "यस्य देवे परा भक्तिर्यथा देवे यथा गुरौ ।" (श्वे. 6/23)

It means that only those people realize God: (1) Who selflessly adore God in His personal form; (2) whose all the desires (along with their subtle forms) are totally removed from their heart; and (3) who wholeheartedly worship and adore a personal form of God and the Divine Master with equal reverence.

The first statement clearly asserts that selfless *bhakti* to a personal form of God is the means of God realization. The third statement further clarifies the situation and says that, for the steady progress in devotion, during the devotional period, a devotee needs to surrender to a knowledgeable Divine personality (श्रोत्रिय ब्रह्मनिष्ठ) and, accepting him as his Divine guide and Spiritual Master, he should lovingly and wholeheartedly follow his instructions and do the devotions. Then, with the Grace of his Divine Master, the devotee will receive the knowledge, vision and love of God.

The second statement literally means that 'when the desires are absolutely eliminated from the heart,' only then the practitioner receives liberation and experiences the omnipresence of God. **This statement refers to the *gyani* and *yogi* practitioners,** because their style of practice is based on total renunciation and the removal of all the desires.

But the practical difficulty is that 'desires' originate in two ways: (1) By observing the world and then desiring for it; and (2) by the subtle instincts of the old *karmas* that are stored in the mind. Such instincts in a very subtle form emerge from the unconscious section of the mind (where all the *karmas* are stored) and then appear into the conscious mind in the form of a desire. Thus, as long as the *karmas* are stored in the mind, the desires cannot be totally eliminated, and such *karmas*, which are called the *sanchit karmas* (*sanchit* means accumulated), are uncountable. So, they cannot be destroyed by any means. **Even the highly evolved state of *yog* could only eliminate the apparent desires but not the internal inherent instincts of the desires.**

Thus the Upnishad further says, "क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ।। (मुं. 2/2/8) The (*sanchit*) *karmas* of a person are destroyed with the Grace of God upon God realization when he receives the Divine vision (दृष्टे) of his beloved God." It means that a *yogi,* with his sincere and prolonged *yogic* practices, eliminates his worldly desires and attachments, and then, when he devotionally surrenders to a personal form of God, His Divine Grace destroys all of the *sanchit karmas* of the *yogi* and thus his total desires are absolutely eliminated. Then he crosses the effects of *maya* and the omnipresent form of the impersonal aspect of God (called *nirakar brahm*) is revealed to him (अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।। कठ. 2/3/14).

It is thus established that the prime theme of the Upnishads is devotion (*bhakti*) to God, but they also describe about the path of *gyan, yog* and the good *karmas*.

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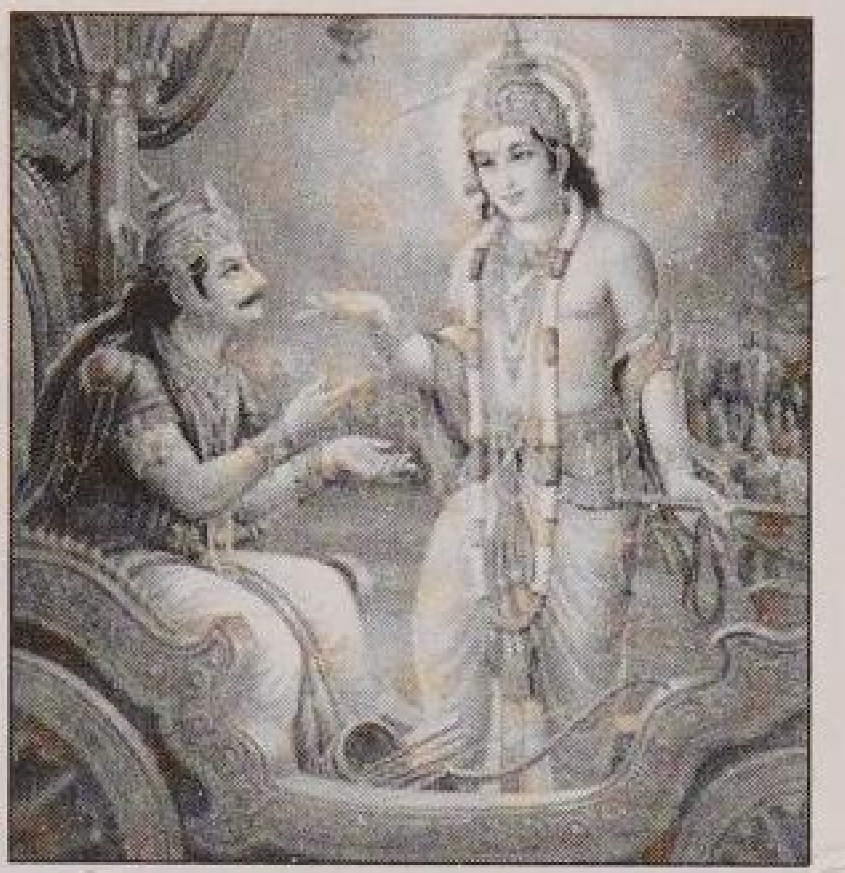
The Gita.



Krishn Himself summarizes the teachings of the Gita in one verse and says,

> "सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
> इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥
> मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
> मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥"
> (18/64,65)

"O Arjun! You are very dear to Me. So, for your own good, I am telling you the greatest secret of the Divine world. Listen carefully. If you or any soul of the world desires to come to Me and be with Me forever, the easiest path is that he should worship Me, love Me, remember Me all the time and dedicate his life for Me. Then surely he will come to Me. It's My promise." ❀❀

* * *

The Bhagwatam.

Although the Bhagwatam also teaches selfless *bhakti* to God, but the Divine Bliss that it describes is something very special and has no compare. It amazed the foremost *gyani-bhakt* Saint of his time, Uddhao, who was a friend of Krishn in Mathura and had closely experienced the Blissfulness of Krishn's almighty glory which is especially seen in Vaikunth abode. Now see what happens to Uddhao.

Uddhao comes to Braj, sees the *Gopis*, and receives their greetings as he had come from their beloved Krishn. During the conversation he recognizes the Divine warmth of Krishn love in the behavior of the *Gopis* which he had never felt before, although he had loved his friend Krishn very dearly. In a while, Uddhao is seen drowned in the excitedness of such a Krishn love which is overflowing from the heart of everyone around him. In such a state, he deeply desires for a favor from the *Gopis* so that he could also taste the real sweetness of Krishn love; and, with the Grace of *Gopis*, Uddhao begins to perceive the unsurpassing blessedness of Braj in which the *leela* Bliss of Krishn love is permeated everywhere. Uddhao begins to sing the glory and the greatness of *Gopis'* love and says,

''नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः स्वर्योषितां नलिनगन्धरुचां कुतोऽन्याः।
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठलब्धाशिषां य उदगाद् व्रजवल्लवीनाम्॥''
''वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्ष्णशः। यासां हरिकथोद्गीतं पुनाति भुवनत्रयम्॥''
(10/47/60,63)

"The Bliss of Krishn's intimate Divine love, which *Gopis* received during *maharas*, was so special and limitlessly sweet and charming that even Maha Lakçhmi, the eternal consort of Maha Vishnu and the goddesses of the celestial abodes, could not receive that; then what to talk of the others." Uddhao further says, "I adore the footdust of the *Gopis* and put it on my forehead. They are so Divinely great that the songs of the Krishn *leelas* and the Krishn love which they have sung purify the whole world."

This is the Bliss of the Bhagwatam which is the essence of all the Divine Blissfulnesses. The Bhagwatam contains the substance of all the philosophies, Divine and devotional, along with the description of Krishn love whose lusciousness surpasses all the Divine experiences. This is the reason that after tasting the sweetness of the charming *leelas* of Krishn love as described in the Bhagwatam, the dry philosophies and other Divine descriptions become tasteless (सर्ववेदान्तसारं हि श्रीभागवत- मिष्यते। तद्रसामृततृप्तस्य नान्यत्र स्याद्रतिः क्वचित्॥ 12/13/15).

In the light of the above facts it is clear that, in general, **the religion of Sanatan Dharm is the wholehearted devotion (*bhakti*) to God Who is kind, Gracious and omnipresent in His Divine personal form.** The good *karmas* including social philanthropic deeds with pure *sattvic* motivation, Vedic rituals, religious fasting, general worship to any form of God, recitation of scriptures, pilgrimage to the holy places of India, pious charity, study of Vedant with a humble heart and sincere *yogic* practices are the means of improving the *sattvic* qualities of the doer. Once the mind is established in piety, a humble desire to see God develops in the heart of the doer. If it doesn't happen, one should know that his good deeds are blemished because of his *mayic* desires and weaknesses. However, when a sincere desire to see God is developed, the person should follow the guidelines of single-minded devotion (*bhakti*) to his beloved God **Who is his true friend and Who is eternally waiting for him to Grace him with the Divine vision and the Divine love.**

* * *

The outcome of various paths and practices, and the effects of spiritual transgressions.

God is kind and Gracious. He is not an impersonal energy. He has His Divine personal form and with that personal form He is omnipresent. So you have to desire to meet Him in His personal form. You must understand this very clearly that 'impersonal form' has no Grace and no kindness, so that 'form' can never help you in any way. It's only a fancied imagination if someone thinks that his impersonal God communicates with him or could communicate with him.

When a person sincerely begins to desire God and truly longs to meet Him in His personal form, no matter wherever he is or which country he belongs to, God surely helps that person and he finds the true path of God realization. But still, there are a lot of practitioners in the world who follow a path of their own liking and observe a religious practice of their own choice.

There are only two fields: The field of *maya* and the field of God's Grace. All the thoughts, faiths, actions and practices that are in some way related to any kind of personal benefit, gratification of personal ego, psychic field, *yogic* field, social welfare or celestial dimensions, relate to the *mayic* field only. The outcome of such practices is received according to the doer's good and bad *karmas* and motivations, and according to the quality of the consciousness of his mind at the time of death. God's Grace, although omnipresent, is received only through wholehearted devotion to the personal form of God where the prime aim of devotion is to receive the vision and love of God.

There is one most important thing which the spiritual practitioners mostly forget, and that is the **spiritual transgressions.** The follower of a faith or a path should know that the universe is running on definite principles and fixed laws of *karmic* consequences; and it is governed by the Divine power of God Who is omnipresent. So, for his own good, a person has to follow the rules of devotion as advised and prescribed in the scriptures (the Upnishads, the Gita and the Bhagwatam) which were revealed by God Himself.

One may create a dogma according to his own imagination and whim and add the name of a fictitious God to it. He may create a group (or even a religion) and befool others with that ideology. But that has no concern or consideration in relation to the laws of the *karmas* of this universe. The person following that dogma will have to be punished or rewarded according to the rules set down by the Divine scriptures. You should know that God Himself has revealed the simplest path of *bhakti* for His realization, descended on the earth planet in His absolute Divine glory, and revealed His loving *leelas* for the devotional remembrance of the devotees; for such a kind and Gracious God, even the slightest disregard is a grave transgression. God is always kind. He never looks to the wrongs of any soul who comes to Him; but such transgressions come under the category of bad *karmas*, and thus, the doer is punished according to the *karmic* laws of this universe.

Any kind of disregard for the supreme personality of God is a spiritual transgression. Thus, such thoughts, actions or writings that disregard, disrespect, criticize or allegorize His *leelas*, His descensions, His personality, His abode, His Divine love, His scriptures, His eternal Saints and His true *bhaktas* (Devotees), are called the spiritual transgressions (नामापराध). Misrepresentation of the true philosophy of Bhartiya scriptures (the Upnishads, Gita and the Bhagwatam) and using religious oratory to please the audience and entertain his ego by receiving the compliments of his followers are also spiritual transgressions. The negative effect of such transgressions on the doer's mind is much greater than other sinful deeds. For example: a person is following a path. He is doing all the rituals, fasting, worship, recitation, meditation and *jap**, whatever he likes. But, in the presumptuousness of such doings, if he even ignores to accept the greatness of Divine love or *bhakti* or the supremacy of God's personal form or he disregards the other *acharyas* and Divine personalities, he is committing a spiritual transgression that will further multiply the negativity and the vanity of his mind. It means that as a result of his spiritual practices whatever *sattvic* quality he would be earning, on top of that, as a result of his transgressions, he would be adding much more negativity in his mind. It would be like a businessman who earns ten thousand dollars and loses twenty thousand dollars every day. Imagine what would be the fate of his business. This is the reason that a lot of

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***Repeating the name of God while counting it on the bead-chain, which the doer holds in his right hand, is called '*jap.*'**

such practitioners and religious preachers and teachers, instead of coming close to God and improving their humbleness, they only multiply their vanity and become more and more attached to their worldly possessions.

The Puranas tell that such people are in abundance in *kaliyug*, and in fact, they are the ones who represent the evils of *kaliyug* in the name of God. The Bhagwatam says, “धर्मं वक्ष्यन्त्यधर्मज्ञा अधिरुह्योत्तमासनम् ॥ (12/3/38) In *kaliyug* the anti-God elements appear in the form of such so-called religious preachers and *sadhu sanyasis* (the people who wear the appearance of a monk and do the religious preaching) who, holding a prestige in the society, speak on the Hindu religion while sitting on a high seat on a stage as a *guru*, but their speeches despise the truth of Sanatan Dharm and *bhakti*.”

The recognition of a true devotee of God (*gyani* or *bhakt*), be he a *sanyasi* or a family man.

It is explained earlier that God is realized through *bhakti,* whether *nirakar brahm* (the *nirakar* aspect of God) or a personal form of God. Shree Chaitanya Mahaprabhuji has clearly stated that (हरेर्नामैव नामैव हरेर्नामैव केवलम्। कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥) in the age of *kaliyug* the remembrance of the Divine name of Hari (Krishn) is the only way to receive God realization, and the promoter of *advait vad* (absolute monism), Jagadguru Shankaracharya, has himself declared that (शुद्ध्यति हि नान्तरात्मा कृष्णपदाम्भोजभक्तिमृते ॥ प्र.सु.) without the *bhakti* of Krishn the heart of a spiritual practitioner can never be purified. In that case there seems no reason as to why a seeker of God should follow the extremely difficult path of *gyan* instead of *bhakti.* However, for any of his intellectual reasons, if a *sanyasi* (who has renounced his family) or even a family man is trying to follow the path of *gyan*, he should know that **these are the indications of a true follower of that path:** (a) He should be away from all kinds of social and religious functions and activities; (b) he should be resorting to his practices of *samadhi,* according to the instructions of the Yog Darshan, for a major part of the day and night; (c) he should not have any attachment to his property and his physical comforts, he should not desire for his name and fame in the society and he must be truly humble and forgiving (not having any arrogance or a show of pride in his behavior); and (d) he must be having a true regard for all the forms of God with a feeling of self-surrender to a particular form of God (Vishnu, Shiv, Durga, Ram or Krishn).

The indications of a true devotee (*bhakt*) of God are: (a) He should be humble, forgiving and having no arrogance in his behavior; (b) he should be fully dedicated to a personal form of God and, regarding Him to be the true beloved of his soul, he should be yearning for His Divine vision and love; (c) while lovingly remembering his beloved God all the time, he should be doing his regular devotions and should be away from the attachments of the world; and (d) he should have a regard for all the *acharyas*.

The consequence of various paths and the practices that are followed by the people of the world.

The aim of human life is to receive God realization while living in the world by following the guidelines of *bhakti* as described in the Gita and the Bhagwatam. But the people of the world engage themselves in various worldly activities, and even those who seem to be following a path, a majority of them observe non-Godly practices in the name of God and very few follow the true path of God realization which is *bhakti*. A brief review of such practices is as follows:

General practices.

(1) All kinds of intellectual and technical meditations where a meditator tries to enter into a thoughtless state of the mind.

(2) All kinds of dogmatic and non-dogmatic religions of the world where God is impersonal or of a celestial nature.

(3) Practices that are of the psychic nature, or they are supposed to give any kind of energy to the practitioner to heal or to work a small-time miracle. (They are all related to the *rajogun* and the *tamogun* of *maya*.)

(4) Those religious practices where "absolute nothingness (शून्य)," or just a soul-like energy, is the ultimate truth.

(5) Observing rituals, religious fasting and general worship to any form of God (as described in our scriptures) in order to receive His boon for family welfare. (They relate to the *sattvagun* of *maya* if sincerely practiced.)

(6) True *yogic* practices. (*Yogic* practices according to the rules of Yog Darshan relate to the *sattvagun* of *maya.*)

The first four kinds of practices have no concern with God or the *apar* or *par dharm* of Sanatan Dharm (explained earlier). However, all of these practices relate to the *mayic* field of *sattvagun, rajogun* and *tamogun* depending upon the practitioner's bent of mind. The practices which are done with a sincere and *sattvic* mind may produce *sattvic* results. But, being related to the *mayic* field, **all the *karmas* of these practitioners are classified as 'good' or 'bad,' and thus they are fructified according to the *karmic* rules of the universe.**

Wholehearted devotion to God.

(1) Devotion to Vishnu alone or Lakçhmi Vishnu.

(2) Devotion to Shiv alone or Parvati Shiv.

(3) Devotion to Goddess Durga.

(4) Devotion to Ram alone, or Sita Ram, or Sita Ram with Lakçhman Bharat and Shatrughn also.

(5) Devotion to Krishn alone or Rukmini Krishn.

(6) Devotion to Radha and Krishn, alone or together.

(7) Devotion to Radha Krishn of Divine Vrindaban.

Wholehearted and single-minded devotion to any of these forms of God (or any of the affiliated Divine powers of Vishnu, Shiv or Durga as explained on page 659) with a desire to receive the Divine vision and the Divine Bliss relates to the power of Grace. **This is called *bhakti* or divine-love-consciousness which reveals all the exciting Divine experiences of the Divine abodes from Vaikunth to Divine Vrindaban according to the form of God a devotee is worshipping.**

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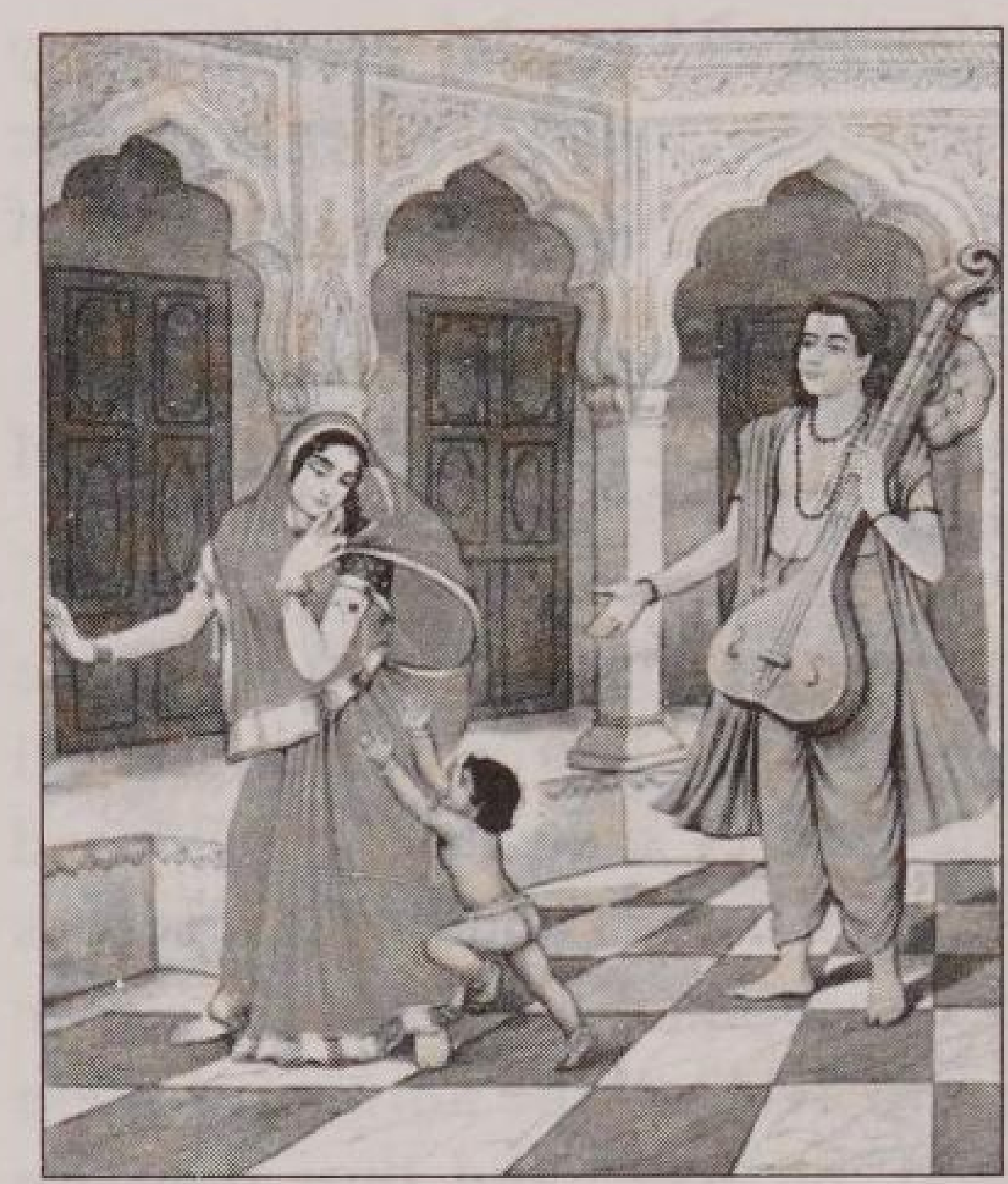
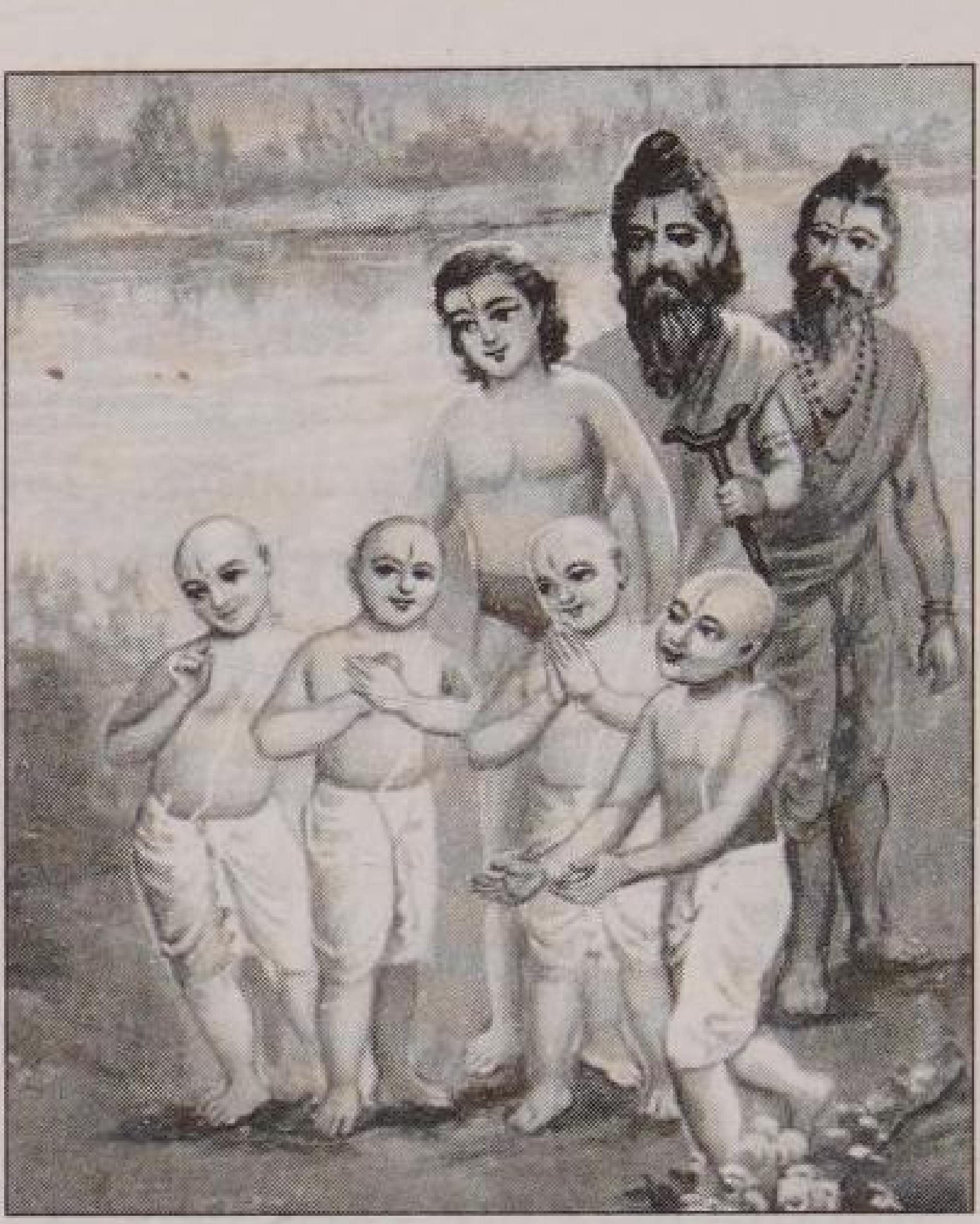


Naradji admiring baby Krishn



Sanakadik, Shukdeo and other Sages

Saints, *acharyas* and their religion.

The Saints and the *acharyas* of Bharatvarsh have always established and expounded the devotional and the philosophical themes of the Upnishads, Gita and the Bhagwatam which form the body of Sanatan Dharm. There are no discrepancies in their descriptions. If any discrepancy is seen in their descriptions, it is only the lack of correct interpretation by the reader, because every Saint describes the Divine theory in his own style and so you have to understand the style of his writing.

The common source.

One thing you must know, that **it is God Who reveals the scriptures, directly and through Brahma; it is God Who sends the Divine personalities from His abode to come to this earth planet and to establish the Sanatan Dharm; and it is God Who Himself descends on the earth planet to reveal His absolute Blissfulness through His *leelas* and to show the path of *bhakti*,** which is the soul and the essence of Sanatan Dharm and all of the scriptures. Thus, the eternal Sanatan Dharm is produced by God, represented by God, and established, promoted and promulgated by the eternal associates of God.

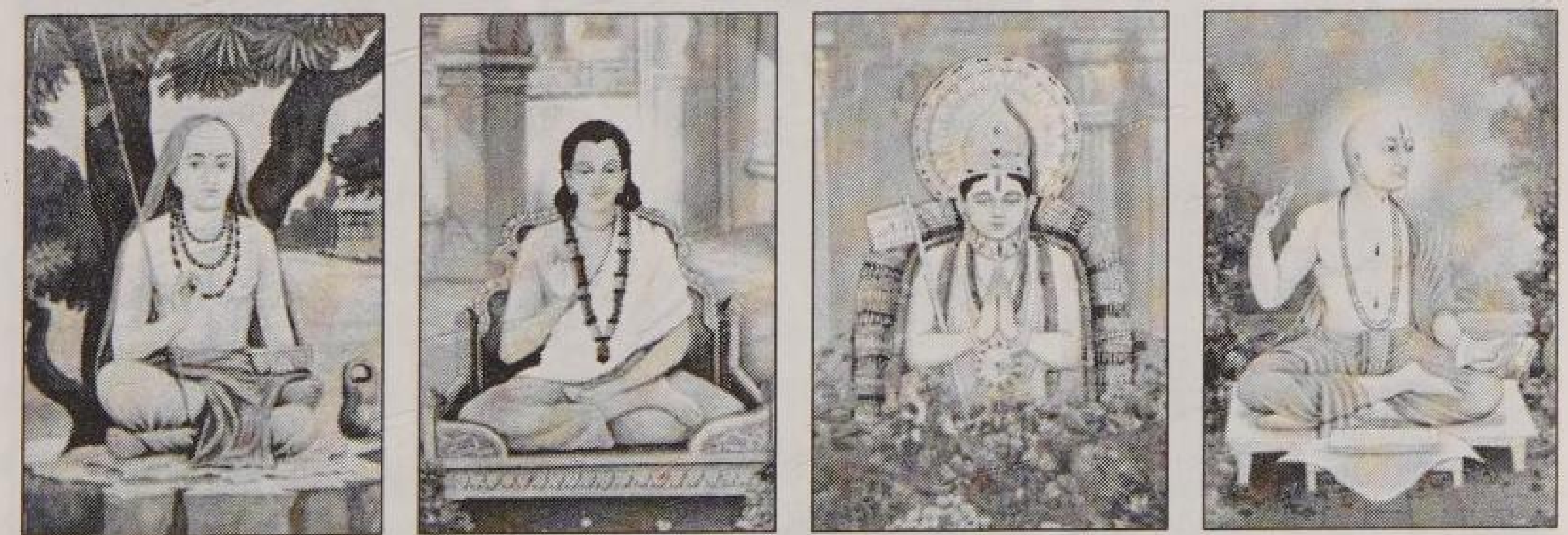
This is the reason that all the Divine writings of the *acharyas* and Saints are in perfect coordination with the Upnishads, Gita and the

Bhagwatam. All the names and the forms of God and the philosophy of God realization that they have described are already in the scriptures. But they have further simplified the path of devotion to God and expanded the devotional material by revealing the *leelas* of Radha Krishn a lot more than they are described in the Upnishads, Puranas and the Bhagwatam.

The Divine forms of one single God.

The difference which is seen in their writings is the representation of the form of God, and this difference relates to the actual Divine status of that Divine personality. It also represents this fact, that one supreme God has all these forms.

Shankaracharya was the descension of God Shiv Who is God of *yog* and liberation and also an ardent devotee of Krishn, so Shankaracharya explained about *gyan* and *yog* but he inserted *bhakti* in the very end of Aprokçhanubhooti (गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥) and described Krishn devotion in the Prabodh Sudhakar. Ramanujacharya came from Vaikunth abode, so he emphasized on the *bhakti* of God Vishnu but he also described about the worship of Bhagwan Ram and Bhagwan Krishn. He wrote about Ram in his book Ram Patal and Ram Rahasya. Nimbarkacharya came from Golok abode, so he represented the loving devotion of Radha Krishn. Goswami Tulsidas is an eternal devotee of Bhagwan Ram so he extensively adores and praises Bhagwan Ram in all of his writings, but at one spot he also writes in the Vinay Patrika (मैं तोहिं अब जान्यों संसार । ...जेहि हृदय न नंदकुमार ॥) that *maya* cannot do any tricks upon him because he has Nand Kumar (Krishn) in his heart. These references represent the Divine status of that Divine personality and, at the same time, they also represent the internal self-submissiveness of all the Divine forms of one single God.



Jagadguru Shankaracharya, Jagadguru Nimbarkacharya, Jagadguru Ramanujacharya, Jagadguru Madhvacharya

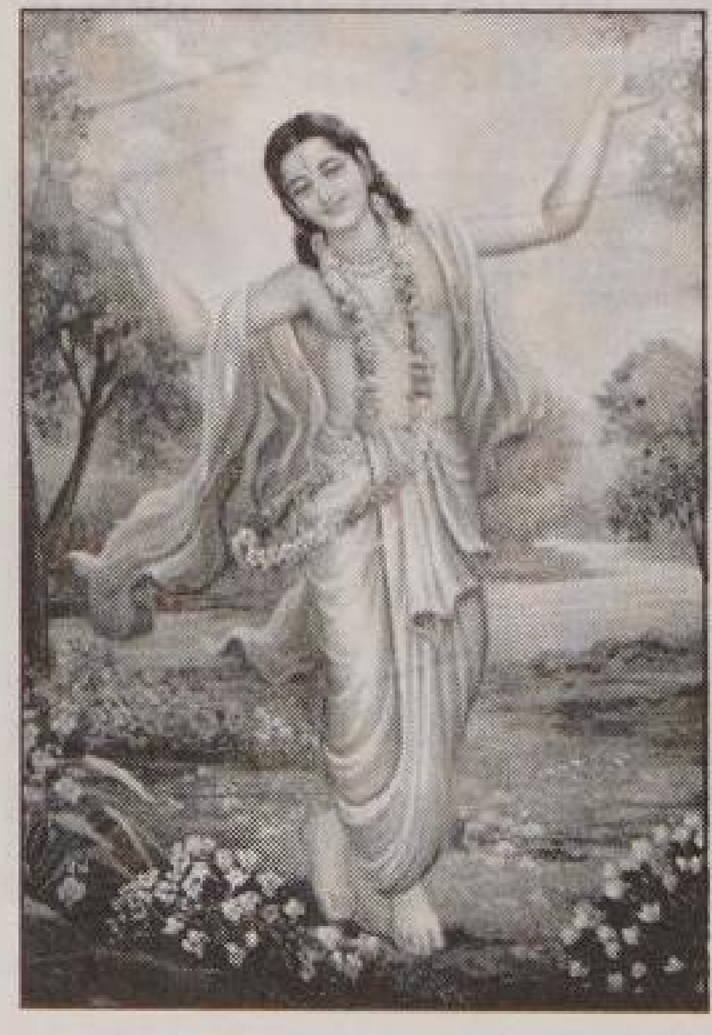
Clarification of the philosophy of soul, *maya,* and God.

The differences which are seen in the *bhashyas* (commentaries on the scriptures) of the *Jagadgurus* are not substantial differences. They are the descriptions of the same Divine substance in a different manner and with a different approach, and sometimes they are further clarifications of the same Divine truth.

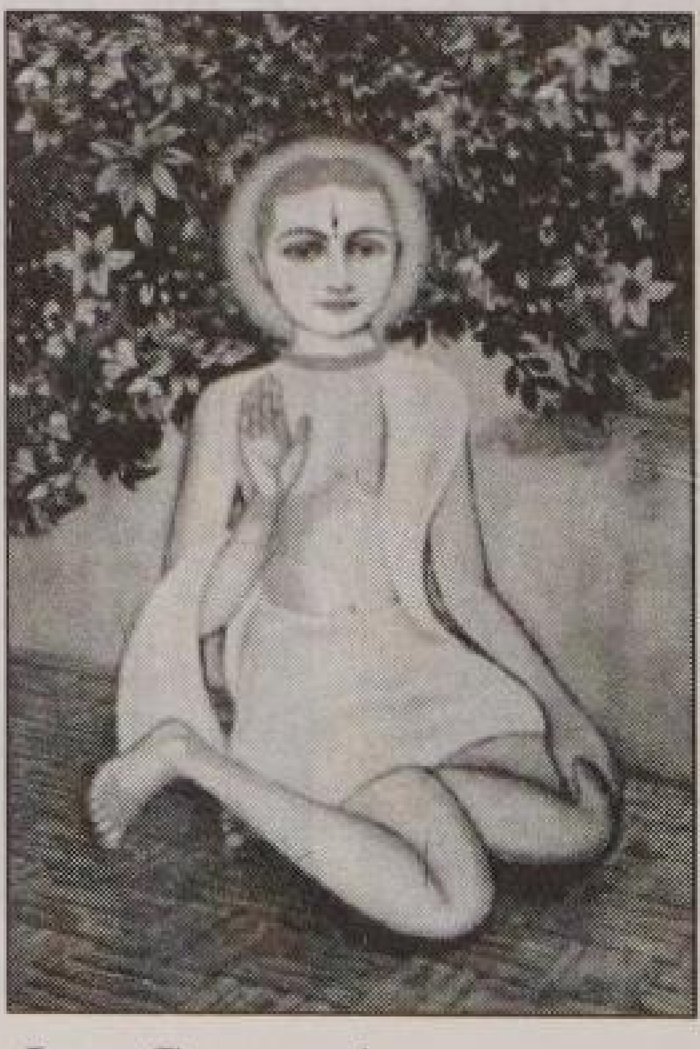
For example: (a) Shankaracharya said in his *bhashya* that God is impersonal (*nirakar*) and *maya* is only an illusion. Ramanujacharya did not reject the existence of *nirakar brahm* and the illusive nature of *maya,* but he further explained that *nirakar brahm* is an aspect of *purushottam brahm* (the supreme personality of God) and is established in Him, and *maya* itself is not an illusion, only its effects are illusionary, whereas *maya* is an eternal and lifeless power.

(b) The other *Jagadgurus* said that soul is an infinitesimal part of the *chit shakti* of God. Jeev Goswami further unfolded this situation and explained that there is a power called *jeev shakti* which is an affiliate to *chit shakti*. Soul is actually an infinitesimal part of that *jeev shakti.*

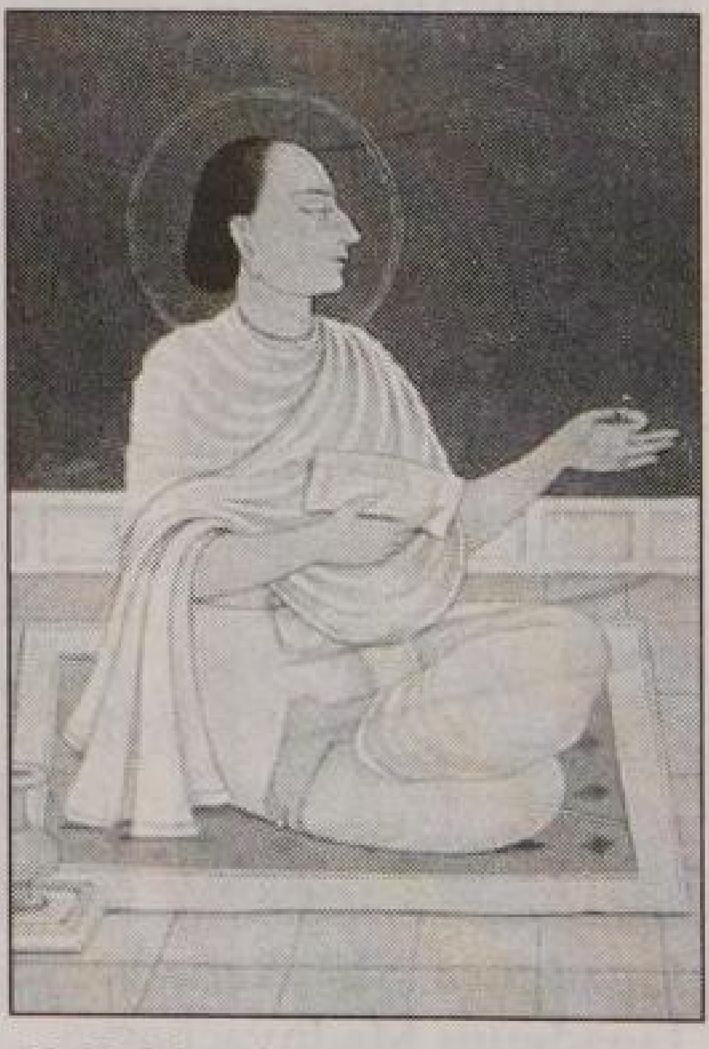
(c) Nimbarkacharya and Vallabhacharya established the Divine supremacy of Krishn but they did not fully describe the Divinity of Radha Rani. Jeev Goswami and Roop Goswami, further explained that Radha Rani is the soul of Krishn and the absoluteness of the *hladini* power which is the main personal power of supreme God Krishn. They wrote the detailed descriptions of the Divine love states and the ecstasies of *Gopis,* Krishn and Radha as they are seen in Golok and Divine Vrindaban,



Chaitanya Mahaprabhuji



Jeev Goswami



Vallabhacharya

in the Krishn Sandarbh, Preeti Sandarbh and Ujjwal Neelmani. Thus we see that there is no substantial difference in the writings of the *Jagadgurus* and the *acharyas*. They are the descriptions of the same Divine existence in their own style of writings and according to their own Divine experiences.

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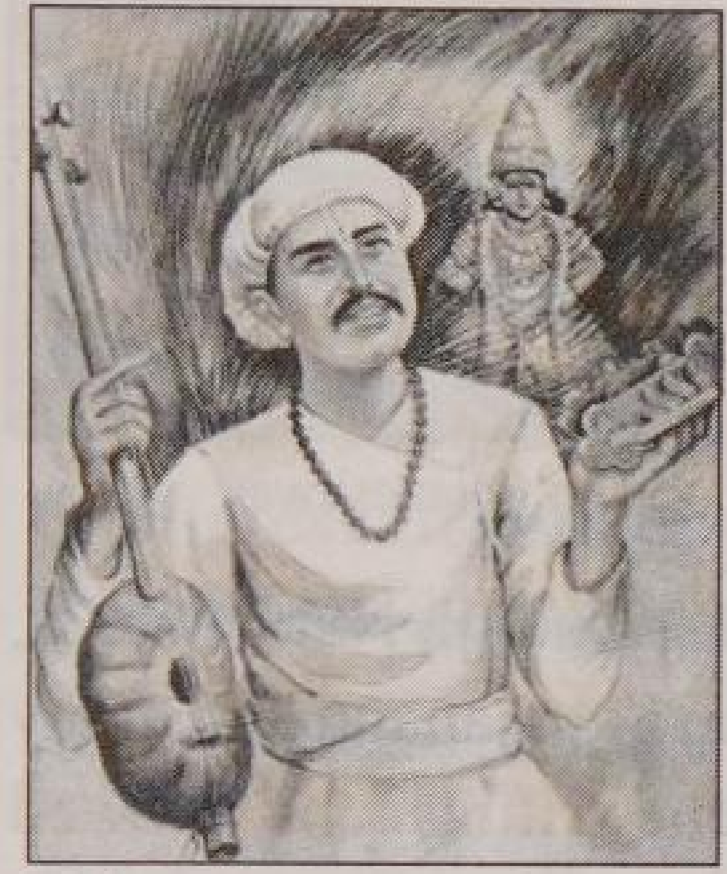
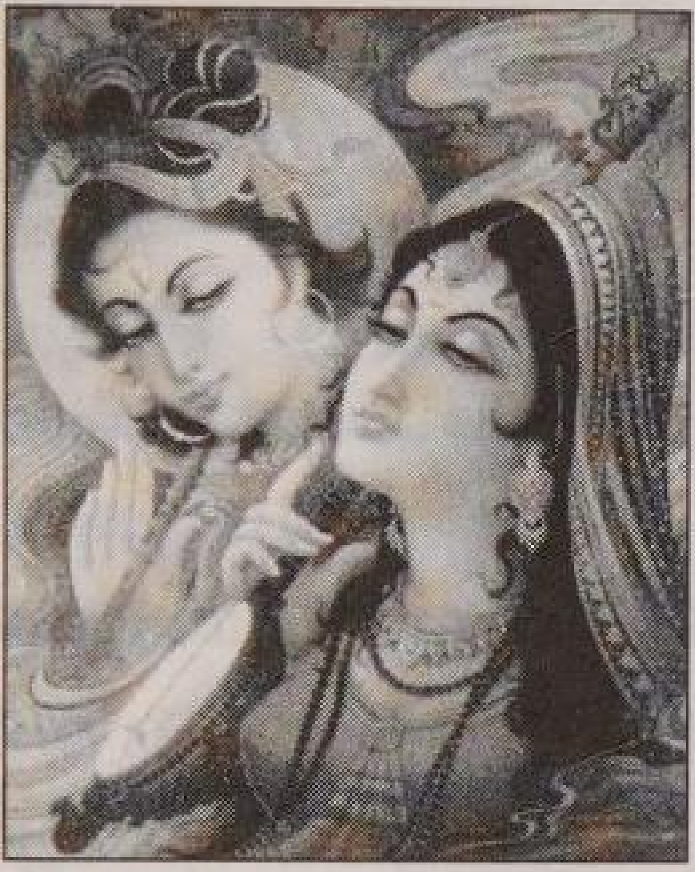
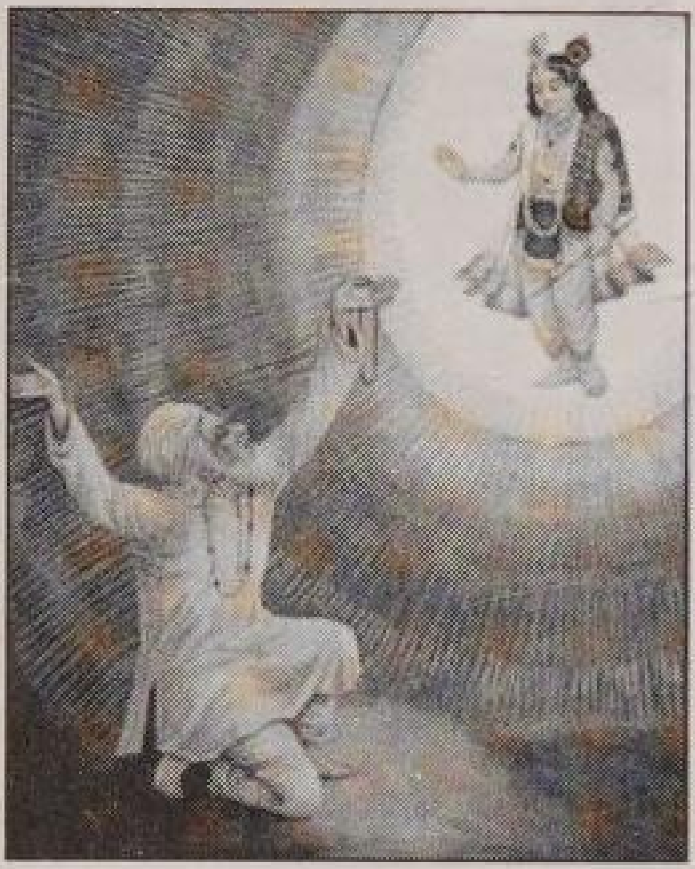

Tukaram

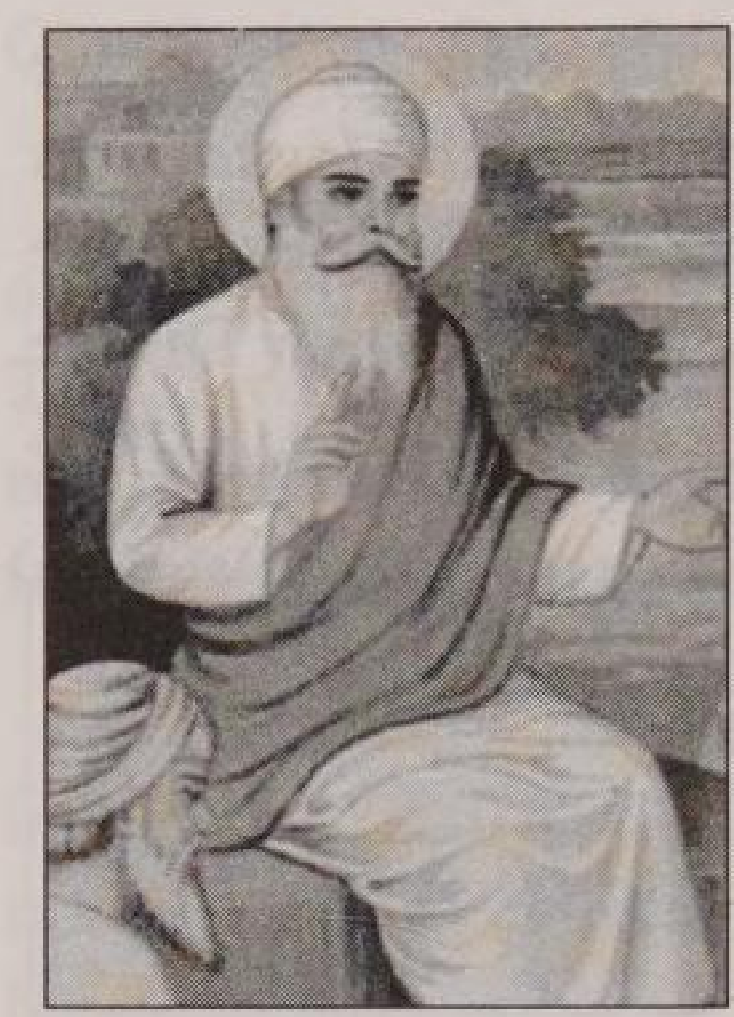

Meera Bai


Raskhan

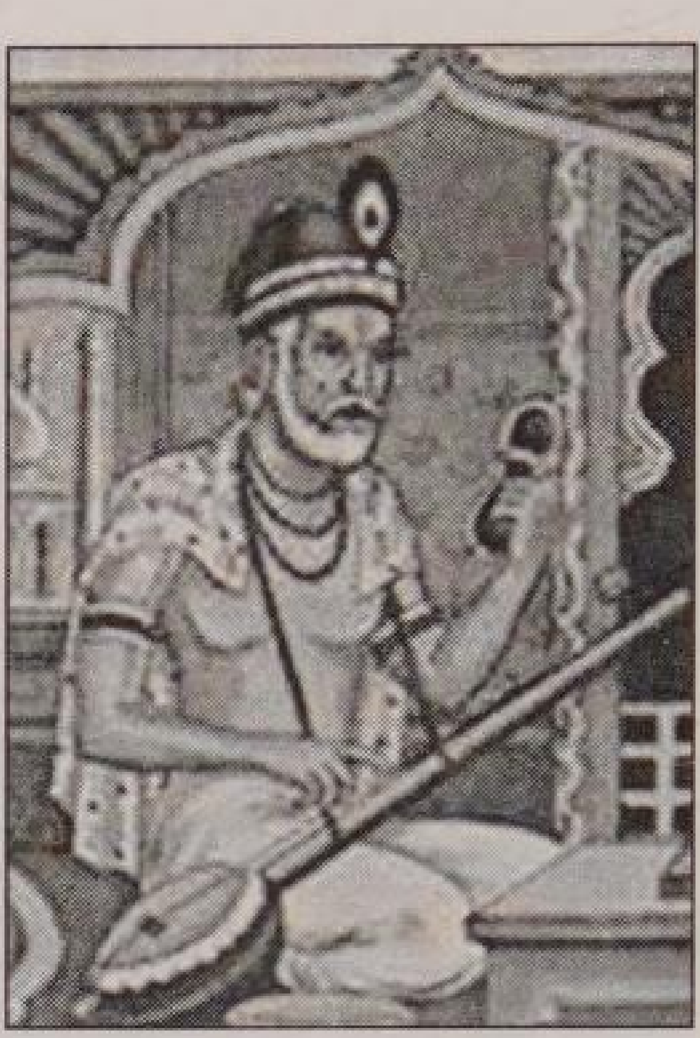
The gist of their teachings.

Now we can have a glimpse of the prime theme of the writings of our Saints and the *acharyas*: **Nimbarkacharya** showed the path of selfless devotion to Radha Krishn; **Shankaracharya** (509-477 BC) talked about *yog* and *brahm gyan* but his *sachchidanand brahm* was Krishn Whom he himself adored (प्र.सु. 195, 200, 250); **Ramanujacharya** stressed on humbleness and total self-submission (प्रपत्ति) to God Narain (Vishnu); **Madhvacharya** said that the only goal of a soul is to selflessly and wholeheartedly love and surrender to God; **Vallabhacharya** propounded the path of *pushti* (पुष्टि) which is total submission to Krishn with a real humble desire of receiving His Grace; and **Chaitanya Mahaprabhuji** said that a devotee should desire for the Divine love of Krishn Who is seen playing in Divine Vrindaban.

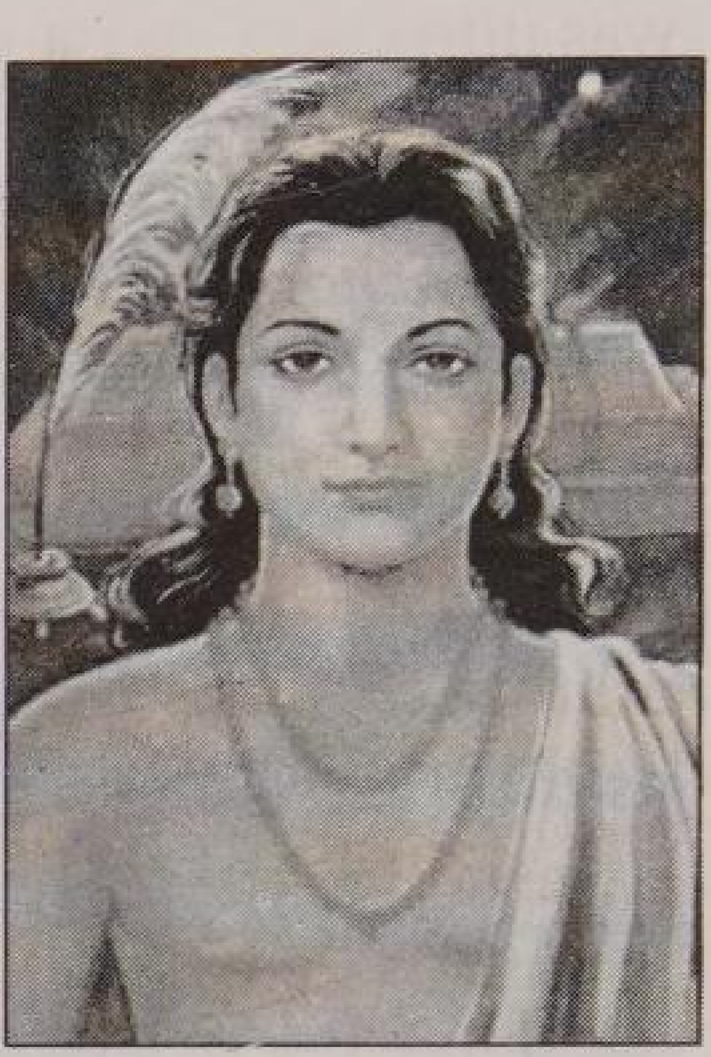
There were some ***gyani* Saints** like Kabir (b. 1398) and Guru Nanak (b. 1469) whose teachings relate to the realization of God in His impersonal form, but there are expressions of self-surrender to God to receive His Grace in their writings which is *bhakti*. Kabir writes that God Hari is his Divine beloved and he is His sweetheart (हरि मेरो पिउ...). Srichand who was the son of Guru Nanak taught the general worship of all the forms of God in his religion.



Guru Nanak



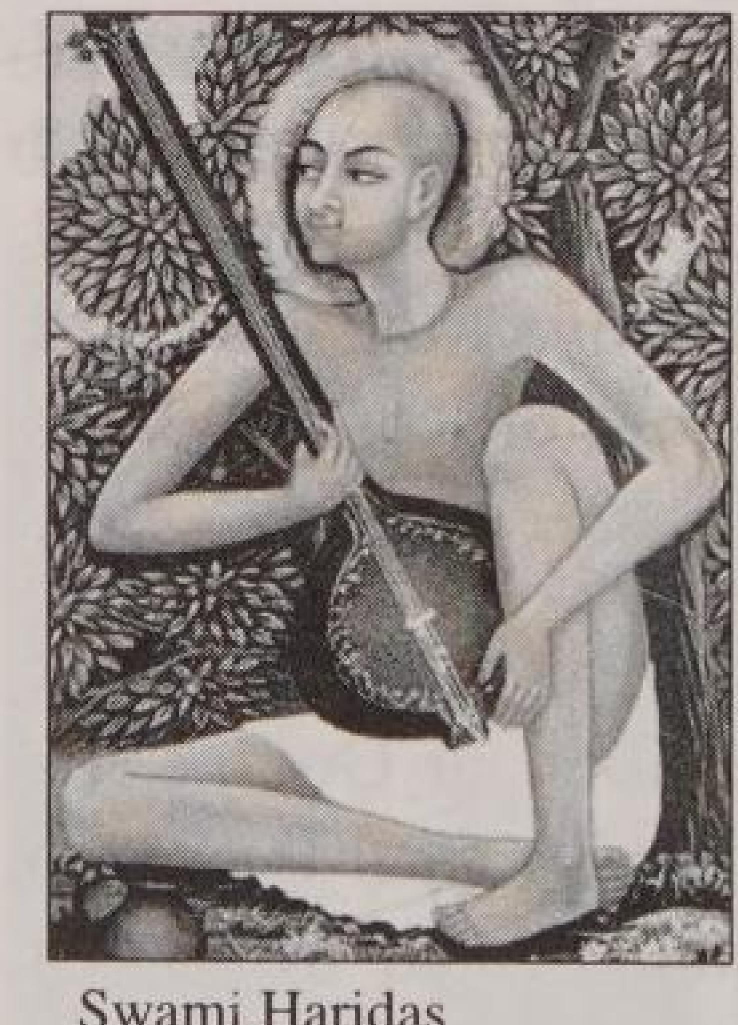
Saint Kabir



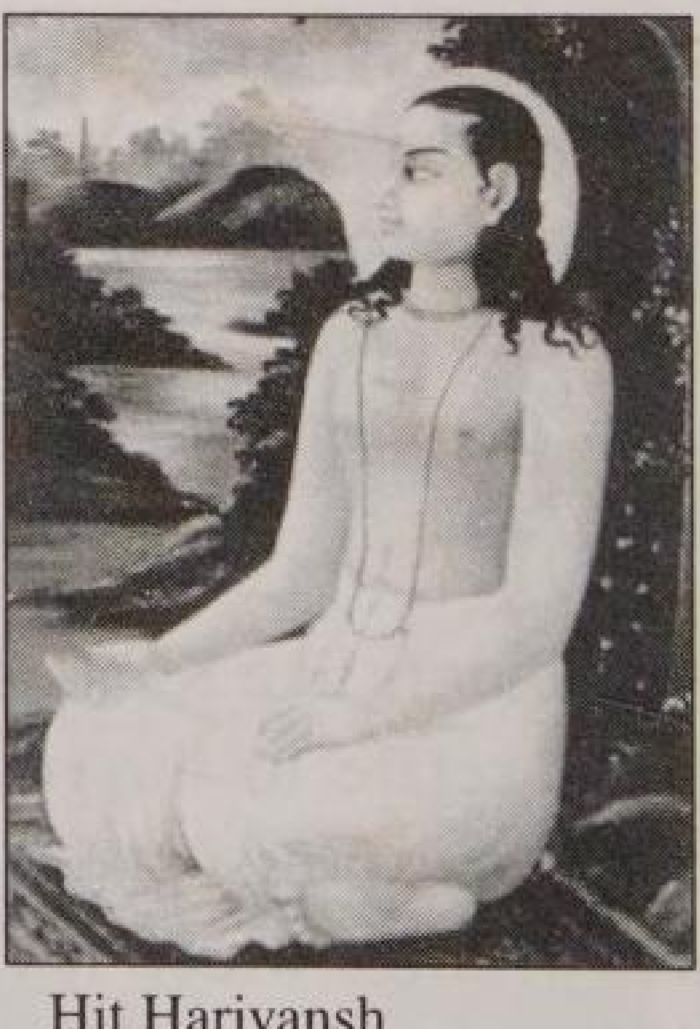
Saint Gyaneshwar

The ***bhakt* Saints** like Tukaram, Guru Ramdas, Daduji, Narsi Mehta, Goswami Tulsidas, Ramkrishn Paramhans, Swami Sahajanand and many more, sang the glory of their beloved God in their writings and showed the path of *bhakti* to their followers.

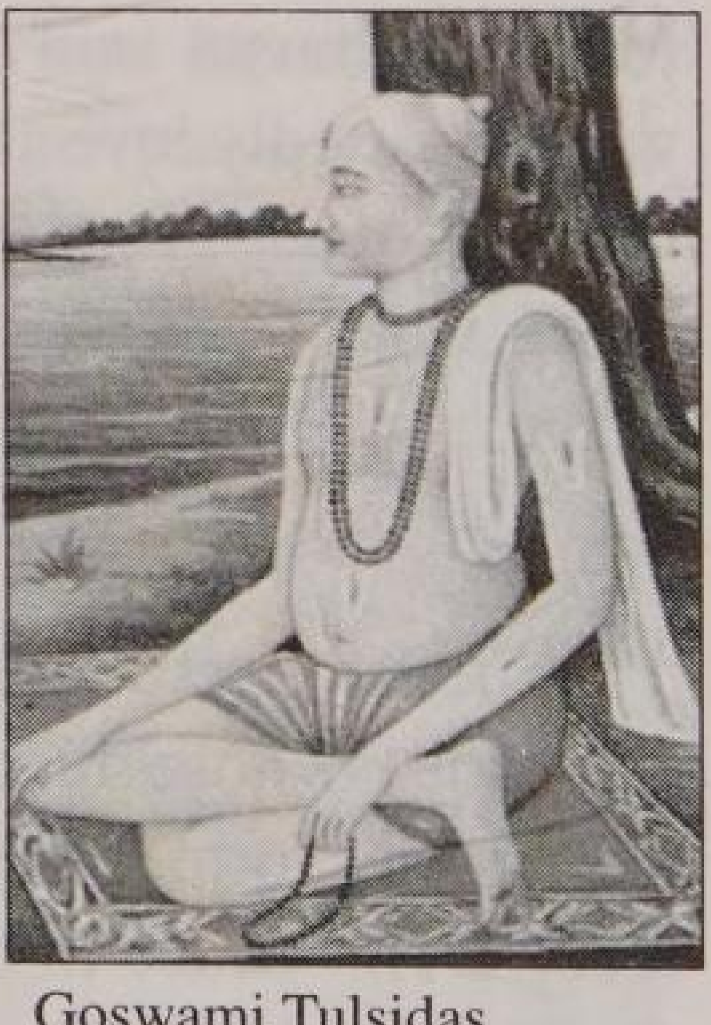
During the same period, around the fifteenth and the sixteenth centuries, there were a number of ***rasik* Saints** and ***acharyas*** like Swami Haridas, Hit Harivansh, Surdas, Nanddas, Dhruvdas, Roop Goswami and Sanatan Goswami etc., who lived in Braj and enlivened the heart of every devotee with Radha Krishn love, whoever came to them. So we see that all the *acharyas* and Saints represented *bhakti* which is the central theme of Sanatan Dharm.



Swami Haridas

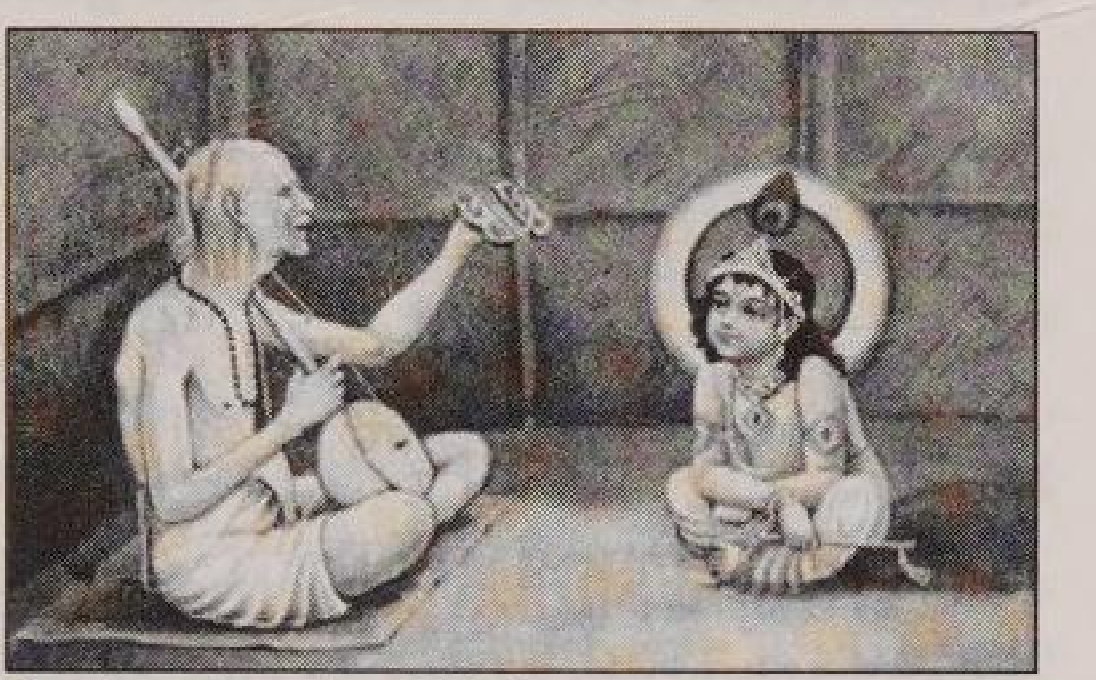


Hit Harivansh



Goswami Tulsidas

These Saints and the *acharyas* had their own followings which later on took the shape of a religion in which a particular form of devotion was introduced as taught by the originator of that religion. **In this way, in different periods of time, several religions were formed all over India. But the beauty of these religions was that, when they started, all of them represented pure *bhakti* which is the central theme of the scriptures** (the Upnishads, Gita and the Bhagwatam) and which was expounded by all of the Saints and the *acharyas*. Just like the fingers of a hand appear to be separate, but they are not; they are together. Similarly, **all the religions of India are initially tied up with the string of *bhakti* as if they are all one single religion of *bhakti* which is appearing in several forms.**


Surdas chanting Krishn name

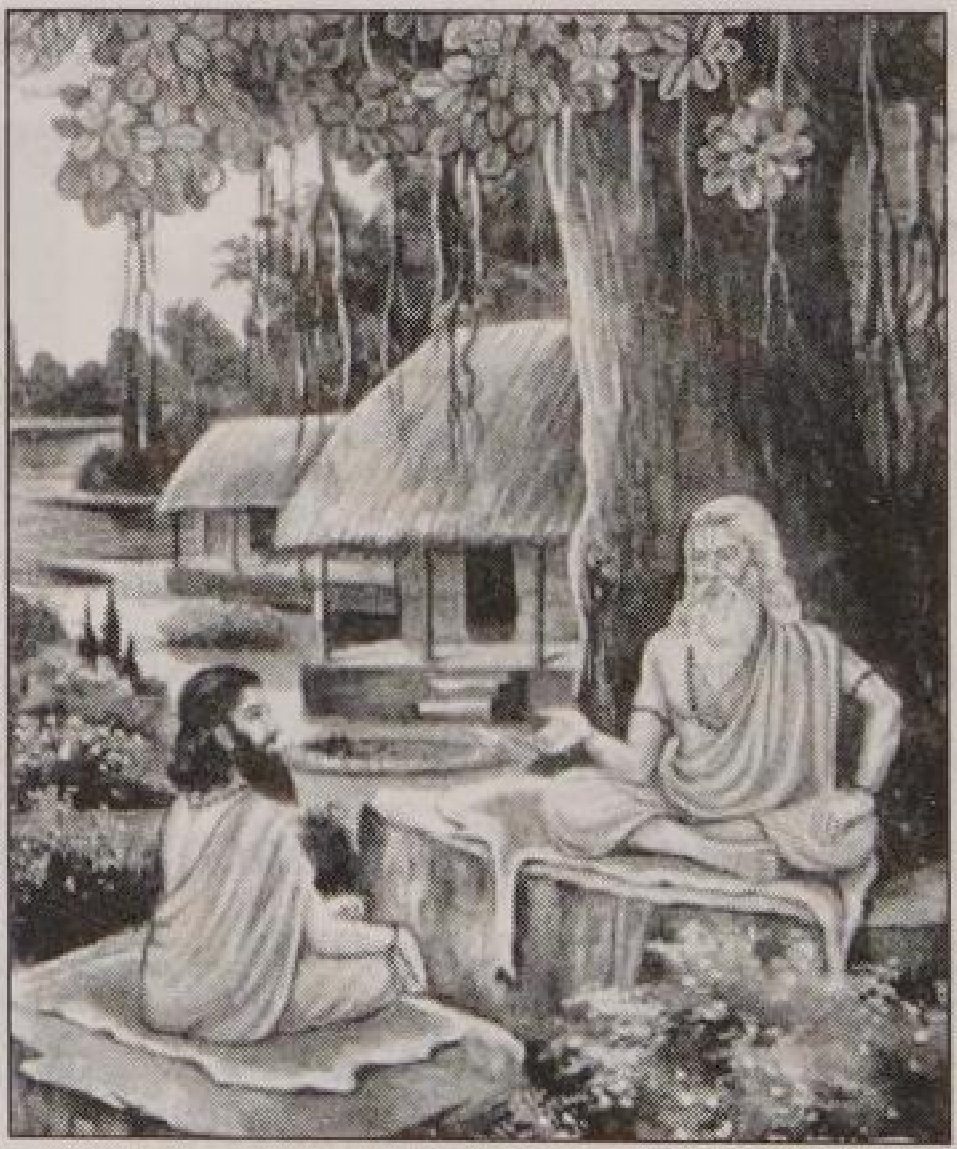
The absolute, omniscient, omnipresent, omnigracious, all-Blissful, all-beautiful and all-kind God has interrelated and intersubmissive five main forms (Vishnu, Shiv, Durga, Bhagwan Ram and Bhagwan Krishn), Who have Their own Divine abodes that represent sweeter and sweeter manifestations of the Divine Bliss. (This philosophy is described in detail in "The Divine Vision of Radha Krishn.") They are all various forms and abodes of one single God. Souls who reach these Divine abodes enjoy the absolute Bliss of a non-ending and ever-increasing nature every moment. Your Beloved God, in the Divine abode, gives **His personal loving care of such an unlimited limit that drowns a soul in the sweetness of His loving association forever.** All of these abodes are attainable through selfless *bhakti*.

This is **Sanatan Dharm**, the eternal Divine religion, which represents all the aspects and forms of God, from the absolutely dormant *nirakar* form to the absolutely amazing most intimate Divine love form of God which is only seen in Divine Vrindaban. Another amazing thing is that the path of attainment of any of these forms of God is only one, and that is *bhakti,* which is the loving remembrance of your most beloved God with a yearning heart and a desirous mind, aspiring for His vision and love.

Sanatan Dharm represents God in totality through its scriptures (the Upnishads, Gita and the Bhagwatam) and tells about His Divine virtues like: His **Graciousness** that eliminates *maya* and reveals the Divinity; His **kindness** that brings forth His supreme Blissfulness and unveils His absolute beauty; and His **lovingness** that reveals His unlimited personal love which is described as *rasah* in the very first chapter of the Bhagwatam.

Thus we have described the authentic form of Sanatan Dharm which also includes the *sanatan* (eternal) history of Bharatvarsh. It is the universal religion, eternally existing in all the *brahmandas* of this universe in the same form, because the general configuration of every *brahmand* is the same. In this book whatever Divine facts we have discussed, revealed and expounded, they are the manifestation of only a ray of the Gracious gift of the supreme beloved of my heart and soul, Jagadguru Shree Kripaluji Maharaj. (गुरुः कृपालुर्मम शरणं, वन्देऽहं सद्गुरुचरणम्। अशरणशरणं गुरुचरणं वन्देऽहं सद्गुरुचरणम्॥)

We must know that the history of Bharatvarsh is the description of the timeless glory of the eternal Divine dignitaries who, not only Graced the soils of India with their presence and Divine intelligence, but also showed and revealed the true path of peace, happiness and God realization for the souls of the whole world which remains as a sole guideline for the true lovers of God who desire to taste the sweetness of God's love in an intimate style.



Imparting scriptural knowledge.

गुरुः कृपालुर्मम शरणम्। वन्देऽहं सद्गुरुचरणम्॥

The Devotional Philosophy

The consolidated philosophy of all the scriptures (the Vedas, Upnishads, Puranas, Darshan Shastras, Gita, and the Bhagwatam etc.) along with the detailed philosophy of Divine love and its realization that includes *karm, gyan, yog, bhakti* and *raganuga bhakti*, and also the Divine *leelas* of Radha Krishn, are profoundly and precisely described in the writings of *Bhakti-yog-rasavatar*, Jagadguru Shree Kripaluji Maharaj. We can have a glimpse of that.

From Bhakti Shatak

100 couplets describing the total philosophy of the realization of Krishn love.
(general meaning of some of its couplets)

⁂

वंदनीय है उपनिषद, यामे ज्ञान महान। श्याम प्रेम बिनु ज्ञान सो, प्राणहीन तनु जान॥ 88 ॥
तुम मेरे थे, रहोगे, यह श्रुति बचन तिहार। अधम उधारन नाथ पुनि, काहे मोहिं बिसार॥ 81 ॥

The Upnishads are revered and contain great Divine knowledge, but the soul of the Divinity of that knowledge is Divine love (प्रे तत्त्व), which is Krishn Himself. Thus, without Krishn love, all the knowledges are despairing and they keep such scholars wandering in the vast cosmic ocean of *maya*. That's why Ved Vyas, the revealer of all the scriptures including the Upnishads, says in the Bhagwatam that 'the knowledge' which induces affinity for your beloved God, Krishn, is the 'true knowledge' (सा विद्या तन्मतिर्यया।).

The Vedas proclaim (त्स्येदं शरीरम्) that God and the souls are eternally related, where God is the Soul of every soul. Thus, a devotee says, "O beloved of my soul, Krishn, You were mine, You are mine, and You will remain mine. You are called *adham udharanhar* (अधम उधारनहार) which means that You lift every fallen soul; then why have You forgotten me. Please lift me up and make me Your own forever."

The forms of one single God, which are described in the Upnishads and the Puranas in many ways, are explained in these couplets in a very convincing manner.

तीन रूप श्रीकृष्ण को, वेदव्यास बताय । ब्रह्म और परमात्मा, अरु भगवान कहाय ॥ 21 ॥
सर्वशक्ति संपन्न हो, शक्ति विकास न होय । सत चित आनँद रूप जो, ब्रह्म कहावे सोय ॥ 22 ॥
सर्वशक्ति संयुक्त हो, नाम रूप गुण होय । लीला परिकर रहित हो, परमात्मा है सोय ॥ 23 ॥
सर्व शक्ति प्राकट्य हो, लीला विविध प्रकार । बिहरत परिकर संग जो, तेहि भगवान पुकार ॥ 24 ॥
अद्वितीय इक तत्व है, राधा तत्व प्रधान । याको दूजो रूप है, स्वयं कृष्ण भगवान ॥ 1 ॥

Ved Vyas defines that supreme God Krishn has His three Divine forms which are called *brahm, parmatma* and *bhagwan*. *Brahm* is such an aspect of God where all the virtues and powers of (*sachchidanand*) God remain *absolutely dormant*. So, it is called *nirgun nirakar brahm*. The form of God where the absolute Blissfulness of His Divine 'name' and 'form' is revealed is called *parmatma* (which is the supreme Almighty power of God, and its related Divine abode is called Vaikunth).

(*Bhagwan* is a common word, which is generally used for all the personal forms of God, but, in this verse of the Bhagwatam, (1/2/11) it refers to the Divine love power of God, and thus:) The form of God, where the absolute charm of His loving Blissfulness, along with all of the Divine virtues, is fully revealed in the form of His intimate loving *leelas* of all the kinds, is called *bhagwan*. (Its related Divine abodes are Saket, Dwarika, Golok and Vrindaban.) Divine Vrindaban abode is the personal glory of Shree Raseshwari Radha Rani's supreme absoluteness. Substantially, the absolute sweetness of Krishn love resides in the intoxicating absoluteness of Radha's love, called *madan mahabhao* by Roop Goswami (सर्वभावोद्गमोल्लासी मादनोऽयं परात्परः । रजते ह्लादिनीसारो राधायामेव यः सदा ॥ उ. नी. 14/219). So it is said that Radha's other form is Krishn, and thus, They are Both one.

Describing the devotional philosophy in brief.

मन माया ते ही बन्यो, माया ते संसार । याते मन भावत सदा, यह संसार असार ॥ 36 ॥
कृष्ण-कृपा बिनु जाय नहिं, माया अति बलवान । शरणागत पर हो कृपा, यह गीता को ज्ञान ॥ 29 ॥

Human mind and the world, both are the creations of *maya*. This is the reason that the worldly things and worldly attachments are always pleasing and appealing to the mind. The mayic energy is extremely potent. Without the Grace of Krishn its effects on the mind can never be reduced or removed, and that Grace (according to the Gita) is received by selflessly surrendering to Krishn.

कर्म, योग, अरु ज्ञान सब, साधन यदपि बखान । पै बिनु भक्ति सबै जनु मृतक देह बिनु प्रान ॥ 8 ॥
प्रथम साधना भक्ति करु, तब मन निर्मल होय । मिलइ विशुद्धा भक्ति तब, गुरु अनुकंपा तोय ॥ 9 ॥

There are several ways and styles of doing spiritual practice, e.g. doing good *karmas*, studying *vedant*, doing *yog* or austerities etc. But, all of them, without the true loving devotion (*bhakti*) to God, are in vain like a body without a soul. So, a person should do his devotions with true longing for God under the guidance of a Divine personality and fully purify his heart. Then, with the Grace of his Divine Spiritual Master he will receive God realization. If his Spiritual Master is a true *rasik* Saint only then he will receive the true Divine love (प्रेमा भक्ति) of Krishn.

From Radha Govind Geet

Radha Krishn songs in couplet form which are 11,111.
(general meaning of some of its couplets)

⁂

Telling about Ved Vyas and the relationship of soul and God.

व्यास ने प्रथम तो गोविन्द राधे। गीता ग्रन्थ ही लिखा था बता दे॥ 3590 ॥
पुनि महाभारत गोविन्द राधे। पुनि सत्रह पुराण बता दे॥ 3591 ॥
अंत में व्यास ने गोविन्द राधे। भागवत ग्रन्थ लिखा था बता दे॥ 3592 ॥

तत्त्वमसि मंत्र में तो गोविंद राधे। तत् श्रीकृष्ण त्वम् है जीव बता दे॥ 3004 ॥
ब्रह्म तो है मायाधीश गोविंद राधे। जीव मायाधीन कैसे अंश बता दे॥ 3005 ॥
एषोणुरात्मा मंत्र गोविंद राधे। जीव तो विभु नहिं अणु है बता दे॥ 2895 ॥

The Divine descension of God, Ved Vyas, after revealing the Vedas and the Upnishads, wrote the Gita. Then he revealed the Mahabharat, afterwards he wrote the seventeen Puranas, and, in the end, he wrote the Bhagwatam.

He says that '*tat*' (तत्) word of the "*tattvamasi*" phrase of the Upnishad refers to Krishn and '*tvam*' (त्वम्) refers to the soul. Thus, every soul is eternally related to God (Krishn). The Mundakopnishad defines that (एषोऽणुरात्मा ॥ मुं. 3/1/9) soul is an infinitesimal aspect of the Divinity of God. But, it is under the domain of *maya* which itself is under the command of Krishn. So, only with His Grace the bondage of *maya* could be removed.

Describing the significance of *gyan*, *yog* and *bhakti*.

ज्ञान की परिभाषा गोविंद राधे। जिससे बढ़े नित प्रेम श्याम का बता दे॥ 2416 ॥
कोटि कल्प सिर मारे गोविंद राधे। भक्ति बिनु ब्रह्म ज्ञान हो ना बता दे॥ 2502 ॥
भक्ति बिनु ज्ञानी ज्ञान गोविंद राधे। मिथ्या ज्ञानाभिमान बढ़ा दे॥ 2509 ॥
ज्ञान वैराग्य दोनों गोविंद राधे। भक्ति महारानी के पुत्र हैं बता दे॥ 2521 ॥
भक्ति का मार्ग सरल गोविंद राधे। नाव पर बैठो हरि पार करा दे॥ 2531 ॥
सर्व वेदान्त सार गोविंद राधे। श्री कृष्ण भक्ति वेदव्यास बता दे॥ 3649 ॥
प्रेम की सीमा नहीं गोविंद राधे। किन्तु बढ़ता ही जाये सर्वदा बता दे॥ 5377 ॥

The true 'knowledge' is that which constantly increases the love for your beloved God (Krishn). *Indulging in personal name, fame and comfort in the pretense of spirituality is total ignorance.*

Without the true *bhakti*, in millions of lifetimes, the Divine knowledge of *brahm* (**ब्रह्म ज्ञान**) cannot be obtained with any kind of practice. The practices of *gyan* and *yog*, if done without *bhakti*, will only increase hypocritical vanity in the heart of the practitioner, because the true 'knowledge' and the true 'renunciation' are the natural consequences of *bhakti*.

Ved Vyas tells in the Bhagwatam that the essence of all the scriptures and all the spiritual knowledges and its related practices is ***bhakti*** which **is lovingly longing for the vision and love of your beloved God, Krishn, with a dedicated heart and faithful mind while remembering and chanting His name and the *leelas,* and feeling His 'personal presence' in close proximity with your own being.** The path of *bhakti* is so simple that you simply sit in the boat of *bhakti* and Krishn will navigate you to His Divine abode. The fascinating sweetness of the Divine *bhakti* (which is Divine love) is so amazing that it keeps on increasing every moment, forever.

*From **Prem Ras Madira***

The nectar of Divine love containing 1008 Divine songs.
(The translation of these songs are taken from *Prem Ras Madira*.)

Understanding the importance of human life and the futility of the world; deeply desiring to become a true devotee and receive Krishn love; longing to find a true Divine Saint who could guide you to receive Krishn love; surrendering to the *rasik* Saint; finding the path and wholeheartedly doing devotion under his guidance; and, on complete purification of the heart, receiving the Divine vision and love of Radha Krishn with the Grace of the *rasik* Saint, are *the steps of God realization*. All of these steps are elegantly described here in the form of the actual devotional material with which an aspirant of God's love may proceed on the path to God by lovingly singing these Divine songs with a yearning heart.

(1) Understanding.

**गहो रे मन! श्याम चरण शरणाई।
अन्त समय कोउ काम न अइहैं, मातु पिता, सुत भाई।
काम, क्रोध अरु लोभ, मोह, मद, इन सों कछु न बसाई।
यह जग मृग-तृष्णा सम दीखत, सुख-लवलेश न पाई।
धन-यौवन-तन छन-भंगुर सब, ज्यौं कपूर उड़ि जाई।
बहुरि 'कृपालु' न नर-तनु पाइय, बिगरी लेहु बनाई॥** (सिद्धान्त माधुरी)

A devotee says to himself: O my mind! Submit yourself to the lotus feet of Krishn. Your mother, father, sons, brothers and others, no one will help you at the time of death. You cannot achieve anything by indulging into the fields of lust, anger, greed, attachment and the egoistic activities of your willful likings. The happiness of this world is purely illusive. You cannot receive even a drop of true happiness in this world. The wealth and your youthful beauty (which you may be proud of) is transitory. It will disappear like camphor. Jagadguru Shree Kripaluji Maharaj says, **"You will not receive this precious human life again and again, so surrender to Krishn immediately and restore your lost fortune."**

अरे मन! यह संसार असार।
पुत्र, कलत्र, मित्र आदिक सब, स्वारथ को संसार।
तू समुझत सब प्यार करत मोहिं, सुत, पति, भगिनी, नार।
तिमि समुझत सुत, पति, भगिनी, तिय, तू कर तिनसों प्यार।
पै तू तो जानत निज सुख हित, करत कपट व्यवहार।
पुनि 'कृपालु' कत यह नहिं जानत, वे सब तोहिं अनुहार॥ (सिद्धान्त माधुरी)

O my mind! Listen! This world is futile. Son, spouse, friends and all the worldly relatives are tied to each other in only self-interest. You are under the impression that your son, spouse, sister etc. really love you. And, in the same way, they all believe that you really love them. But your conscience very well knows that you like them for your own personal happiness, and thus (quite often) your behavior bears craftiness from inside. O my mind! Then why don't you understand that they are also like you. Knowing this please turn to Radha Krishn Who are your true Divine Beloved.

(2) Desiring.

अहो हरि! ओहू दिन कब अइहैं।
गावत गुन गोपाल निरन्तर, दृगन अश्रु बरसैहैं।
रूप-माधुरी निशि दिन ध्यावत, मन भृङ्गी बनि जैहैं।
बाट निहारि तिहारी पल पल, कल्प समान जनैहैं।
हाय! हाय! करि इत उत भाजत, निज तनु सुधि बिसरैहैं।
यह 'कृपालु' जिय परम भरोसो, कबहुँ तो हरि अपनैहैं॥ (दैन्य माधुरी)

(The deep desire of a devotee) O my Krishn! When will that day come that: while remembering Your name and virtues, my eyes will be constantly flooded with the tears of Your love; while meditating on Your sweet Divine form day and night, my whole being will become the embodiment of Your love; while impatiently looking to the path of Your arrival, a moment of delay will seem to extend to eons in Your separation; and, saying 'Ha Krishn!' 'Ha Krishn!' in love-stricken grief, and running and wandering here and there in

Braj, I will lose my body consciousness. **I fully believe that one day my Krishn will surely come to me and make me His own, forever.**

श्याम! हौं, कब ब्रज बसिहौं जाय!
श्यामा-श्याम-नाम-गुन गावत, कब नैनन झरि लाय।
कब बिचरौं गह्वर बन बीथिन, राधे! राधे! गाय।
कब झूमत वृन्दाबन कुंजनि, फिरौं हिये हुलसाय।
कब लपटाय लतन गोवर्धन, कहौं 'हाय! पिय हाय!'
कब लोटत 'कृपालु' ब्रज रज बिच, हौं जैहौं बौराय॥ (दैन्य माधुरी)

Oh my beloved Krishn! When will that day come that I will be living in Braj forever? When will my eyes be overflowing with the tears of love while singing the glory of the name and virtues of Shyama Shyam? When will I be wandering on the paths of Gahvarban, crying, and singing, 'Radhey, Radhey, Radhey'? When will that day come that, tipsied in Your love and thrilled with Your affection, I will be wandering in the various *kunj* of Vrindaban? Embracing the plants and the vines of Govardhan and drowned in the lovingness of Your love, believing that Krishn has played in these places, when will that day come that, swooning with the intense separation, I will say, "Oh! My beloved! Please come soon." And also, when will that day come that while rolling in the dusts of Braj and closely experiencing Your presence I will become mad in Your love?

(3) Longing to find a true Divine Saint.

नाथ! मोहिं, कीजै दासन दास।
तिनको दरस, परस नित पाऊँ, छिन छिन को सहवास।
तन, मन, धन, सों सदा एक रस, सेऊँ सहित हुलास।
सुनत, करत, सतसंग अनवरत, जग सों रहूँ उदास।
निर्भय रहूँ कृपा ते तिनकी, लहूँ प्रेम-सुख-रास।
माँगत भीख 'कृपालु' कृपा करि, पुरवहु मम अभिलास॥ (दैन्य माधुरी)

O Krishn, my Lord! Please make me a true devotee of one of Your *rasik* Saints so that I can have his *darshan*, association and affection all the time; and also, with my body, mind and money, I may delightfully serve him forever. Constantly doing his *satsang* and listening to his teachings, I may detach myself from worldly attractions, and, protected from the evils of *maya* with his Grace, I may receive the ultimate Bliss of Divine love. O my beloved Krishn! I am begging for Your Grace to please fulfill my desire to wholeheartedly serve one of Your loving Saints.

(4) Finding the path and doing devotions under the guidance of a (rasik) Saint by lovingly singing and remembering the names, virtues and the leelas of Radha Krishn.

प्राणधन-जीवन कुंजबिहारी।
तुम तो रहे सनातन हमरे, हौं हूँ रही तिहारी।
उर लगाय भुज भरि हरि चाहे, पुरवहु आस हमारी।
चाहे मोहिं तड़पाउ मोरि मुख, पग ठुकराउ मुरारी।
जेहि बिधि पिउ सुख पावु करिय सोइ, मो कहँ सोई सुख भारी।
यह 'कृपालु' है रीति प्रीति की, निज सुख चह व्यापारी॥ (सिद्धान्त माधुरी)

(This *pad* is the translation of Shree Chaitanya Mahaprabhuji's verse, "आश्लिष्य वा...") The devotee says: O my Kunj Bihari (Krishn)! You are the life and treasure of my soul. You were mine since eternity and I was also Yours but I had forgotten this relationship. Now I realize it. Please come to me. Hug me and embrace me, and fulfill my wish, or give me the pang of Your separation by turning Your face away from me, or You may neglect me. O my sweet Beloved! Whatever makes You feel good, please do it without any hesitation, because my happiness lies in Your happiness. So, if You are happy, I am always happy. Jagadguru Shree Kripaluji Maharaj says that this is the style of true love. Desiring for personal happiness from the Beloved is not true love, it is a business-like selfish love.

मोहिं तो भरोसो है तिहारो री किशोरी राधे!
हौं जस अधम, तुमहिं इक जानति, और न जाननिहारो री किशोरी राधे!
भुक्ति-मुक्ति नहिं माँगत केवल, अपनो जानि निहारो री किशोरी राधे!
भयो तिहरो जानि राधिके! ह्वै जैहौं मतवारो री किशोरी राधे!
पुनि कहँ रह अवकाश विषय को, चार पदारथ खारो री किशोरी राधे!
तुम 'कृपालु' सरकार हमारी, प्यार करो या मारो री किशोरी राधे! (दैन्य माधुरी)

Humble longing rises in the heart of a devotee and he says: O my Kishori Radhey! You are my only hope and You are my only refuge. Only You know how fallen I am. O Kishori Radhey! No one else knows the wickedness of my heart except You. I do not desire for worldly happiness or liberation, O my Kishori Radhey! I only want You to look at me as if I am Yours and I belong to You. Knowing this, that You have accepted me as Yours, O my Kishori Radhey! I will be madly thrilled and drowned in Your love. Then there will be no place for material desires and anxieties in my mind, and, O my Kishori Radhey! The four great things of life (*dharm, arth, kam, mokch*) will lose attraction and will become tasteless for me. **O my Radhey, You are the *only* Beloved of my heart and soul.** You may love me or hit me, O my sweet Radhey! Do whatever You like, but, ***please come to me.***

श्री राधे रानी, प्रेम तत्त्व की सार।
निगमागम ते अगम सुगम अति, दीनन हित सुकुमार ।
बिधि हरि हर की कौन बात जब, ब्रह्म न पायो पार।
क्रनदन करुण सुनावत धावति, निज सुधि देह बिसार।
राधे नाम पुकारत राधे, बरसावति जलधार।
मोहिं 'कृपालु' अब भय काको जब, श्री राधे रखवार ॥ (सिद्धान्त माधुरी)

The devotee remembers the *virtues* of Radha Rani and says: The Divine personality of our Radhey Rani is the ultimate excellence of the absolute magnificence of the intimate loving marvel of Divine love. 'Divine love' is the essence of *ahladini* power (the power of Divine Bliss) that governs and holds within itself all other powers of God (*brahm)* and makes them Blissful. So, you can say that **Radha Rani is the all-absoluteness of the Divine love power or She is the absoluteness of the absolute supreme *brahm***. My loving and delicate Radhey is beyond the reach of the Vedas and the scriptures. But, at the same time, She is very easy to reach by the humble souls. What to talk about Brahma, Vishnu and Shiv, when even *brahm* Shyam Sundar could never completely conceive the greatness and the depth of Her virtues. Because, whenever He tries to go deeper to taste more of the sweetness of Her love, beauty and kindness, a point comes when His consciousness is absolutely drowned in the absolute intimacy of Radhaַ's love.

When a soul desperately cries for Her, She runs to him without even caring for Herself. When a soul lovingly calls 'Radhey!' 'Radhey!' Radha Rani also sheds tears of love for him. The devotee further says, "When Radha Rani Herself is my Divine guardian, why should I be afraid of anything in the world."

हमारो धन, श्रीराधे जु को नाम।
राधे नाम प्रताप श्याम भये, रसिकन में सरनाम।
राधे नाम सिद्ध कर मुरली, तानन मोह्यो बाम।
राधे नाम कृपा ते द्वापर, रास रच्यौ ब्रजधाम।
राधे नाम सुनत ही भाजत, हरि अधीर तेहि ठाम।
राधे नाम रकार बिना रह, श्यामहुँ आधे श्याम।
करु 'कृपालु' 'राधे, राधे' की, रटना आठो याम ॥ (दैन्य माधुरी)

The devotee remembers the greatness of '*Radhey*' name and says: The sole treasure of my soul is the '*name*' of Shree Radhey. It was the Grace of Radhey name that made Shyam Sundar Krishn famous among all the *rasik* Saints. It was the charm of Radhey name that Krishn imbued in His flute and fascinated all the *Gopis* with its sound; and it was with the Grace of Radhey name that Krishn could do *maharas* in Braj in *dwapar yug*. The name of Radha Rani is so precious for Krishn that whenever He hears someone say

'Radhey', He impatiently runs to that place to hear more of Her name. One more thing: If you take out the letter 'R' from Radhey name, 'Radhey-Shyam' word becomes 'adhey-Shyam', which means Krishn remains only half. Jagadguru Shree Kripaluji Maharaj says, "Such is the greatness of Radha's name. So, **O souls! Sing 'Radhey' name twenty-four hours in your heart without a break.**"

(5) Receiving the Divine love of Radha Krishn with the Grace of a rasik Saint.

माई री मैं तो, आजु परी निधि पाई।
जेहि खोजत मोहिं जुग जुग बीत्यो, पर्यो न कतहुँ लखाई।
तेहि मोहिं साधन-हीन जानि के, रसिकन दई बताई।
पारस लहि बौरात रंक ज्यौं, त्यौं हौं गई बौराई।
भरी गुमान रैन-दिन डोलति, करति सदा मनभाई।
सो 'कृपालु' बिनु मोल मिलत निधि, राधे नाम सदाई॥ (सिद्धान्त माधुरी)

A devotee, having received the Divine love of Radha Rani, is joyfully singing in excitement and says: Oh! I have found the supreme Divine wealth without any effort. The Divine wealth which I was searching through the practices of *gyan, yog, worship, renunciation, rituals, devoutness, meditation,* and *austerity* etc., for *yugas* and *yugas* and was never seen anywhere; when I gave up all the intellectual efforts and subdued the ego of my doings, the *rasik* Saints, seeing me really humble and destitute, showed me the sure and simple path how to find it. And now, like a poor man who loses his sanity in the over-excitement of finding the most precious (*paras*) jewel, I have become Divinely mad in the love of Radha Rani. Prided with the intoxicating thrill of the Divine love in my whole being, I move around day and night and do whatever I want to do. Jagadguru Shree Kripaluji Maharaj says that **that priceless Divine wealth is always received by the Grace of 'Radhey' name without any price.** (There cannot be any amount of doing that could become the cause or price for receiving an unlimited priceless thing. So humbly asking with 100% faith in Radha Rani is not a price, it is only the fullness of dedication. You **just ask Her and She will give it to you.**)

(6) Describing the Divine elegance of Vrindaban.

लखो रे मन, वृन्दाविपिन बहार।
जहँ बिहरति वृषभानुनंदिनी, छबिनिधि नन्दकुमार।
जहँ चिन्मय सब जीव चराचर, जहँ राधे सरकार।
जहँ बसंत ऋतु बास करत नित, भ्रमर करत गुंजार।
जहँ विकसित नित कुन्द, केवड़ा, कर्णिकार, कचनार।
जहँ केकी, कोकिला, कीर नित, राधे नाम उचार।
जहँ 'कृपालु' जलजा प्रवेश नहिं, निगम न पावत पार॥ (धाम माधुरी)

Look to the loving beauty of Divine Vrindaban where the sweet daughter of Vrishbhanu, Radha Rani, and all-beautiful Nandkumar, Krishn, always play. Where all the static and nonstatic beings, trees and birds etc., are Divine, and where the supreme Goddess Radha is the Queen. Where the beautiful spring weather always remains and the bumblebees, contented with the abundance of perfumed flowers, make a happy buzzing sound. Where the flowers of all the seasons like *kund, kevda,* and *kachnar* etc. (the local native flowers) are always blossoming and spreading their mild, strong, deep and desirable perfumes all over. Where parrots and cuckoo birds etc., sing 'Radhey! Radhey!' in their sweet tones. Where Maha Lakchmi cannot enter and which is beyond the reach of the Vedas. That is Vrindaban. **O souls of the world, desire for that Vrindaban.**

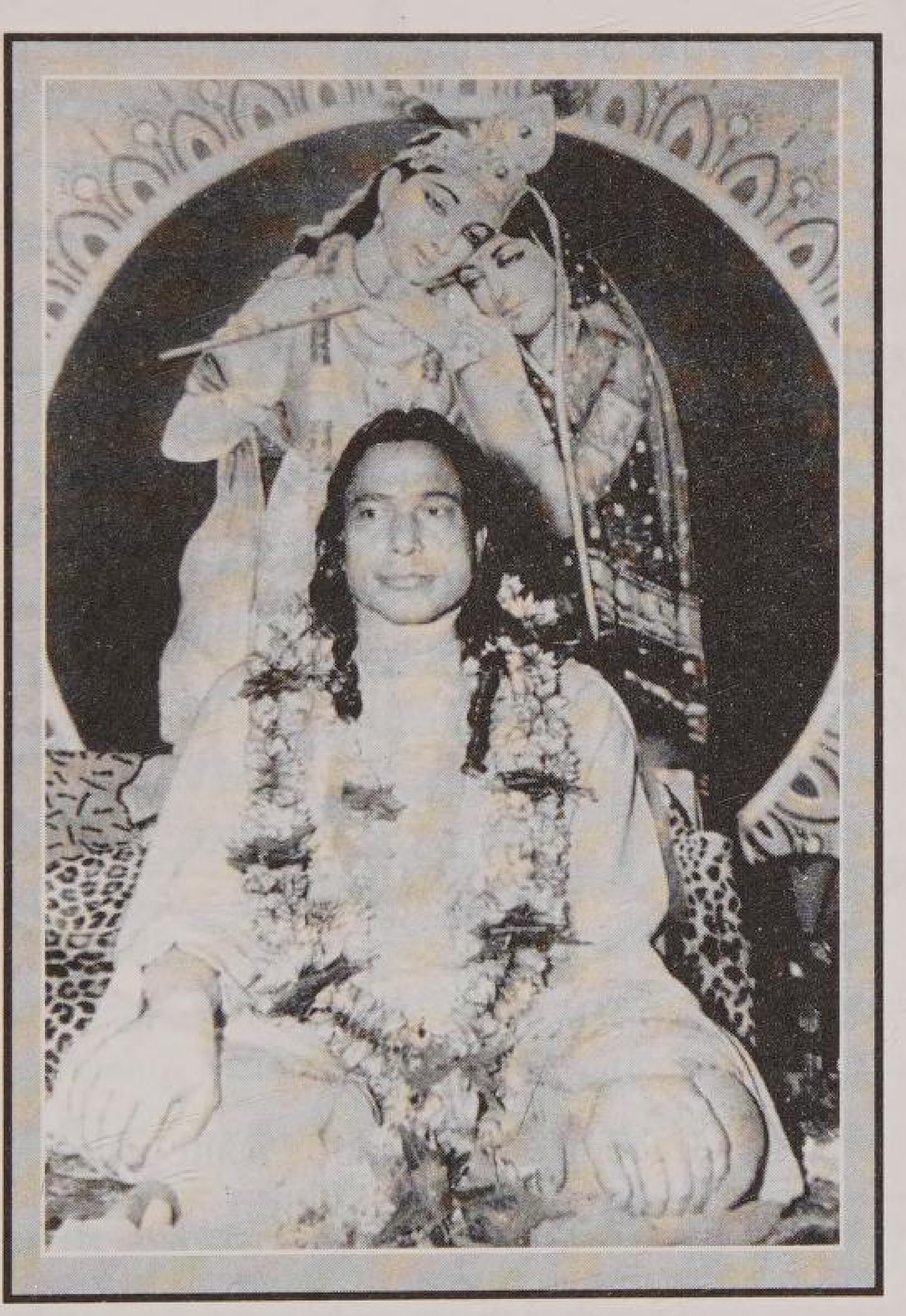
A glimpse of the simultaneous mono-dualistic Bhao (**अचिन्त्य भेदाभेद भाव**) of Radha Krishn as revealed through one of Their *leelas*.

बलि जाउँ युगल सरकार की ।
इतै रवति सुर मधुर मुरलिका, नागर नन्दकुमार की ।
उतते आईं भानुनन्दिनी, जनु मूरति सिंगार की ।
कुंज कुटीर तीर कालिन्दी, मिलनि दुहुँनि दृग चार की ।
लखहु द्वैत-अद्वैत-मधुरिमा, युगल माधुरी प्यार की ।
यह 'कृपालु' भी चहत बूँद इक, प्रेम पयोधि अपार की ॥ (युगल माधुरी)

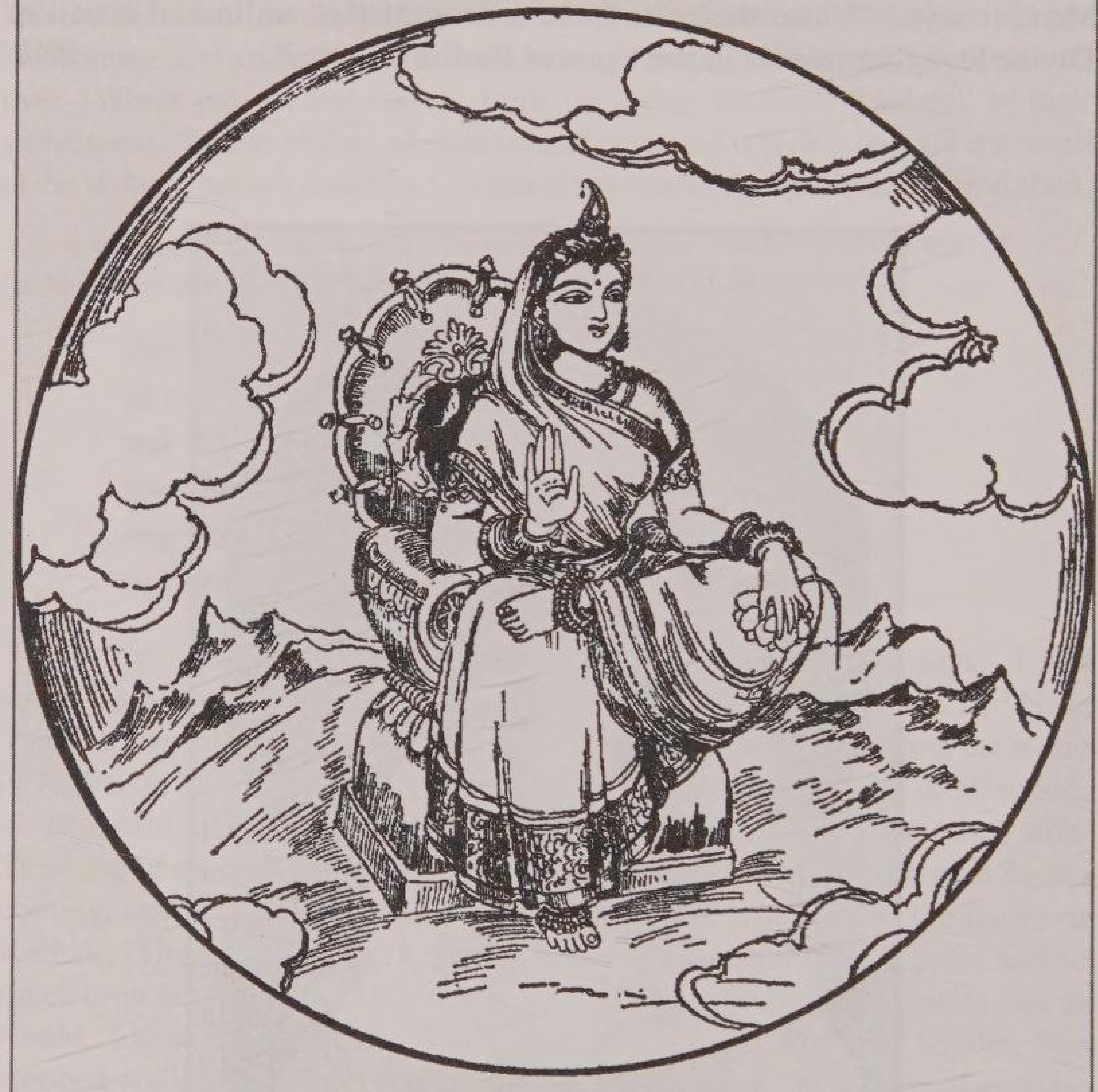
A *Gopi* is describing a loving *leela* of Radha Krishn. She says: I just adore the vision of my both Beloveds, Radha Krishn. *The vision is:* Near Yamuna river all-virtuous Nandkumar, Krishn, is desirously singing the name of Radha on His flute. In the meanwhile, like the personification of affection, all-beautiful and all-adorned Radha appears coming from the other side. Thinking of each other and engrossed in each other's love, Krishn sees Radha coming, and Radha sees Krishn standing in a beautiful *kunj* on the banks of Kalindi. Their eyes meet. Krishn felt Her loving affection so great and so much drowning that He stopped playing flute. He even forgot to come close to Radha. Same thing happened to Radha. As soon as She saw Krishn, She stopped walking and kept looking into Krishn's eyes. In a state of ecstatic consciousness, due to the sudden excitement of Their extreme affection, They felt that They were physically close to each other, and then, They kept on looking to each other unblinkingly. The *Gopi* could vividly see and feel the absolute oneness of Their *heart, mind* and *soul,* although They were standing separately.

So, she addresses the *gyanis* and the intellectuals of the world, and says: Look to the sweetness of the absolute oneness of Their love in the form of heart-enticing dual beauty of Radha Krishn. This state of experience is neither dual, nor non-dual, or mono-dual. It is a simultaneously existing eternal loving duality in the absolute Divine singularity. It is called *achintya bhedabhed*. It is an unintelligible miracle of Radha's Gracious kindness that makes such an amazing experience of Divine love available to every humble soul. So, *O souls of the world!* Forgetting the intellectuality and your dry practices of concentration and meditation, come to the lotus feet of Radha Krishn and experience Their love. (In the words of a devotee, Jagadguru Shree Kripaluji Maharaj says,) **"I also desire to have a drop of that unlimited ocean of Divine love that resides in the heart of Radha Krishn."**

❦ ❦



Bhakti-yog-rasavatar,
Jagadguru Shree Kripaluji Maharaj



The Grace of Shree Radha Rani upon
all the souls of world

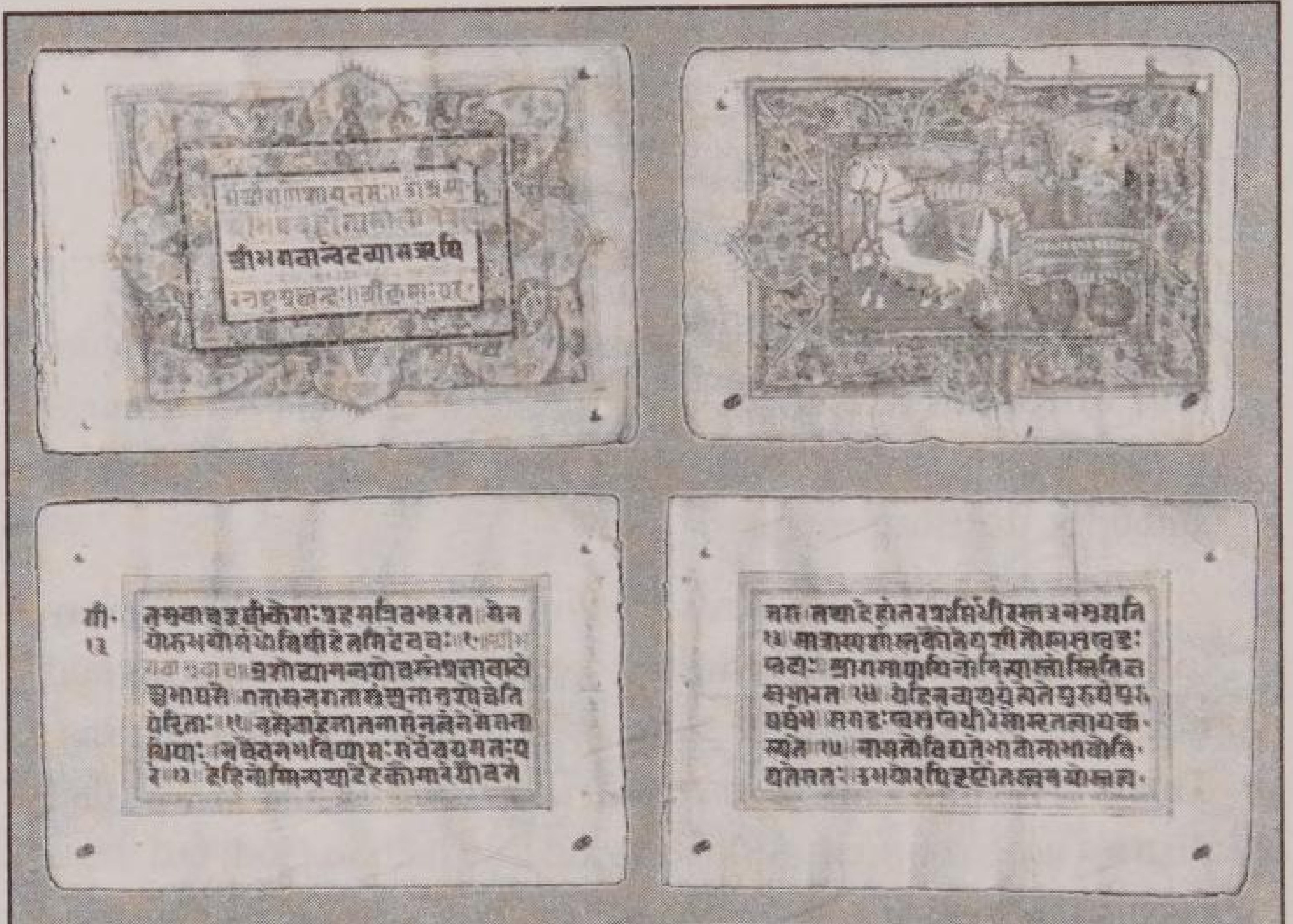
Shree Swamiji's message.

The ultimate **goal of a soul is to receive the selfless Divine love of Radha Krishn.** The path of its attainment is *raganuga bhakti* which is described in the final and ultimate scriptural authority, the Bhagwatam.

Human life is precious and short and it is the only gateway to realize God, which is the aim of Hinduism. So, you should not waste it in social entertainments and intellectual gambling. There are thousands of paths of confusion in the world that distract a person from following the true path to God; but there is only one path of selfless *bhakti** or divine-love-consciousness that ensures God realization and reveals the Divine love of Radha Krishn.

This path of devotion was first expressed in the Upnishads (**तं भजेत्तंरसयेत्**), introduced by Krishn Himself, rejuvenated by Shree Chaitanya Mahaprabhuji and was propagated by the *acharyas* of Bharatvarsh, and is now widely promulgated by the supreme *acharya* of this age, *Bhakti-yog-rasavatar*, Jagadguru Shree Kripaluji Maharaj. So, wholeheartedly devote your life for God realization and remember Radha Krishn.

***For further study on the devotional aspects read: "प्रेम रस सिद्धान्त", "The Science of Devotion, Divine Love and Grace" and "The Divine Vision of Radha Krishn" which details each and every aspect of *karm, yog, gyan, gyan yog, karm yog* and *bhakti yog* with detailed reconciled philosophy of Bhartiya scriptures and guides a person how to live a devotional life while living in the stressful world; or visit our website: www.JKP.org.**



Ancient handwritten copy of the Gita

Abbreviations and Scriptural Bibliography

अ.रा.बाल.	Adhyatm Ramayan Bal Kand
ऐ.	Aitreya Upnishad
अथर्व.	Atharvaved
भा.मा.	Bhagwat Mahatmya (the first six and the last six chapters of the Bhagwatam)
भा.	Bhagwatam
भ.र.सिं.	Bhakti Rasamrit Sindhu
ब्र.वै.ब्रह्म.	Brahmvaivart Puran Brahm Khand
ब्र.वै.गणपति.	Brahmvaivart Puran Ganapati Khand
ब्र.वै.प्रकृति.	Brahmvaivart Puran Prakriti Khand
बृ.	Brihadaranyak Upnishad
छां.	C̣handogya Upnishad
दे.भा.	Devi Bhagwat
गी.	Gita
गो.पू.	Gopal Poorb Tapiniya Upnishad
ई.	Ishopnishad
कठ.	Kath Upnishad
महा.अनु.	Mahabharat Anushasan Parv
महा.शां.	Mahabharat Shanti Parv
मनु.	Manu Smriti
म.पु.	Matsya Puran
मुं.	Mundak Upnishad
न्याय.	Nyay Darshan
मीमांसा.	Poorv Mimansa
प्र.सु.	Prabodh Sudhakar
पु.सू.ऋ.	Purush Sookt (Rigved)
रा.सु.नि.	Radha Sudha Nidhi
रा.	Ramayan
ऋ.	Rigved
श्वे.	Shvetashvatar Upnishad
तै.	Taittariya Upnishad
त्रि.महा.	Tripadvibhushit Mahanarayanopnishad
वै.दर्शन	Vaisheshik Darshan
वा.रा.अरण्य.	Valmiki Ramayan Aranya Kand
वा.रा.उत्तर.	Valmiki Ramayan Uttar Kand
वा.रा.युद्ध.	Valmiki Ramayan Yuddh Kand
वृ.म.	Vrindaban Mahimamritam
यजुर्वेद	Yajurved
यो.शि.	Yogshikhopnishad

* * *

Abhiggyan Shakuntalam
Adhyatm Ramayan
Aprokc̣hanubhooti
Aryabhattiya
Bhagwat Maha Puran
    Bhagwat Teekas
    Brihadvaishnavtoshini
    (Sanatan Goswami)
    Kram Sandarbh
    (Jeev Goswami)
    Sararthdarshini
    (Vishvanath Chakrvarti)
    Shridhari Teeka
    (Swami Shridhar)
    Subodhini
    (Vallabhacharya)
Bhakti Rasamrit Sindhu
Bhakti Rasayan
Bhakti Shatak
Bhaktmal
Brahm Sanhita
Brihad Bhagwatamrit
Brihad Shankar Vijay
Chaitanya Charitamrit
Darshan and *bhashyas*
    Poorv Mimansa
    Nyay Darshan
    Vaisheshik Darshan
    Sankhya Darshan
    Yog Darshan
    Brahm Sutra
    Vedant Parijat Saurabh
    Bhashya by Shankaracharya

  - Shree Bhashya
  - Bhashya by Madhvacharya
  - Anu Bhashya
  - Yog Darshan (Vyas Bhashya)
  - Tattva Sandarbh
  - Bhagwat Sandarbh
  - Parmatma Sandarbh
  - Bhakti Sandarbh
  - Shree Krishn Sandarbh
  - Preeti Sandarbh
- Dasbodh
- Dhamm Padam
- Garg Sanhita
- Geet Govind
- **Gita**
  - Goodharth Deepika (Madhusudan Saraswati)
  - Ramanuj *bhashya* on Gita
- Jyotirvidabharnam
- Krishn Karnamrit
- Mahabharat
- Manu Smriti
- Manu Smriti by Kullook Bhatt
- Manu Smriti by Medha Tithi
- Narad Bhakti Sutra
- Panchdashi
- Parashar Smriti
- Prabodh Sudhakar
- Prachin Shankar Vijay
- **Puranas**
  - Agni Puran
  - Bhavishya Puran
  - Brahm Puran
  - Brahm Vaivart Puran
  - Brahmand Puran
  - Devi Bhagwat
  - Garud Puran
  - Harivansh Puran
  - Kurm Puran
  - Ling Puran
  - Markandeya Puran
  - Matsya Puran
  - Narad Puran
  - Padm Puran
  - Skand Puran
  - Vaman Puran
  - Varah Puran
  - Vayu Puran
  - Vishnu Puran
- Radha Sudha Nidhi
- Rajtarangini
- Ramayan (Tulsidas)
- Ramayan (Valmiki)
- Saundarya Lahri
- Shandilya Bhakti Sutra
- Shikçhapatri
- Shikçhashtak
- Shodashgranth
- Surya Siddhant
- Tattvarth Deep Nibandh
- Ujjwal Neelmani
- **Upnishads**
  - Ishopnishad
  - Kenopnishad
  - Kathopnishad
  - Mundakopnishad
  - Mandukyopnishad
  - Aitreya Upnishad
  - Taittariya Upnishad
  - Shvetashvatar Upnishad
  - Çhandogya Upnishad
  - Brihdaranyak Upnishad
  - Muktikopnishad
  - Tripadvibhushit-Mahanarayanopnishad
  - Krishnopnishad
  - Gopal Poorv-Tapiniyopnishad
  - Radhikopnishad
  - Radha Tapiniyopnishad
  - Kalisantarnopnishad
  - Samrahasyopnishad
  - Mahopnishad
  - Nrasingh Poorv-Tapiniyopnishad
  - Sanyasopnishad
  - Yogshikhopnishad
- Vachaspatyam
- **Vedas and affiliates**
  - Rigved
  - Yajurved
  - Samved
  - Atharvaved
  - Shatpath Brahman
  - Aranyak
  - Arthved
  - Dhanurved
  - Gandharvaved
  - Ayurved
  - Ashtadhyayi (Panini)
  - Jyotish
  - Nighantu and Nirukt
  - Shikçha
  - Çhand
  - Shraut Sutra
  - Grihya Sutra
  - Dharm Sutra
  - Shulb Sutra
  - Anukramanika
  - Paraskar Grihya Sutra
  - Apastamb Dharm Sutra
  - Ashvalayan Grihya Sutra
  - Bharadwaj Grihya Sutra
  - Gautam Dharm Sutra
  - Katyayan Shraut Sutra
- Vinay Patrika
- Vivek Choodamani
- Vrindaban Mahimamritam
- Yagyavalkya Smriti
- Yog Vashishth

Apart from the above, there are a number of English books that have been quoted and their names (with publishing firms) have been mentioned in the main text or the footnote.

Transliteration of the Hindi words

Hindi and Sanskrit alphabet is the same and its every consonant and vowel has very precise pronunciation (p. 234) which is not found in the English language (or any other language of the world). This is the reason that the exact pronunciation of Hindi or Sanskrit words cannot be transliterated into English.

In the English language all the words (even the very simple words like, a, an, the, one and two) have a history of how they originated from proto-Germanic, Latin, Greek, Romance languages or Old English, and then how they took the modern shape. During that period their spelling and pronunciation and also their meaning were changed a number of times (pp. 184-192). Every letter of English language has a sound which further changes according to the style of the pronunciation of a particular word. Thus, sometimes a letter has more than one sound, and sometimes more than one letter has the same sound. For example: In the words *c*at and *k*itten, *c* and *k* (सी, के) both have the same sound; in the word *apa*rt, *a* has both sounds, short and long (अ, आ); in the words fin*i*sh, fin*i*te and l*i*ter, *i* is pronounced differently (as इ, आई and ई); in the words *c*enter and *s*enten*c*e, *c* and *s* (सी, एस) both have the same sound; and in the words fr*ee*, fr*ea*k and fr*e*quency, long *e* (ई) is written in three styles, *ee*, *ea*, and *e*; and so on. Thus, the English letters do not have a fixed, precise sound that could be used in all the situations, whereas the Hindi and Sanskrit letters have a definite and precise sound.

For these reasons the exact pronunciation of a Hindi or Sanskrit word cannot be correctly transliterated. People have tried to do some modifications in their style of transliteration, but sometimes it worsened the situation. For example: "The Oxford Hindi - English Dictionary" and also the "Sanskrit - English Dictionary" by Sir Monier Monier-Williams suggest '*c*' for च (*ch*) like *ch*urch, which is very unusual for an English knowing person to pronounce *ch* for *c* in transliteration. "Practical Sanskrit Dictionary" by Arthur A. Macdonell fully worsens the situation when it suggests to pronounce च ch, छ ch̩*, ज j, झ jh, as *k*, and *kh*, *g* and *gh*, which resembles क ka, ख kha, ग ga, and घ gha. It is certain that nobody would pronounce ch for *k*. It transliterates त, थ, द, ध as ta, tha, da, dha, and also ट, ठ, ड, ढ as *ta*, *tha*, *da*, *dha* without giving any example or explanation. Apart from them, some prominent Hindu scholars and writers in past started using their self-preferred transliteration of certain words like: *atman* for atma (आत्मा), *brahman* for brahm (ब्रह्म), *jnana* for gyan (ज्ञान) and *samsara* for sansar (संसार), and others followed that wrong trend without any consideration. It is definite that no Hindi or Sanskrit scholar would ever pronounce *brahman jnana* for brahm gyan (ब्रह्म ज्ञान). These writers also started using 'a' at the end of a noun, excessively; just like, *Arjuna* for Arjun, *Ashoka* for Ashok, and so on.

Considering these difficulties and misinformations, **to give a general idea of the pronunciation of a Hindi word for a English knowing person, who doesn't know the Hindi alphabet, we have transliterated Hindi (and Sanskrit) words in a very simple way that follows the general pronunciation of the English letters**; and, for a Hindi knowing person, **as he already knows the pronunciation of the Hindi words**, he can easily and correctly pronounce the transliterated words.

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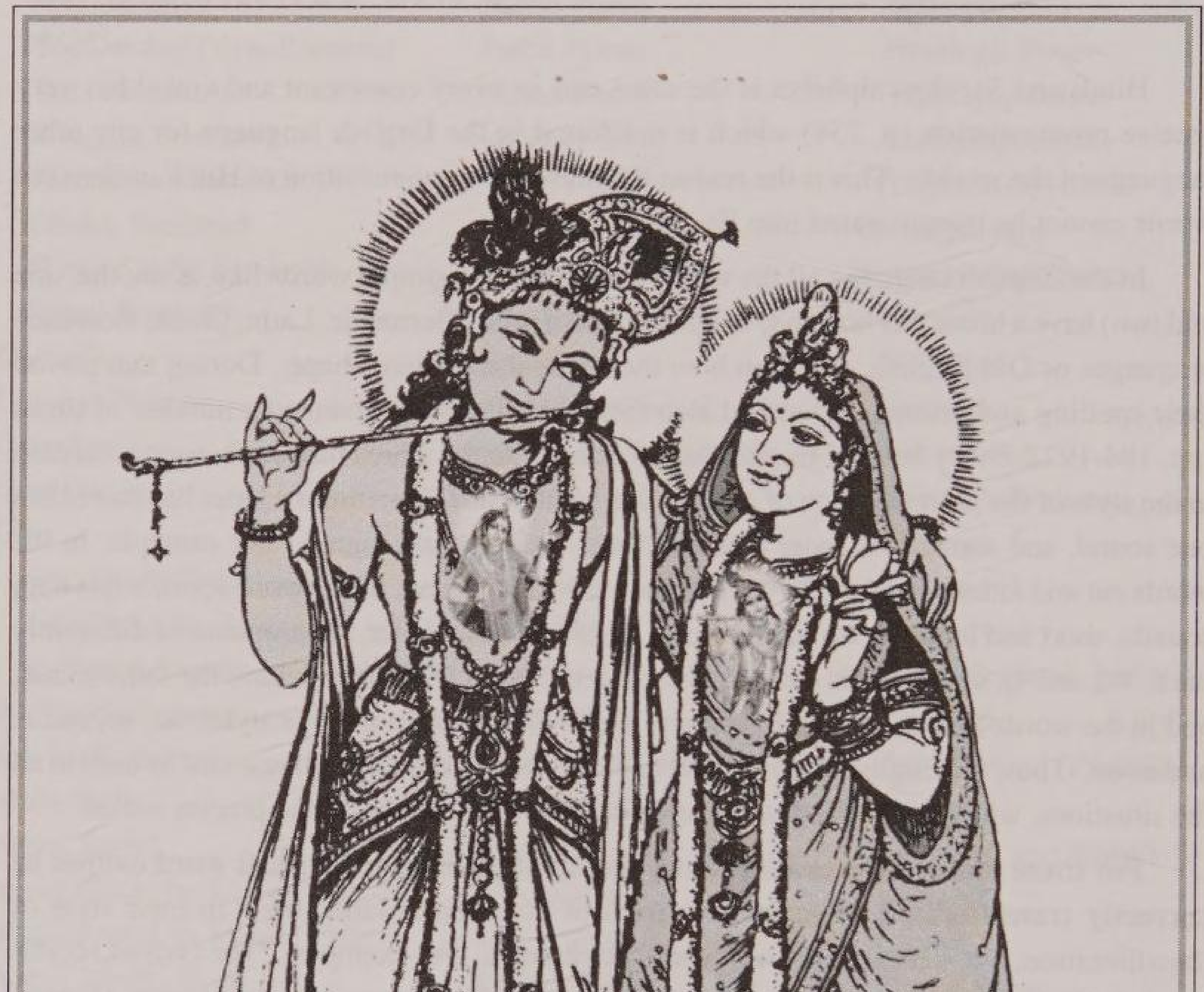
*See footnote on page 708.



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Shree Raseshwari Krishn

Glossary

acharya **(आचार्य).** Those Divine personalities who descend to establish *bhakti* (*divine-love-consciousness*) in the world and wrote on the philosophy of Divine love and other *bhakti*-related books.

achintya bhedabhed vad **(अचिन्त्य भेदाभेद वाद).** The philosophy of Jeev Goswami.

advait vad **(अद्वैत वाद).** Absolute monism of Shankaracharya.

ahladini or ***ahladini shakti*** **(आह्लादिनी शक्ति).** See *hladini*.

antahkaran **(अन्तःकरण).** The mind with its four faculties called *man* (the emotional mind), *buddhi* (the discriminative mind), *chit* (the section of the mind that holds all the *sanskars*) and *ahankar* (the ego).

anuman **(अनुमान).** Inferential or circumstantial evidence.

anushtup c̣hand **(अनुष्टुप छन्द).** A poetic stanza of Sanskrit language (or Vedic verse) that has four parts and has 32 letters (8+8+8+8) in it.

apar dharm **(अपर धर्म).** It is the religious discipline and injunctions of do's and don'ts that are explained in Bhartiya scriptures for uplifting the *sattvic* qualities of a human being in general. The discipline and rules of *apar dharm* vary according to the order of life of a person. It is also called the '*varnashram dharm*' or 'general *dharm.*' They are the preliminary practices designed to establish the mind in *sattvagun* for the beginners who desire to realize God in their lifetime.

apbhransh **(अपभ्रंश).** A partly mispronounced Sanskrit word that permanently enters into a locally spoken language, which is spoken by the people who are less educated in the Sanskrit language.

ashtang yog **(अष्टाङ्ग योग).** The eightfold *yog* as described in the Yog Darshan of Sage Patanjali.

ashtyam seva **(अष्टयाम सेवा).** A method of devotional remembrance and meditation introduced by Jagadguru Nimbarkacharya which means that a selfless devotee should remember the *leelas* of Radha Krishn whatever They normally do since the early morning when They get up from the bed till the night when They go to sleep.

ashvamedh yagya **(अश्वमेध यज्ञ)**. A well-known royal *yagya* of ancient times in which a horse was worshipped and sanctified with the *mantras* of the Vedas. Then it was set free to roam about anywhere and it was followed by a group of warriors. Roaming in any direction, the horse would eventually approach and enter a neighboring kingdom. The king of that kingdom had either to accept the dependence of the one to whom the horse belonged, or put up a fight to keep his independence.

atmmayaya, atmmayam **(आत्ममायया, आत्ममायाम्)**. The *yogmaya* or the most intimate and most potent personal power of Krishn.

avatar **(अवतार)** The descension of God or a Divine personality.

avikrit parinam vad **(अविकृत परिणाम वाद)**. In this *mayic* world, God has presented Himself in His original Divine form without being affected with the *gunas* of *maya*; that's how He is omnipresent. This is called *avikrit parinam vad.*

bahiranga shakti **(बहिरंगा शक्ति)**. The extroverted power, *maya.*

bhagwat dharm **(भागवत धर्म)**. Also known as *par dharm*. It is the main *dharm* of a soul which brings God realization. It is called *bhakti.*

bhakti **(भक्ति)**. The deep loving feelings of a devotee's heart for his beloved God where all of his personal requisites are merged into his Divine beloved's overwhelming Grace which He imparts for His loving devotee. The person doing *bhakti* is called *bhakt*.

bhao **(भाव)**. The emotional feelings of love and longing of a selfless devotee for a personal form of God. These feelings of *divine-love-consciousness* physically appear as tears etc., and produce a growing confidence in the realization of Radha Krishn love and having Their vision.

Bhao **(भाव)**. The Divine ecstatic state of a Saint, or Radha Krishn.

Bharat (भारत). The short term of Bharatvarsh is Bharat, which was called 'Hindustan' by the Muslims and 'India' by the British. Accordingly, the word Hindu and Indian came into being (detail on p. 51).

Bhartiya (भारतीय). That which belongs to or relates to Bharatvarsh and its religion and history.

***bhashya* (भाष्य).** A detailed commentary on Brahm Sutra, the Upnishads or the Gita.

***bhoj patra* (भोज पत्र).** A paper-thin bark of a medium size Himalayan native tree on which the scriptures were written in ancient times. It could easily be peeled off. It is flexible and strong but it doesn't last for more than 500 to 800 years.

***bhu swarg* (भू स्वर्ग).** It is the celestial part of *bhu lok*. *Bhu lok* contains the earth planet.

***brahm* (ब्रह्म).** The supreme God, Who is absolutely great, and makes a soul great like Himself after God realization. Maha Vishnu, Ram and Krishn are, in general, called *brahm*.

***brahm drav* (ब्रह्मद्रव).** The *nirakar brahm* where *gyani* and *yogi* Saints enter after death. There is absolutely neither pain nor Bliss.

***brahm gyan* (ब्रह्मज्ञान).** The Divine knowledge of *brahm* which is received with the Grace of God by the follower of the path of *gyan* or *yog* at the culmination of his practice.

***Brahm kalp* (ब्राह्म कल्प).** The very first day of Brahma when he himself was created (by God Vishnu).

***brahm sambandh mantra* (ब्रह्म सम्बन्ध मंत्र).** It is a brief statement in the style of a *mantra* that was introduced by Vallabhacharya. It is a perfect description of self-submission to Krishn.

***brahmand* (ब्रह्माण्ड).** Our planetary system along with the celestial abodes and also all the *tamsi* abodes of the demons (detailed on page 515).

Braj (ब्रज). The present Mathura district in India is called Braj. Krishn lived and played in Braj for the first twelve years of His stay on this earth planet. Barsana, Gahvarban, Prem Sarovar, Nandgaon, Kamban, Govardhan, Radha Kund, Kusum Sarovar, Vrindaban and Gokul are the important places in Braj where Radha Krishn along with *Gopis* and *Gwalbals* did most of Their *leelas*.

Braj bhasha (ब्रज भाषा). A local Hindi dialect (spoken in Mathura district) in which the *rasik* Saints wrote the *leelas* of Krishn.

***braj leela* (ब्रज लीला).** Those *leelas* where all the *Brajwasis* join and experience Krishn's intimate loving Bliss which He gave to His playmates, mother

Yashoda and the *Gopis*, and where the Divine almightiness can never enter.

Brajwasi **(ब्रजवासी).** The dwellers of Braj during the time of Krishn. *Wasi* means 'the dweller.'

c̣hand* **(छंद).** It simply means a poetic stanza or a Vedic verse.

Chandra Vansh (चन्द्र वंश). The lunar dynasty that started from Vaivaswat Manu's daughter, Ela.

c̣hatriya* **(क्षत्रिय).** The second of the four kinds of castes of India. They were supposed to be the protectors of the society, so they were warrior kinds of people. (Most of the writers write this word as '*kshatriya*' which is an improper pronunciation.)

damru **(डमरू).** The mini hand-drum that Shiv holds in His hand and which He plays during His ecstatic dance induced by the thrilling effects of Krishn love. Once fourteen very distinct sounds came out of it which became the basic aphorisms of the Sanskrit grammar of Panini.

deenbandhu **(दीनबन्धु).** One of the titles of God mentioned in the Bhartiya scriptures to describe the kindness of God. He loves all the souls and He atones the sins of even the greatest sinner when he humbly remembers Him.

dharm **(धर्म).** In general, *dharm* means the religious discipline for the four orders of life. It is called *samanya dharm* (ordinary or general). Maintaining celibacy and studying is called *brahmacharya.* Family life is called *grihasth.* A devout and renounced life (but living with the spouse) is *vanaprasth*, and total renunciation for God realization is called *sanyas.* General *dharm* also includes the social disciplines and code of conduct according to our scriptures. It is also called *varnashram dharm* or *apar dharm.* The *dharm* that takes a soul to God is called *par dharm* and it is only selfless devotion to God, called *bhakti*, with wholehearted faith and confidence.

dharmadhishthan **(धर्माधिष्ठान).** God is called *dharmadhishthan* which means that the Sanatan (eternal) Dharm resides in God as a Divine power. It is revealed by God through Brahma before the beginning of human civilization and is represented through the Upnishads and the Puranas.

dharm shastra **(धर्मशास्त्र).** The scripture.

***C̣h (छ, क्ष) is pronounced almost as in 'chubby;' and ch (च) is pronounced as in 'church.' Except for c̣h, we have used the general sound of the English letters (without any modification) in the transliteration of Hindi and Sanskrit words in this book.**

***dhatu* (धातु).** The root word from which a Sanskrit word is formed.

***dhatu path* (धातु पाठ).** The dictionary of the *dhatus* given at the end of Panini's grammar.

divine-love-consciousness. The consciousness of the closeness of Radha Krishn (or any personal form of God), when a devotee lovingly remembers His name, form, virtues or *leelas*, is called *divine-love-consciousness.*

***dundubhi* (दुन्दुभि).** The celestial drum sound.

***dvait vad* (द्वैत वाद).** The philosophy of Jagadguru Madhvacharya which means perfect dualism between God, soul and *maya.* God is absolute, supreme, Gracious, omnipresent and omniscient; and soul is infinitesimal, under the bondage of *maya* and sinful.

***dvaitadvait vad* (द्वैताद्वैत वाद).** The philosophy of Jagadguru Nimbarkacharya called mono-dualism which means that between God and His Divine powers there is perfect duality, yet there is perfect oneness.

***dwapar* or *dwaparyug* (द्वापर युग).** One of the four *yugas* (cycles of time). It keeps on repeating perpetually.

***gandharv* (गन्धर्व).** The musicians of the celestial abode. They are considered to be of a lower rank.

God. The supreme, all-powerful Divinity, Who is kind, gracious and omnipresent in His Divine form in the entire creation, and also has an omnipresent impersonal aspect of His Divine being. In our writings we use it as an equivalent to the word *bhagwan*.

Gopis. The maidens of Braj during the descension period of Radha Krishn.

Govardhan. The Govardhan hill where Krishn used to graze the cows. It is the sacred hill of Braj.

Grace. Grace is the personal power of God which is synonymous to His Blissful personality. Thus, Grace itself is the Divine Bliss. God's Grace or a Saint's Grace is the same, because the power of Grace is only one absolute entity that reveals the knowledge, vision and Divine love of God.

***grihasth* (गृहस्थ).** One of the four orders of life; a family person.

gun* (गुण), *gunas. The three characteristics or qualities of the illusive energy *maya* which is manifested in the form of the universe. They are *sattvagun* (the pious or good quality), *tamogun* (the evil or bad quality) and *rajogun* (the mixture of good and bad qualities).

Gwalbal. A playmate of Krishn.

gyani, gyan, gyan marg **(ज्ञानी, ज्ञान, ज्ञान मार्ग).** The followers of impersonal aspect of God are called *gyani,* and their impersonal concept and understanding is called *gyan. Marg* means 'the path.'

gyan yog **(ज्ञान योग).** When the practice of *yog* is predominated with *bhakti,* then it becomes *gyan yog.*

hiranyagarbh **(हिरण्यगर्भ).** It denotes a state of the manifested form of *maya* which is associated and represented by God Himself, and which holds all the worlds within, and where God remains omnipresent.

hladini **(ह्लादिनी)** or ***ahladini shakti.*** The power of affection or the Bliss of Bliss whose efflorescence is 'Divine love.' It is the most important power of supreme God.

hota **(होता).** The priest who invokes the gods with the *mantras* of the Rigved in a *yagya.*

Itihas (इतिहास). The Mahabharat and the Ramayan are called the Itihas (history books).

Jagadguru **(जगद्गुरु).** An eternal Saint who specially descends on the earth planet with the will of God, writes the explanations of the Brahm Sutra, the Gita and the Upnishads, and establishes their religion and *math.*

jap **(जप).** It is the repetition of the name of God while counting it on the bead-chain, which the doer holds in his right hand.

jeev shakti **(जीव शक्ति).** A formless (*nirakar*) Divine power of God of absolute nature which contains all the unlimited number of souls. It is just a dormant Divine intellect, called *'chit.'*

kaivalya mokc̣h **(कैवल्य मोक्ष).** The state of a *gyani* or *yogi* Saint called liberation. It is a 'no-experience' state forever that he receives after his death.

kal **(काल).** The eternal 'time' energy (along with other forces) which keeps the universe running continuously.

kaliyug **(कलियुग).** The age of materialism, which is the existing one.

***kalp pralaya* (कल्प प्रलय), or *pralaya*.** The partial destruction of the earth planet when the sun grows and becomes so hot that everything is burned on the earth planet. This is the transition state at the end of every *kalp* when the three celestial abodes *bhu, bhuv* and *swah* are destroyed.

Kamdeo (कामदेव). The god of beauty and love of the celestial abode. His wife is called Rati.

***karan sharir* (कारण शरीर).** The veil of *maya* which covers the soul. It is the eternal ignorance. It is destroyed only with the Grace of God at the time of God realization.

***karm* (कर्म), *karmas*.** The good and bad actions of a person. They are stored in a section of the mind. They become the cause of the next incarnation.

***karm bhoomi* (कर्म भूमि).** This earth planet is called *karm bhoomi* because this is the only place where a human being receives the outcome of his actions and thoughts.

***karm yog* (कर्म योग).** When *bhakti* is predominantly added to the *sattvic* good *karmas*, it is then called the *karm yog*.

***karmic*.** That which is related to the *karmas*, or the consequence of the *karmas*.

***kheer* (खीर).** A sweet pudding made from milk, rice and sugar with dry nuts.

***leela* (लीला) *leelas*.** The Divine actions of any kind. The pastimes, sports, plays and all the actions of Radha Krishn (along with the *Brajwasis*) or any other personal form of God are called *leelas.* All the actions of Divine personalities (God or Saint) are Gracious and Divine. The place where Radha Krishn did any *leela* is called *leelasthali. Sthal* means 'the place.'

***lok* (लोक).** The abode of a personal form of God.

***maha pralaya* (महा प्रलय).** The 'no-creation' state where all the creative energies and the forces (*maya, kal* and *karm)* remain in an absolutely subtle and dormant state. This is the absolute dissolution of this universe when only abstract-like original *mayic* energy, called *mool prakriti*, is left, and it remains absorbed in God.

***maha yug* (महा युग).** The four *yugas* (*satyug, tretayug, dwaparyug* and *kaliyug*) are collectively called one *maha yug* or *chaturyug.*

***mahan* (महान्).** The first activated phase of *prakriti* (*maya*), which is activated by the will of God after *maya pralaya.*

maharas **(महारास).** It is the very special *leela* that happened in Vrindaban in Braj. It was the descension of the true Vrindaban Bliss on the earth planet when the Grace of Krishn established Divine Vrindaban on the soils of Braj, and in that Divine space, Shree Raseshwari Radha Rani, Who is the life-essence of Krishn's all-greatness, revealed the most intimate Divine Bliss to all the *Gopis* on the Sharat Poornima night. On that particular night, Radha, Krishn, and all the *Gopis* sang, danced and played together in an extremely elevated Divine state which is only seen in Divine Vrindaban.

mahatmya **(माहात्म्य).** It literally means 'the description of the greatness of…'

manas putra **(मानस पुत्र).** The 10 Sages produced from the mind of Brahma. Their names are: Atri, Angira, Pulastya, Mareechi, Pulah, Kratu, Bhrigu, Vashishth, Dakçh and Narad.

manav gandharv **(मानव गन्धर्व).** The lowest celestial abode of the gods as described in the Upnishad.

mantra **(मन्त्र).** The evocative sentence, verse, or stanza related to: (a) The propitiation of the celestial gods to be used in the fire ceremonies (*yagya*), or (b) for general prayer to supreme God.

mantra drishta **(मन्त्र द्रष्टा).** It means the Rishis who observed (in their Divine mind) the *mantras* of the Vedas, retained them in their heart and then produced them in the world.

manvantar **(मन्वन्तर).** The second biggest cycle of time which is of 308.57142 million years. The current *manvantar* is called Vaivaswat *manvantar.*

math **(मठ).** The building of the main center of the religious propagation.

maya **(माया).** *Maya* is an eternally existing mindless, lifeless and delusive power of God that appears and multiplies itself in the form of this universe. It has three qualities: *Sattvagun* (pious), *rajogun* (normal or selfish or a mixture of good and bad qualities) and *tamogun* (evil).

mayavadi **(मायावादी).** Such philosophies and people who, in the name of God, despise the true path to God and introduce materialism in the disguise of spiritual practices.

mayic. That which is related to *maya* and *mayic* manifestations.

mokçh or ***mukti*** **(मोक्ष, मुक्ति).** Liberation from the *mayic* bondage of birth and death.

***mool prakriti* (मूल प्रकृति).** The *maya* in its original dormant form.

***mumukçha* (मुमुक्षा).** A deep and intense desire to receive liberation that develops in the heart of the follower of *nirakar brahm (gyan* or *yog)* at the height of his practice.

***nad* (नाद).** The inner *sattvic* sound (as described in Yogshikhopnishad) which an evolved *yogi* listens to in his meditation.

***nakçhatra* (नक्षत्र).** The lunar asterisms.

***nam sankirtan* (नाम संकीर्तन).** The chanting of the Divine name.

***narak* (नरक).** The lower abodes of hell with various forms of punishment.

***nastik* (नास्तिक).** The one who disbelieves or is disrespectful towards the Vedas, Puranas, *acharyas* and the personal forms of God and criticizingly abuses them is called *nastik,* the atheist.

***nikunj darshan* (निकुञ्ज दर्शन).** *Nikunj* or *kunj* is a beautiful secluded area where blossoming trees, flowering bushes, creepers and perfumed flowers grow together to create such a sheltered and shaded setting where Radha, Krishn and *Gopis* could sit and play and dance together. Thus, visualizing Radha Krishn in a *nikunj* is called *nikunj darshan*.

***nikunj leela* (निकुञ्ज लीला).** The *leela* of Radha Krishn where only *Gopis* associate. (Thus, all the *leelas* of Divine Vrindaban are the *nikunj leelas.*)

***nirakar* (निराकार).** The formless aspect of God which is established in the personal form of God (and all the personal forms of God are established in the personality of Krishn).

***nirakar brahm* or *nirgun nirakar brahm* (निर्गुण निराकार ब्रह्म).** The formless and nonperceivable Divine existence.

***nirvan* (निर्वाण).** *Nirvan* word means to extinguish (the flame of desires). This term was used by Gautam Buddh. It means a kind of desireless and thoughtless state of the mind. (It is not liberation from *maya.*)

***nirvikalp samadhi* (निर्विकल्प समाधि).** *Nirvikalp* means a total thoughtless state of the mind, and *samadhi* means to be fully absorbed in the *sattvic* state of the mind or in the Divine state. Thus, this term is used for both, a *gyani* or *yogi* devotee of impersonal God, or a *gyani* or *yogi* Saint.

***pad* (पद).** Songs written by the *rasik* Saints describing the *leelas* of Radha Krishn.

***panch mahabhoot* (पञ्च महाभूत).** The subtle forms of the five prime elements: space, air, heat (fire), water and earth.

***panch tanmatra* (पञ्च तन्मात्रा).** The absolutely subtle forms of the *panch mahabhoot*.

***panchang* (पञ्चाङ्ग).** A journal with full astrological facts and figures written in a date-wise manner for the whole year.

***panchikaran* (पञ्चीकरण).** The unification of the five subtle elements.

***pandit* (पण्डित).** A Sanskrit scholar of India.

***par dharm* (पर धर्म).** This is the main *dharm* of a soul, also called *bhagwat dharm*, which brings God realization. This is direct devotion to God in His personal form. It is called *bhakti*.

***param vyom* (परम व्योम).** Another name for Vaikunth abode.

***paramhans* (परमहंस).** A *yogi* or *gyani* Saint who is fully absorbed in the Blissful state of his conscious *samadhi*.

Paramhans Sanhita. *Sanhita* means the collection of the Divine events, and *paramhans* means the Saint who is fully absorbed in the Divine Bliss. Shukdeo was in this state since he was born. Thus the *sanhita* which is said by Shukdeo is called Paramhans Sanhita. It is the Bhagwatam.

***parardh* (परार्ध).** Half of Brahma's life.

***parmatma* (परमात्मा).** The supreme God.

***pitri yagya* (पितृ यज्ञ).** The fire ceremony (*yagya)* for the dead in the family as described in the Shraut Sutras.

***prakrit* (प्राकृत) literature or language.** The local vernacular speech of a general rural area. It is not the name of any vernacular language but it is a general class of a local country-style dialect of broken Sanskrit words and its *apbhransh*.

***prakrit pralaya* (प्राकृत प्रलय).** The complete dissolution of a *brahmand* (planetary system and its celestial abodes) after the death of one Brahma.

***prakriti purush vivek* (प्रकृति पुरुष विवेक).** It means the careful understanding of all the aspects of *prakriti* (the *mayic* creation) and the Divinity (*purush* God); and then attaching the mind to *purush* (God) and detaching the mind from the entire creation of *prakriti.*

***pralaya* (प्रलय).** See *kalp pralaya.*

***pranav* (प्रणव).** A Divine word for *nirakar brahm.*

***prapatti* (प्रपत्ति).** This term was used by Jagadguru Ramanujacharya to express the feelings of a devotee who very humbly surrenders his heart, mind and soul at the lotus feet of his loving God and earnestly desires for His Divine vision.

***prasthan trayi* (प्रस्थान त्रयी).** It means the prime Upnishads, the Gita and the Brahm Sutra.

***prema bhakti* (प्रेमा भक्ति).** It is the selfless loving adoration with deep love and longing for Radha Krishn. It is also called *raganuga bhakti* and is the means of entering into Golok or Vrindaban abode.

***pret lok* (प्रेत लोक).** The spirit world with extreme sufferings where selfish and worldly human beings go after death. It is described in the Puranas.

***purush* (पुरुष).** The Divine personality of God.

Purush Sookt (पुरुष सूक्त). The hymns that describe the form and the greatness of the omnipresent supreme personality of God in the Rigved (10/90).

***purushottam* (पुरुषोत्तम).** The supreme personality of God.

***pushti marg* (पुष्टि मार्ग).** The path of devotion to Krishn as described by Vallabhacharya, where a devotee, depending upon the Graciousness of Krishn, humbly surrenders and dedicates his whole being for the service of Krishn.

***raas* (रास).** The *leela* of singing and dancing of Radha Krishn, with the *Gopis.*

***raganuga bhakti* (रागानुगा भक्ति).** The direct practical path of selfless loving devotion to Radha Krishn as shown and revealed in the Bhagwatam. It is such a devotion that follows the pattern of *Brajwasi's* love for Radha Krishn. This term was used by Chaitanya Mahaprabhuji.

raj, rajas or ***rajogun* (रज, राजस, रजोगुण).** It is one of the qualities of *maya.* See *maya.*

***rasik* (रसिक).** The Divine personality who has attained the vision and love of Radha Krishn is called a *rasik* Saint.

religion. Literally, the general meaning of word religion is a system of faith and worship to God (Who is the creator and the governor of the universe), or a celestial god; or a belief and practice that is introduced by a holy man.

The Latin word '*religio*,' which originally meant 'obligation or bond,' was later on improvised to confer the meaning of 'bond between god/God and the human beings.' In old French, a branch of Romance languages which was a development of Latin language, it was written as 'religion.' From there it was adopted into the English language. But, the standard modern meaning of the word 'religion' was developed as late as the 16th century AD.

We use this word in a very wide sense: (1) The one single eternal universal religion for all the souls of the world which is called Sanatan Dharm in Sanskrit (pp. 649, 703); (2) the system of devotion and worship to God which is introduced by a Divine personality and based on the teachings of Sanatan Dharm, just like, the religion of Vallabhacharya or Nimbarkacharya etc. (detailed on pp. 680-683); and (3) the other popular religions of the world.

***richa* (ऋचा).** *Mantra* of the Vedas.

***ritvij* (ऋत्विज).** *Ritvij* is one of the four priests in a Vedic *yagya:* (a) *Hota* is the one who invokes the gods with the *mantras* of the Rigved, (b) *addhvaryu* is the one who performs all the rituals of the *yagya* according to the Yajurved, (c) *udgata* is the one who sings the *mantras* of Samved, and (d) *brahma* is the one who all over supervises the functionings of the *yagya.*

***sadhu* (साधु).** *Sadhu* means a hermit who has left his family and is living a renounced life.

***sadhana bhakti* (साधना भक्ति).** It means devotional *bhakti.*

***sagun sakar, sakar,* or *sakar brahm* (सगुण साकार, साकार, साकर ब्रह्म).** It means the all-virtuous personified form of God. *Sakar* is the main form of God and, with the *sakar* form, He/She is omnipresent with all the Divine virtues such as: Graciousness, kindness, all-Blissfulness, all-lovingness, and many more.

Saint. The one who has visualized and realized God in any form, and whose teachings are based on the themes and the guidelines of the Gita, Bhagwatam and the Upnishads which are our prime scriptures. There are three categories of Saints: *gyani* Saints, *bhakt* Saints, and *rasik* Saints. (1) *Gyani* Saints are those who have attained the impersonal (*nirakar*) form of God. They are of two kinds; *gyani* Saint and *yogi* Saint. (2) *Bhakt* Saints are those who have attained a personal form of God, like: Vishnu, Durga, Shiv, Ram or Krishn. (3) Those *bhakt* Saints who attain the Divine love form of God (Ram or Krishn) are called the *rasik* Saints (*ras* means the Divine love), but, **generally speaking, the *rasik* word refers to those Saints who have received the vision and Divine love of Radha Krishn.**

Saket *lok*. The abode of Bhagwan Ram.

***samadhi* (समाधि).** Ecstasy, total absorption of the mind, or a thoughtless state of the mind. It is of two kinds; devotional and Divine.

1. (a) Devotional *samadhi* of a *yogi* relates to the pious (*sattvic*) quality of *maya*, and, (b) of a *bhakt* relates to the pious *bhao* state of the *bhakti* where his mind drowns in the feeling of loving affinity of his beloved God. The quality and the class of the *samadhi* of a *yogi* or a *bhakt* devotee corresponds to the selflessness and the state of his devotional evolution on the path of God realization.

2. (a) The Divine *samadhi* of a *Yogi* or *Gyani* is primarily of only one kind because it relates to one single formless (*nirakar*) and non-virtuous *brahm*. There are two states of this *samadhi*. The first one is called *sahaj samadhi* **(सहज समाधि)**, which is the awakened state of the mind with natural Divine engrossment; and the second one is called *brahmleen* state **(ब्रह्मलीन अवस्था)** which is the fully unconscious state of the mind in total Divine engrossment. There is also a variation of *sahaj samadhi* when there is a kind of deeply engrossed consciousness. It is also called *samadhi*, or *dyanavastha* **(ध्यानावस्था)** in which the *yogi* Saint remains in a meditative state, bodily semi-conscious or unconscious and mentally conscious where he could see or hear anything of his own liking.

(b) *Samadhi* of a *bhakt* Saint is of many kinds and forms. The most fascinating ecstasies happen in the field of Divine love of Radha Krishn. For instance: a *rasik* Saint of *gopi bhao* experiences four kinds of *samadhis* in all the four states of his Divine mind (conscious जाग्रत, subconscious स्वप्न, unconscious सुषुप्ति, and fully unconscious तुरीय; and all of these sixteen kinds of *samadhis* are multifold and imbued with the amazing delight of ever-new charm of Radha Krishn Bliss.

***samudra manthan* (समुद्र मंथन).** The ocean churning event in the *c̣heer sagar* (the celestial ocean of milk of God Vishnu). See page 65.

Sanatan Dharm (सनातन धर्म). The eternal (*sanatan*) universal religion. It contains the knowledge for the spiritual well-being of all the souls. It provides the guidelines for all kinds of people of the world, which, if followed, leads them towards God realization.

***sanchit karm* (संचित कर्म).** The unlimited accumulated *karmas* of unlimited lifetimes of a soul. They are stored in the unconscious section of the mind.

***sandhini shakti* (सन्धिनी शक्ति).** The power of almightiness of God.

***sanskar* (संस्कार).** A subtle imprint (record) of every thought and action (in its full character) on the mind of a person. Conditioned reflex of each and every thought and action. There are uncountable *sanskars* (good, bad and devotional) of uncountable lifetimes of a soul in his mind, but the *sanskars* of a few immediate past lives hold the prominence in the existing life of a person.

***sanyas* (सन्यास).** The renounced order of life for the service of God and God realization. The one who takes this order is called *sanyasi.*

***satsang* (सत्संग).** Faithful association with a Saint in any way: having his *darshan,* having a personal meeting with him or attending his discourses. Such devotional meetings and services are also called *satsang* where there is a discourse, or chanting of the Divine names, forms, *leelas* and virtues with pure devotional motivations and on the guidelines of a Saint. The true *satsang* releases personal prejudice, develops humbleness in the heart, loosens the attachment of the world and brings you closer to your beloved God.

***sattva, sattvic, sattvagun* (सत्त्व, सात्त्विक, सत्त्व गुण).** It is the pious quality of *maya.*

***satya lok* (सत्य लोक).** The topmost seventh celestial abode where Brahma, the supreme god of the celestial world, lives.

***shradh* (श्राद्ध).** A religious Vedic ceremony related to the appeasement of the souls of the family members who are dead.

***shruti* (श्रुति).** Another word for the Vedas which means 'to have retained in the Divine mind simply by listening.' The knowledge of the Vedas was transferred from Rishi to Rishi. They were Divine personalities so they were capable of retaining the Divine knowledge of the Vedas in their mind.

Surya Vansh (सूर्य वंश). The Solar dynasty.

***tamogun* (तमोगुण).** See *maya.*

Tantra books. Tantra books describe a strict-disciplinary-formulative practice of *mantra* worship. They are of three kinds; *sattvic, rajas* and *tamas*. Some of the books relate to *hath yog* type of meditation. Some of them (like Rudra Yamal and Krishn Yamal) also teach pure *bhakti* to a personal form of God; but, being very technical in their forms of practices, they are not popular.

***tattvamasi* (तत्त्वमसि).** A phrase from the Upnishad that tells about the eternal relationship of an infinitesimal soul with the supreme God.

theory. The word 'theory' we use in both senses: (A) Eternally existing definite facts that are related to soul, *maya*, God, Saints, creation, God realization and the Divine existences, and are described in the Divinely produced Bhartiya scriptures. Just like, the theory of the Upnishads, or the Bhagwatam, or creation, or God realization, etc. (B) Assumed principles or system of reasonings, or postulated intellectual representations corresponding to the modern science related to a phenomenon or an existence that is not fully comprehensible to a human mind through direct perception. These are the concepts of the human mind. Just like, the (big bang) theory of creation, or the theory of evolution of life on the earth planet, or the writings of the western philosophers in relation to God and soul etc.

***unadi* (उणादि).** A section of Ashtadhyayi that explains the formation of the words of Vedic *sanhita* (detail on p. 545).

Vaikunth. The Divine abode of God Maha Vishnu. The abodes of God Shiv, Goddess Durga and other almighty forms of God are also a part of Vaikunth abode. (Vaikunth is also pronounced as Baikunth in Hindi language.)

***varnashram dharm* (वर्णाश्रम धर्म).** The prescribed religious practices (according to the Vedas and the scriptures) for heart purification for the people of the four orders of life and for the four caste system of the society. The four orders of life are: Religious student, family man, partly renounced man and fully renounced man, respectively, called, *brahmacharya, grihasth, vanprasth* and *sanyas.*

Vrindaban. The place in Mathura district (India) where Krishn did *maharas* on the Sharat Poornima night about 5,000 years ago. (In the Sanskrit language it is pronounced as Vrindavan, but in the Hindi language it is pronounced both ways.)

***yog* (योग).** It is an eightfold system of very disciplined form of meditation which is described in the Yog Darshan of Sage Patanjali. Its aim is to neutralize the mind from all kinds of attachments, attractions, likings, dislikings and loving emotions, and then to enter into thoughtless *samadhi*. It has to be practiced for a very, very long time. On this path, a *yogi* desires to seek union with the impersonal (*nirakar*) aspect of God in order to receive the liberation from the eternal bondage of *maya*. The one who practices *yog* is called a *yogi*.

***yogic*.** That which is related to *yog*.

***yug* (युग).** The four *yugas* (cycles of time) are *satyug, tretayug, dwaparyug* and *kaliyug,* and the time span of all the four *yugas* together is 4.32 million years.

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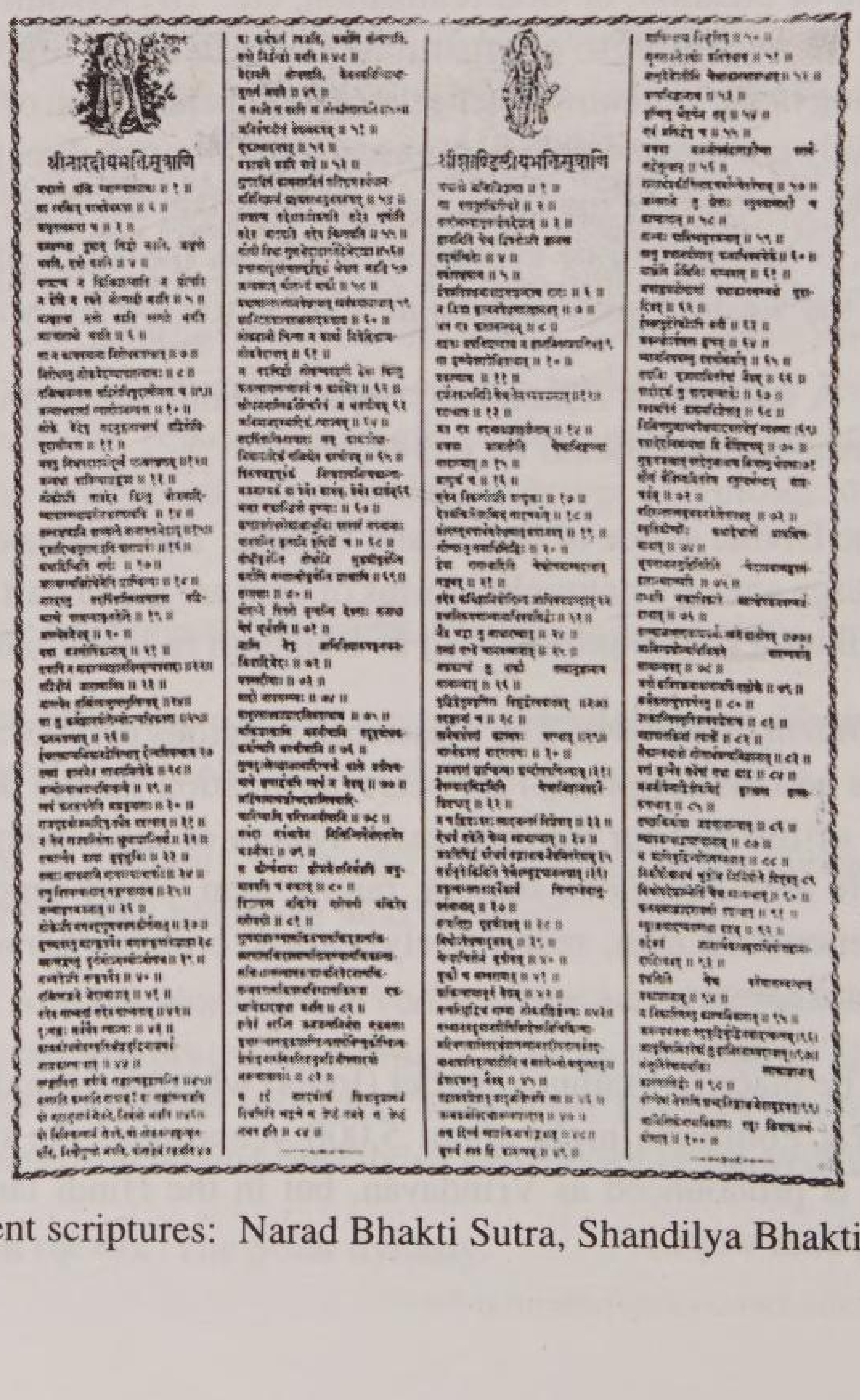

Ancient scriptures: Narad Bhakti Sutra, Shandilya Bhakti Sutra

Appendix I

A Review of Western Thought

I. Pre-Socratic Period

Western philosophy began with the Greeks, who started scientific thinking on unknown subjects.

(1) Thales (625-546 BC) Miletus, Asia Minor.

Thales raised the question: "What is the basic substance of world-creation?" According to his own analytical observations he said it was 'water'.

(2) Anaximander (611-547 BC) Miletus, Asia Minor.

Anaximander said that the ultimate substance of origination of the world cannot be water, it must be something indefinite and unlimited. He indicated about an unknown and unlimited energy that assumes various forms under different conditions and appears in visible phenomena. Anaximander believed that the universe is symmetrical, the earth remaining stable at the center because it has no reason to move. He also drew the first Greek world map.

(3) Pythagoras (c.* 580 BC) Ionia, Greece.

He travelled to the East up to Babylonia, then came back and settled in south Italy in 529 BC. He introduced the theory that the earth and other bodies of our solar system revolve around a central fire. He taught the doctrine of transmigration of souls, telling that a human may incarnate into animal species but comes back to human form after completing the cycle. He was a vegetarian and taught about the purity of living. Plato and Aristotle were influenced by his teachings. He introduced his theory

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***c. = circa. It means about or approximately.**

of number-mysticism. He said the (number) One breathed in some kind of void and then various elements of the world evolved from there. He was famous for his mathematical discovery about the relation of the sides of a right angle triangle to the hypotenuse.

(4) Anaximenes (c. 545 BC) Miletus, Asia Minor.

His analytical thinking was subtler than others, and through his observances he decided that 'air' is the first cause of the universe because water can also be derived from air by condensation.

(5) Heraclitus (c. 500 BC) Ephesus, Asia Minor.

He disagreed with the theory of one permanent reality and said that the fundamental characteristic of the universe is its *changeableness*. He stated that, "All things flow, nothing abides. Into the same river one cannot step twice." He also said that the senses cannot be trusted and that the *law of change* is the only permanent feature of things. Heraclitus said "the rational principle" is pervading in the universe which keeps it in order. He believed that the substance as the essence of the universe was '*fire*.' He said the attributes of the objects are paradoxical just as sea water is pure for fish and impure for men.

(6) Parmenides (515-450 BC) Elea, Italy.

He contradicted the Heraclitus principle of changeableness and said that *reality* never changes because if it did we could never arrive at the knowledge of the real. He called the unchangeable character of the real '*the law of Identity.*'

(7) Empedocles (c. 490 BC) Acragas, Sicily.

He said that there are four prime substances that form the whole world. They are: *water, air, fire* and *earth.* The universe goes on in a cyclic processes of the complete unification of the elements (evolution) and the complete separation of the elements (devolution). At one time one force (e.g. evolution) dominates and the other remains subsided. He said the elements are eternal and unchanging, but their combining and separating processes appear as change. They have the inherent nature of attraction and strife.

(8) Anaxagoras (c. 500 BC) Clazomenae, Anatolia.

Agreeing with the idea of Empedocles, he emphasized that the number of initial substances should not be limited to four. He said that by experience it is seen that there are uncountable numbers of different substances and they are composed of particles which he called 'seeds.' (His thinking was close to the theory of elements of modern science.) He said that the orderliness of 'nature' shows that there is a *regulating* mind behind it. He also believed that the moon eclipse is caused by the interposition of earth between the sun and the moon. His theories were unorthodox so he was blamed for corrupting the youths with his preachings and had to leave Athens.

II. The Classic Period (5th to 4th century BC)

(1) Socrates (470-399 BC) Athens, Greece.

Socrates said that, 'the unexamined life is not to be lived,' still the function of everything should be constructive not destructive. At that time Sophist philosophy was at its height. He said that the function of language is the transfer of ideas from one individual to another. If there is no single definite meaning this will result in *ambiguity*. No one chooses a harmful way, but there is a question of correct understanding of his real good. He taught about the immortality and the divinity of the soul. He also taught about the Ruler of the world (whom we call God) Whose glory is seen through the order of 'nature.' He rejected the ideology of gods and goddesses telling that they are the poetic imaginations. His oratory irritated their traditional beliefs in gods and goddesses. He was convicted for corrupting the youths with his nontraditional beliefs and was asked to drink poison made from the hemlock plant.

(2) Democritus (460-370 BC) Abdera, Greece.

The ethical philosophy of Socrates was of predominating interest to the later philosophers. Democritus expressed that we are living in a world of appearances which is made of *atoms*, and they are too small to be seen.

(3) Plato (427-347 BC) Athens, Greece.

Plato was the main disciple of Socrates. He founded his own school called the "Academy" in 387 BC and wrote many books on ethics and social culture, etc. His book "Crito" describes about the determination of the character of Socrates, that he did not agree to be helped by his wealthy friend to escape from prison. "Gorgias" gives a discussion about rhetoric, explaining how to gain logical power for maintaining and advocating morality. "Symposium" describes that the finite human soul is always longing for something which it does not possess, and that a human as a *rational being* aspires especially for ideal beauty, wisdom and life. This longing for immortality is also discussed in "Phaedo," the last hours with Socrates. "Republic" describes the ideal man and the ideal state. Plato says life is an educative process, individual and social character should be maintained, the state should give equal opportunity to all, persons of high ability should be given higher training and the most capable people should be discovered who will deal with politics of state. Due to the differences in the interest and capabilities of the citizens there should be three classes; the statesman, the police and military and the workers. He said that this selective process would detect the philosophic minds who could understand the True and the Good. He said that the state should be ethical and governed by aristocracy, not economics; then it would not degenerate like other forms of government such as, oligarchy (government based on a privileged group), democracy (the government of the incompetent average) and tyranny (*arbitrary* power not bound by rules). He believed that in the ideal society citizens will progress towards immortality, develop their virtues and obtain full justice from the state. He said that the soul has fallen from an ideal state of an ultimate truth which it strives to return to. In his dialogue "Theaetetus" he says Truth cannot be attained by sense-perceptions and that a synthesis of intuition and analysis is required to attain knowledge, and in "Timaeus" he describes the whole universe as a 'moving picture of eternity' embodied in space and time by an intelligent cause, the Creator. He believed in the reincarnation and the immortality (eternity) of the soul, but he did not talk about one supreme God in the modern sense. He talked about supreme Good or ultimate reality.

(4) Aristotle (384-322 BC) Chalcidice, near Macedonia.

He was most sincere and a brilliant student of Plato's Academy. After Plato's death Aristotle left the Academy and went to Asia Minor where at Pella he became the tutor of Alexander (सिकन्दर). At the age of 41 he returned to Athens and opened his own school. He is noted for his writings on logic, ethics, psychology, metaphysics and politics etc. He produced the first text book on *logic* and formulated a list of basic ideas which is the basis of thinking about the substance and its quality, etc. He also discussed the basic fallacies and the structure of man's thoughts. His logical works are collectively known as "Organon." Aristotle said that the world is formed by matter: (a) Inorganic matter, (b) organic matter, and (c) organisms. Space and time is infinite and the physical universe is created by a first mover, which is unmoved by itself and is eternal. He said that movement in the world is also eternal. There are three basic levels of life: vegetation (growth), animals (sensation and desire) and humans (discriminating ability and reasoning).

Psychology: He explains soul as the animating factor in the living being. He said soul and body are interrelated in every function, but it is the soul that animates the functioning of mind and body. He further deals with the association of the senses, functioning of conscious images and operation of thoughts etc. **Metaphysics:** He comes to the question of 'being,' which is a combination of form and matter. He identifies metaphysics with theology and says that the Perfect Form is God, which is the essence, not just the substance of the universe. God is one, eternal, perfect, pure and completely self-conscious. **Ethics**: He describes that the human being is yearning towards the highest end. Each specific virtue stands between two extremes, such as courage that stands between cowardice and foolhardiness. Aristotle also said that a person cannot be perfectly rational but he can regulate his life to an extent. He stated that the *ideal life is a life of reason with a clear understanding of the aim of life*. He said one should have a rational attitude towards pleasures also. **Politics:** He said man cannot be a pure individualist due to differing abilities and moral slavery (subordination), which will always remain. **State**: He defined 'state' as an association formed to help men realize their highest good. He condemned the extreme pursuit of wealth that goes beyond what is needed for moderate living and described the ideal commonwealth and its uses for the common interest and education of its citizens. He said the ideal state is that which performs its functions to the maximum degree of the citizens' welfare.

III. The Hellenistic era (4th to 1st century BC)

(1) Epicurus (341-270 BC) Samos, Greece.

He said that whatever causes pleasure is good and whatever causes pain is bad. He agreed with the thought of Democritus that the real world is the material one, and it is composed of atoms. He said that first atoms fell in straight lines but some of them swerved by chance and there were collisions. Then the atoms were redistributed and the world evolution began that included plants, animals and humans. He said that soul is made of very fine, round and fiery atoms, and at death, the personality disintegrates; so there is no immortality. The aim of life is to enjoy but a man should not be too lustful and selfish, but he should live a moderate life which leads to tranquility. He said the goal of life is freedom from pain, and virtue is necessary for happiness.

(2) Lucretius (1st century BC) Rome, Italy.

He advocated the philosophy of Epicurus. He said that the gods are also material beings, living untroubled somewhere in space where human beings cannot disturb them. He believed that after death the body dissolves and that is the final end of all. There is no hereafter.

(3) Cicero (106-43 BC) Rome, Italy.

He was a famous lawyer and orator. He believed that there are certain innate tendencies of thinking in all humans. In **metaphysics**, he believed that the soul is immortal. In **ethics**, he combined Plato's cardinal virtues and Aristotle's principle of the usefulness of honor and wealth for the moral service, and he took a stoic, stern sense of dutifulness.

IV. The Christian Centuries (1-1300 AD)

(1) Plotinus (205 - 270 AD) Lyco, Egypt.

Plotinus established Neo-Platonism. He said the One is the ultimate reality, beyond all finite descriptions, but the closest definition of the One is the one Who is the original infinite cause of the universe. He said that the Universe overflows from the One as water flows from a spring without diminishing the reserve. Matter is imperfect and evil; and mind, soul and matter is under the dominance of the One. He stated that the soul is a part of 'World Soul' and mind is part of soul, and said that salvation is attained by reuniting with the One. Being introverted and unselfish will help the soul towards this mystic union, but the final step comes only in *mystic experience* which is rare.

(2) Anselm (1033-1109) Canterbury, England.

He is noted for his discussion about the proof of the existence of God. In his book "Proslogium" he argued that the Ultimate Being, beyond whom no greater can be thought, must exist. His ontological argument is that the realized idea is greater than the unrealized one. He says that *in every human mind the thought appears that there is something beyond the human intellect, and that is the actual Reality.* This is a fact; this is not a mere *impulse*.

(3) Thomas Aquinas (1225-1274) Roccasecca, Sicily.

His main works are: "Summa Contra Gentiles" and "Summa Theologica." Against the wishes of his family he took the Dominican order (order of the monks of St. Dominic). He said there are two main levels of knowledge: (1) That which deals with the facts of nature and is rational, and (2) that which deals with faith to understand the Truth, which is beyond nature. Where reason reaches its limit, faith must be used. He said science is the knowledge of physical and natural principles by experiments, and philosophy is the knowledge of Ultimate things by way of reasoning. He said that man is composed of soul and body. He concurs with the doctrine of Aristotle that "at death the soul leaves the body but it remains in an incomplete state until it is re-embodied." The world was created out of nothing. He said that the existence of God can be proved as: The Original mover, First Cause, Necessary Being and the Highest Perfection. He rejected Anselm's ontological argument and said that *the existence is implied analytically in the conception of God.* The highest 'good' is happiness, which is attained by the true knowledge and love of God.

V. Early Modern Thought (1300-1700 AD)

(1) Giordano Bruno (1548-1600) Naples, Italy.

Bruno became a Dominican monk but left the order and advocated his own views. He was called a heretic and was arrested in Venice and brought to Rome where he was imprisoned for seven years and then burned to death. He said there cannot be two infinites because they will limit each other. God is All being and this universe is His manifestation. *God is the soul of the universe* and Monad of all monads. Man emanates from God and returns to Him. There are so many solar systems like ours and all stars are suns. The earth moves around the sun.

(2) Galileo Galilei (1564-1642) Pisa, Italy.

His observation of a lamp swinging in the wind led to his formulation of "The Law of Isochronism of a Pendulum" (occurring at equal duration of time). Later on he invented his improved telescope and showed that there are mountains on the moon. In 1600 he discovered that the *Milky Way* is composed of a number of stars. He also discovered the satellites of Jupiter, the phases of Venus and the spots on the sun. He observed the form of Saturn. His discoveries raised controversies because they conflicted with the scriptural descriptions of the Bible. His work "Dialogue on the Two Greatest Systems of the Universe" (1632) irritated the orthodox and he was called by the Inquisition to Rome for examination. He was told to withdraw his statements and was imprisoned for a short period. Galileo spent the rest of his life in seclusion near Florence as he was imprisoned in his own house. He accepted the theory of *cause and effect* and recognized that *force is an important factor in physics.*

(3) Rene Descartes (1596-1650) Touraine, France.

He followed the line of skeptical thoughts and inferences. (सन्देह वादी, doubt, disbelief). To reply to the skeptics Descartes formulated a phrase "Cogito ergo sum" (*I think therefore I am*), which was given in his "Discourse on Method" (1637), and also in "Meditations" (1641) and "Principles of Philosophy" (1644). He said that even the existence of doubt is the proof of one's own existence, and from this point he begins his arguments. This is another view of Socrates that knowledge comes from within. After establishing the certainty of individual self, he further says that we have an idea of perfection. *As we are imperfect beings, there must be a stage of perfection, and this consideration proves God as the Perfect Being. The idea of God as a Perfect Being itself implies the idea of His existence.* All the ideas are either adventitious (added, casual or accidental), or factitious, or innate. He said that the idea of God is innate in man. Error appears due to the interference of will. Actually the criteria of truth is clearness and distinctness. Further he says that the soul has active and passive phases. Processes of knowledge and volition is the active phase, and sensational and emotional state is the passive phase. Emotion incites the soul to certain volitions and sometimes these are also aroused by thoughts and the pineal gland within the brain. He established a dualistic separation between the realm of mind and the realm of matter. He conceived the material world in terms of *motion, divisibility, figure and extension* and stated that the infinitude of mathematical figures is enough to prove the infinite diversity of things. His definite expressions gave a mathematical language to material nature. Matter originally receives motion from the First Cause, God, because it is initially inert (powerless), but afterwards it naturally continues according to the laws of motion and evolves the universe from a homogeneous matter.

(4) Baruch Spinoza (1632-1677) Amsterdam, Netherlands.

Spinoza was a devoted seeker of Truth. On the question of coercion of thoughts he said overt action can be checked by the state but it can't compel anyone to think in a particular mode. In his work "Ethics, Demonstrated in the Manner of Geometry" (1677), he rejected the dualism of Descartes and came to Bruno's Divine substance. *He said the ultimate, infinite substance is God or Nature* and that substance has uncountable attributes. These general attributes are expressed in the form of particular objects that we see in space and particular psychological experiences that we have. The Ultimate substance is not matter or mind, it is beyond mental experience and strictly speaking it is just "substance." Man is intellectually free to contemplate and understand. He said emotion is the disturbing factor in life and emotions are human bondage. Rational control over emotions is human freedom. All excellent things are difficult and rare in the world. *His form of worship of God was by way of the intellect, not by emotion.* He said that as *man is a rational being*, the appropriate form of love of God is intellectual; "amor dei intellectualis." His expressions of the form of devotion and religion etc. were unorthodox, so his writings were banned by the Jewish authorities and the Christians treated him as an outcast.

(5) Sir Isaac Newton (1642-1727) Lincolnshire, England.

He is famous for his 'theory of gravity' and 'law of motion'. He also invented the reflecting telescope and developed the theory of the spectrum and structure of light. His masterpiece is "Mathematical Principles of Natural Philosophy" (1687). *He believed in absolute space, and time, and motion. He stated that space is the sensorium of God.* He said that *the existence of God is proved by the definite order of the universe* and behavior of animals.

VI. Modern Thought (1700 to 1900)

(1) Berkeley (1685-1753) Ireland.

He wrote "Treatise Concerning the Principles of Human Knowledge" (1710) and "Three Dialogues between Hylas and Philonous" (1713). In the second book he expounded his doctrine of ideology. He says that the sensations are materialized as ideas and that every object creates a bundle of sensations. He reasons that knowledge is mental activity and the mind is the active principle of experience. He said that an individual sometimes realizes that he doesn't deliberately originate his ideas, but it happens. It means that some other 'spirit' apart from himself exists, because matter itself is not an active power. On the question that man has the ideas of matter only and not the spirit, then how can a man then think of the spirit? He says that knowledge of spirit is not attained by way of ideas but by way of 'reflective process' which he terms 'notion.' Idea signifies the passive side and notion indicates the active side of the knowing process. In the "Third Dialogue" he denotes the relation of the finite mind to the infinite mind and says that this unity is attained by intellectual analysis and not by intuition or sensual experience. He says one has to see God in all the 'nature,' as one sees other people through their bodily presence. He was called a subjective idealist.

(2) G.W. Leibniz (1646-1716) Hanover, Germany.

His book "Monadology" (1714) contained the summary of his doctrine of substance. He made logical science applicable to mathematical mode of thought. Metaphysics: He said all reality exists in units of force that he called *'monads.'* These monads have various degrees of clearness of consciousness. There are body-monads and soul-monads that constitute the scale of reality from the lowest to the highest form, which is God, the Monad of monads. Each monad is unique. Each person lives his own career and develops his own potentialities from within. These monads are co-related to each other, and there is preestablished harmony among them. He said that this universe is the expression of Perfect Reason. His theory was the most confusing one.

(3) Voltaire (1694-1778) Paris, France.

He believed in righteousness and God, and in a universal morality, not confined to a particular code. He wrote two notable philosophical tales 'Zadig' (1747) which explores the problem of human destiny, and 'Micromegas' (1752) in which he encouraged the use of human reason for the development of science, but he suggested that science had its limits. He fought religious intolerance and aided victims of religious persecution.

(4) Immanuel Kant (1724-1804) Konigsberg, Prussia.

He was of German ancestry. He was a teacher at the University of Konigsberg. The question of the presuppositions on which 'experience' depends is the central point of Kant's philosophy. Kant says that all the knowledges begin with experience, but it does not follow that all the knowledges come from experience. The capacity for experience cannot originate from experience.

In the case of *perception*, the kind of *experience* one gets is determined primarily by the structure of perceiving. Kant found four groups: (1) *quantity* (unity, plurality, totality), (2) *quality* (reality, negation, limitation), (3) *relation* (subsistence, inherence, causality and dependence, reciprocity) and (4) *modality*. These are the threads by which the self binds all experience together. Kant says that the forms of perception and thought are due to the structure of the knower's mind, it means that they can give no knowledge of things-in-themselves (*noumena*) beyond experience. Knowledge is of phenomena; noumena may in a sense be thought, but not known.

We cannot discuss soul, except in terms of its manifestations in empirical psychology, nor can we talk about the material world in transcendent terms that is beyond our possible experience. If we try to do so, we get into antinomies (two contradictory points of view), each of which seems equally convincing. We think the world must have had a beginning, and also that it may not have had one; that there must be a Necessary Being, but that we can never find it in experience.

Furthermore when we try to prove the existence of God (a) as a Necessary Being or (b) the first cause or (c) by seeing the perfect order of the Universe, we find there are unwarranted assumptions in each case. The **soul**, the **universe**, and the **supreme intelligence**, are regulative, not constitutive ideas; but we cannot establish their validity beyond this. Theoretical or scientific reason is thus limited to *"objects of possible experience."* He mentions about the three fundamental questions of human interest: (1) What can I know? (2) What ought I to do? (3) What may I hope for? He discusses them in the "Critique of Pure Reason," "Critique of Practical Reason" and "Critique of Judgement." Kant insisted on the need for an empirical component in knowledge (relying on experience alone). He vaguely believed in the existence of a supreme intelligent power.

(The writings of Kant are the outcome of such reasonings that reflect the structure of his own mind. His own formulated principles of an indecisive nature, regarding the unperceived energy of life, haunted him for his whole life and he couldn't even understand the science of a person's past lives' *karmic* consequences, which become the destiny of his existing lifetime and qualify the existing status of his mind. Thus, his equivocal reasonings of a dry intellectual nature, that rationalize every situation of the life, are enough to make a peaceful person lose his peacefulness and get more confused, yet he would be believing that he is learning a philosophy.)

(5) David Hume (1711-1776) Scotland.

Hume says that impressions are made on the mind when we perceive or experience something. Ideas do not directly arise from experience; they are formed from previous impressions. Human knowledge is very limited. He says that we can only experience the qualities, we can never experience the "substance" itself. World may have been made by an absolute capable being that could be said God, which is beyond experience.

(6) Georg Hegel (1770-1831) Germany.

He gives the concept of the "Geist," or spirit, which is the "World Spirit." For Hegel, the Geist was a kind of personalized being, which is outside the "self" as well as inside it. He says that all knowledges commence with experience; however, the "truth" does not automatically flow from the experience. One has to do effort to conceptualize the "truth." He says that the absolute knowledge is the knowledge of God.

(7) Arthur Schopenhauer (1788-1860) Germany.

He says that we experience the world not as it really is, but only as we represent it to ourselves. His famous work is "The World as Will and Representation" (1819). He says that the will can never be fully satisfied, it is striving for something which it doesn't possess. He was introduced to the philosophy of the Upnishads by an orientalist, which he liked. He says that it is very difficult to escape the will and its painful strivings, yet it could be made possible. (But, neither Schopenhauer nor Hegel give any definite guideline as how to channel your thoughts to God or do any meditation.)

* * *

True philosophies, as described in Hindu scriptures, are the details of the everlasting facts; and such facts and sciences don't change. For example: The science of Divine Grace and Divine existences; science of soul, *maya,* creation and the visual world; science of material energies and material existences, etc. All of these sciences and philosophies have already been described in the Upnishads, their affiliates, the Bhagwatam and the Darshan Shastras. They have been further detailed in the writings of our great Saints and the *acharyas* who had Divine mind, so they practically knew all the facts and thus they described it. But, when an intellectual tries to write his analysis about the facts of which he is practically ignorant, it could only be a philosophy of confusion, and not the facts. So, we see that these western thinkers mostly encircle around their own formulated ideas about the creation, soul, God or the existence of the world, which reflect the quality of their own intellect.

Appendix II

(Derogatory writings of Wilson, Paterson and Wilford)

People associated with the Asiatic Society of Bengal

(1) H.H. Wilson

Essay No. I, "A sketch of the religious sects of the Hindus" by H.H. Wilson. "Asiatic Researches," Volume 16. First print 1828; reprint, New Delhi, 1980.

(Abusing Jai Dev and Anand Giri)

> "JAYADEVA was an inhabitant of a village called *Kinduoilwa*, where he led an ascetic life, and was distinguished for his poetical powers, and **the fervour of his devotion to VISHNU… JAYADEVA being desirous of performing a particular rite for his idol, resumed his erratic habits, and succeeded in collecting a considerable sum of money** for this purpose."

> "…the *Sankara Digvijaya* of ANANDA GIRI, and a reputed disciple of SANKARA himself… Some of the marvels it records of SANKARA (Jagadguru Shankaracharya), which the author professes to have seen may be thought to affect its credibility, if not its authenticity, and either **ANANDA GIRI must be an unblushing liar**, or the book is not his own." (pp. 50, 51 and 10, 11)

(Criticizing Maha Vishnu and Brahma, Vishnu and Shiv.)

> "The Supreme Being resides in *Vaikuntha*, invested with ineffable splendour, and with garb, ornaments, and perfumes of celestial origin… In his primary form, no known qualities can be predicated of him, but when he pleases to associate with *Maya*, which is properly his desire, or wish, the three attributes of purity, passion or ignorance, or the *Satwa, Raja* and *Tama Gunas,* are manifested, as *Vishnu, Brahma,* and *Siva,* for the creation, protection, and destruction of the world. These deities, again, perform their respective functions through their union with the same

delusive principle (*maya*) to which they owed their individual manifestation. **This account is clearly allegorical.**" (p. 105)

(He is abusing our most reverend *acharya* and Master, Nityanand Prabhu, who was the descension of Balram, in a very absurd manner. The first verse of Bengali language comes from the Chaitanya Charitamrit (3/6/74), but the second one, which says about enjoying fish and women's charm, is a false and fabricated one that was specially created with the help of some Bengali professor to demean the Divine character of Nityanand Prabhu whose greatness is the adornment of the hearts of the Vaishnavas.)

"NITYANAND was an inhabitant of *Nadiya*, a Brahman, and a householder: he was appointed especially by CHAITANYA, the superior of his followers in Bengal, notwithstanding his secular character, and his being addicted to mundane enjoyments."

"Thus, according to KRISHNA DAS, when RAGHUNATH DAS visits him, he finds him at a feast with followers, eating a variety of dainties; amongst others a dish called *Pulina*, and when he good humouredly notices it, NITYANAND replies: (A verse of Ch. Ch. 3/6/74) "I am of the *Gopa* caste (a companion of KRISHNA, the cow-herd) and am amidst many *Gopas*, and such as we are, consider *Pulina* a delicacy". A verse is also ascribed to him, said to have become proverbial:

'মৎস্যের ঝোল্ কামিনীরকোল্। আনন্দে তোরাসবে হরিহরি বোল্॥'

"Let all enjoy fish broth, and woman's charms; be happy, and call upon HARI." (p. 113)

(Abusing the religion of Chaitanya and Vallabhacharya.)

"Many points of resemblance between the institutions of VALLABHA and CHAITANYA, render it extremely probable that their origin was connected, and that **a spirit of rivalry and opposition gave rise to one or other of them.**" (p. 113)

Essay No. III, "A sketch of the religious sects of the Hindus" by H.H. Wilson. "Asiatic Researches," Volume 17. First print 1832; reprint, New Delhi, 1980.

(Demeaning the deity worship, the *brahmans* and the *goswamis*, using totally false and fabricated statements which Wilson has coined from his own mind.)

> “**MENU holds, the Brahman, who ministers to an idol, infamous during life, and condemned to the infernal regions after death,** and the Sanscrit language abounds with synonimes for the priest of a temple, significant of his degraded condition both in this world and the next… In the present day, however, they have ceased to be in a great measure **the ghostly advisers of the people,** either individually or in their households. This office is now filled by various persons, who pretend to superior sanctity, as *Gosains, Vairagis,* and *Sanyasis.* Many of these are Brahmans.” (p. 311)

(Abusing and degrading *bhakti*, which is the only means of God realization, which is praised in all the scriptures, and which is praised by God Himself.)

> “*Bhakti*–faith–implicit reliance on the favour of the Deity worshipped. This is a substitute for all religious or moral acts, and **an expiation for every crime…** Bhakti is an invention, and apparently a modern one, of the Institutors of the existing sects, intended like that of the mystical holiness of the *Guru,* to extend their own authority. It has no doubt exercised a most mischievous influence upon the moral principles of the Hindus.” (p. 312)

(2) J.D. Paterson

Essay No. III, “Of the origin of Hindu religion” by J. D. Paterson. “Asiatic Researches,” Volume 8. First print 1809; reprint, New Delhi, 1979.

(Criticizing the deity and the personality of Krishn.)

> “CRISHNA, as PARAMESWARA is JAGAN-NATH or Lord of the Universe: his half brother is BALRAM (a terrestrial appearance of SIVA); and SUBHADRA is a form of DEVI.”
>
> “To me it appears a stroke of refined policy, in the first founders of the temple, to present, as an object of worship… to render the temple a place of pilgrimage open to all sects, and **to draw an immense revenue from the multifarious resort of devotees.** The ornaments and apparel with which they cover the image, conceal the real figure from the multitude, and give it an air of mystery: the fascination of mystery is well understood by the *Brahmens.*”

> **"On Crishna:**
>
> **When the *Vaishnavas* separated themselves from the *Saivas*, they introduced a new symbol of the Sun, under the name of Crishna, as a contrast to the horrid rites of CALI,** which had so disgusted them." (p. 63)

(3) F. Wilford

Essay No. VIII, "On Egypt, from the ancient books of the Hindus" by F. Wilford. "Asiatic Researches," Volume 3. First print 1794; reprint, New Delhi, 1979.

(Demeaning the Puranas and their producer (Ved Vyas) by all means in such a way that it establishes an example of their own character.)

> "The mythology of the *Hindus* is often inconsistent and contradictory… Many of them had, perhaps, no firmer basis than the **heated imagination of deluded fanaticks**, or of hypocrites interested in the worship of some particular deity. Should a key to their **eighteen Puranas** exist, it is more than probable that it would be too intricate, or too stiff with the rust of time, for any useful purpose… there is abundant reason to believe that the *Hindus* have preserved the religious fables of *Egypt*." (p. 296)

(In the same essay Wilford writes:)

> **"The Sanskrit books are, both in size and number, very considerable. I have spared neither labour nor expense to collect them;** but, though I have in that way done much, yet much remains to be done. I fear, to others, who can better afford to make a collection so voluminous and expensive. I had the happiness to be stationed at *Benares*, the centre of *Hindu* learning." (p. 298)

(Notice the duplicity of his writings: When these Sanskrit books are the books of deluded fanatics why is he spending so much money and effort to buy and collect them? Logically only an insane person would do such a thing. But he was not insane. He held an important post in the Asiatic Society.)

Essay No. II (VI) "The Sacred Isles in the West" by F. Wilford. "Asiatic Researches," Volume 10. First print 1812; reprint, New Delhi, 1979. Wilford shows his real scorn and frustrated disgust for the Hindu religion and about Vaikunth (which is the Divine abode of the Supreme Almighty God Maha Vishnu). He writes as thus:

> **"The radical name of VaiCuntha is Cuntha, an idiot.** The name of VISHNU's mother in one of his incarnations, during the fifth *Manvantara,* was CUNTHA or the idiot; and as she was very much so, she was called VI CUNTHA VISHNU, since that time, is surnamed VAI CUNTHA." (p. 139)

In 1884 the Asiatic Society of Bengal published the 2nd Volume of "The Ocean of Story" which is the translation of the "Katha-Sarit-Sagar," a huge collection of the stories in Sanskrit. It was translated by C.H. Tawney, the Registrar of Calcutta University and a great scholar of Latin, Greek and Sanskrit.

(In the 2nd Volume, Appendix III, "The poison damsel in India," he writes about Chandragupt Maurya associating with Alexander. Each and every line of whatever he wrote about Chandragupt Maurya is an example of the falsehoods that were created by those people. It says:)

> "At the end of 327 BC or in the early spring of the following year Alexander the Great began his invasion of Northern India."
>
> "At this time **Chandragupta, an illegitimate relation of Nanda,** held the position of Commander-in-Chief in his army. He chanced to incur Nanda's displeasure and **fled to the Panjab, where he is said to have met Alexander and to have made a close study of his methods of warfare...** It seems almost certain that Chandragupta had the assistance of strong allies, the chief of whom was Porus, who ruled on the far side of the Hydaspes (Jhelum)." (p. 282)

Appendix III

(Derogatory writings of Max Müller)

Max Müller

Now we will give you some excerpts from the writings of Max Müller to reveal the quality of his writings.

(1) **"A History of Ancient Sanskrit Literature** (the primitive religion of the Brahmans)." First print 1860 (London), reprint 1978 (USA).

(Demeaning the Vedas and the Rishis.)

> "No one would have supposed that at so early a period, and in so primitive a state of society, there could have risen a literature (the Vedas) which for pedantry and **downright absurdity can hardly be matched anywhere...** The general character of these works is marked by shallow and insipid grandiloquence, by priestly conceit, and antiquarian pedantry... These works (the Vedas) deserve to be studied as the physician studies **the twaddles of idiots, and the ravings of madmen."** (Ch. II, The Brahman Period, p. 389)

> **"In former times all these victims had been offered. We know it for certain in the case of horses and oxen,** though afterwards these sacrifices were discontinued. As to sheep and goats they were considered proper victims to a still later time." (Ch. II, p. 420)

> "There was a time when the sacrifices, which afterwards became so bewildering a system of ceremonies, were dictated by the free impulse of the human heart, by a yearning to render thanks to some Unknown Being." (Ch. IV, p. 525)

(2) **"The Vedas"** Containing the speeches of Max Müller from 1865 to 1882. Printed in India (Delhi) in 1969.

(Demeaning the Vedas, Vedic Rishis, Vedic religion and the supreme God Vishnu.)

"In the hymns of the Veda we see man left to himself to solve the riddle of this world. We see him crawling on like a creature of the earth with all the desires and weaknesses of his animal nature. Food, wealth, and power, a large family and a long life."

"He gives names to all the powers of nature, and after he has called the fire Agni, the sun-light Indra, the storms Maruts, and the dawn Ushas, they all seem to grow naturally into beings like himself."

(Ch. I, pp. 4, 5)

"Many times have I been asked, What is the Veda? Why should it be published? What are we likely to learn from a book composed nearly four thousand years ago, and **intended from the beginning for an uncultivated race of mere heathens and savages.**"

(Ch. II, p. 12)

"We know now, and we know it chiefly from the lessons taught us by the Veda, that our Aryan mythology, and to a certain extent our ancient Aryan religion also, took its origin from a poetical interpretation of the great phenomena of nature… This **broad stream of mythology,** when once started, **was open to ever so many tributaries, superstitions, customs, vain genealogies, sorceries, idolatries of every kind whether springing from fancies and imaginations, or from downright falsehoods and impositions…"** (Ch. III, pp. 54, 55)

"There are quite sufficient survivals of savagery even in the Veda itself, only it is Aryan savagery, not savagery of the Pacific Islanders… And what shall we do when we have to deal with religious customs and mythological lore of savage, uncivilised and illiterate… Sacrifice **was a very natural occupation for the Vedic savages** as it is among savages at the present day." (Ch. III, pp. 48, 52, 55)

"These (Vedic) ceremonial details, so far from proving our hymns to be very modern and the work of professed priests, serve only to prove, what was well known from other sources also, that savage or uncivilized races adhere at all times with great punctiliousness to their ceremonial customs and traditions."

"We should rather learn the lesson that ceremonial is generally the accumulation of centuries, and contains, besides much that may be useful, a large quantity of old rubbish, mostly misunderstood, muddled, and complicated, till the meaning of it, if it ever had any, is lost beyond the hope of recovery." (Ch. III, pp. 66, 76)

"**This Vishnu in India became in time as independent a deity as Apollo and Dionysos ever were in Greece,** but they were all conceived as in the beginning sons of heaven and earth, and as closely allied with the sun in its various manifestations. The Vedic poet saw no difficulty in recognising the same elementary power in the sun rising in the morning, culminating at noon, and vanishing at night." (Ch. III, p. 74)

"It is perfectly true that nothing would give a falser impression of the present Brahmanical religion than the ancient Vedic literature." (Ch. IV, p. 82)

(Telling Vedic gods as the mythological gods of the Greeks and calling the Rishis of the Vedas ignorant.)

"When I said that Zeus is Dyaus, that Eos is Ushas, that Agni is Ignis, surely I could not have meant that these gods and goddesses migrated bodily from India to Greece and from Greece to India. **The Greek and Indian gods were not beings that ever existed in heaven or on earth,** but were mere names, mere creations of the human mind… I was simply looking for germs which after thousands of years might have developed into a Surya in the Veda, and into a Helios in Homer."

"Besides, it is clear that the language of the hymns had often been completely **misunderstood by the authors of the Brahmanas,** and that a new style had sprung up in the place of that of the old poetical compositions." (Ch. III, pp. 64, 65, 53)

(Degrading and discrediting Sanskrit language, comparing it with English, Greek and Latin, debasing Aryans of India by advocating Aryan invasion fiction, and condemning the most important Sayan's authentic commentary on the Vedas.)

"There exists no literary relic that carries us back to a more primitive; or, if you like, more childlike state in the history of man than, the Veda. As the language of the Veda, the Sanskrit, is like the most ancient type of the English of the present day, **(Sanskrit and English are but varieties of one and the same language,)** so its thoughts and feelings contain in reality the first roots and germs of that intellectual growth which by an unbroken chain connects our own generation with the ancestors of the Aryan race, with those very people who at the rising and setting of the sun listened with trembling hearts to the songs of the Veda, that told them of bright powers above, and of a life to come after the sun of their own lives had set in the clouds of the evening. Those men were the true ancestors of our race; and the Veda is the oldest book we have in which to study the first beginnings of our language, and of all that is embodied in language. **We are by nature Aryan, Indo-European, our spiritual kith and kin are to be found in India, Persia, Greece, Italy, Germany.** This is a fact that ought to be clearly perceived, and constantly kept in view, in order to understand the importance which the Veda has for us, after the lapse of more than three thousand years and after ever too many changes in our language, thought and religion."

(Ch. II, p. 13)

"The religion of the Veda is not the source of all the other religions of the Aryan world, nor is Sanskrit the mother of all the Aryan languages. **Sanskrit, as compared to Greek and Latin, is an elder sister, not a parent:** Sanskrit is the earliest deposit of Aryan Speech." (Ch.II, p. 26)

(Criticizing the authentic translation of Sayan on the Vedas.)

"It was soon found out, however, that highly useful, nay indispensable, as the traditional interpretation of Sayana might be, it was in many places quite impossible to follow him, because the true meaning was too clear, **and that adopted by Sayana too absurd.** Rosen already used very freely the privilege of the scholar to choose between what is rational and what is not. Wilson had a stronger faith in Sayana, and gave us in his translation the traditional rendering, even where his own sound sense rebelled against it."

(Fixing the meaning of the words of the Vedas according to their own choice.)

"**A number of words have once for all been fixed in their meanings,** and when that was the case, they were naturally passed, as known to every Sanskrit scholar. Still the mere physical exertion in collecting all parallel passages became too much for me, and I had reluctantly to give it up to younger and more vigorous hands." (Ch. III, pp. 50, 51)

(Calling Chandragupt Maurya the contemporary of Alexander.)

> "This Asoka was the third king of a new dynasty founded by **Chandragupta, the well-known contemporary of Alexander and Seleucus, about 315 BC. The preceding dynasty was that of the Nandas."** (Ch II, p. 19)

(3) **"Chips from a German Workshop,"** Vol. I, Essay on the Science of Religion. First printed in 1869 in New York, reprint 1985 (USA).

(Calling the Rishis ignorant, demeaning the Vedas and praising Christianity)

> "In many cases the authors of the Brahmanas had already lost the power of understanding the text of the ancient hymns in its natural and grammatical meaning, and that they suggested the most absurd explanations of the various sacrificial acts."
>
> (Ch. I, "Lecture on the Vedas," p. 12)

> "Languages are now classified genealogically, *i.e.* according to their real relationship; and the most important languages of Asia, Europe, and Africa, –have been grouped together into three great divisions, the Aryan or Indo-European Family, the Semitic Family, and the Turanian Class. According to that division you are aware that English, together with all the Teutonic languages of the Continent, Celtic, Slavonic, Greek, Latin with its modern offshoots, **such as French and Italian, Persian and Sanskrit, are so many varieties of one common type of speech: that Sanskrit, the ancient language of the Veda, is no more distinct from the Greek of Homer,** or from the Gothic of Ulfilas, or from the Anglo-Saxon of Alfred, than French is from Italian." (Ch. I, p. 21)

> **"Large numbers of the Vedic hymns are childish in the extreme: tedious, low, commonplace.** The gods are constantly invoked to protect their worshippers, to grant them food, large flocks, large families, and a long life; for all which benefits they are to be rewarded by the praises and sacrifices."

> **"I remind you again that the Veda contains a great deal of what is childish and foolish…** The religion of the Veda knows of no idols. **The worship of idols in India is a secondary formation, a later degradation of the more primitive worship of ideal gods."**
>
> (Ch. I, pp. 26, 37)

"In such a country (India), however much we may condemn these practices, we must be on our guard, and not judge **the strange religions of such strange creatures.**" (Ch. II "Christ and other Masters," p. 57)

"We shall learn to appreciate better than ever what we have in our own religion (Christianity)." (Ch I, p. 48)

(4) "India, What Can it Teach Us," from the first print of 1882.

(In this seven-chapter book Max Müller, demeans the Sanskrit language, criticizes the Vedic system, Rishis, culture and everything; and writes that Ashok, the grandson of Chandragupt Maurya, was the contemporary of Seleucus.)

"**The language of India, or Sanskrit. No one supposes any longer that Sanskrit was the common source of Greek, Latin and Anglo-Saxon. This used to be said,** but it has been shown that Sanskrit is only a collateral branch of the same stem from which spring Greek, Latin and Anglo-Saxon." (Ch. I, "India, What can it Teach us," p. 30)

"What do we know of **savage tribes** beyond the last chapter of their history? Do we ever get an insight into their antecedents?... There is indeed their language, and in it we see traces of growth that point to distant ages, quite as much as **the Greek of Homer, or the Sanskrit of the Vedas.**"

"Devas or gods have assumed nearly as much dramatic personality as in the Homeric hymns." (Ch. III, pp. 119, 117)

"Whoever the **Vikramaditya** was who is supposed to have defeated the Sakas, and to have founded another era, the Samvat era, 56 BC, **he certainly did not live in the first century BC.**" (Ch. III, p. 99)

"I shall say even more, and I have said it before, namely, that **supposing that the Vedic hymns were composed between 1500 and 1000 BC...** the collection of the Vedic Hymns, a collection in ten books, existed at least 1000 BC that is about 500 years before the rise of Buddhism."
(Ch. III, "Human Interest of Sanskrit Literature," p. 121)

"**...Asoka, the grandson of Chandragupta, who was the contemporary of Seleucus,** and at whose court in Patalibothra Megasthenes lived as ambassador of Seleucus. Here as you see, we are on historical ground. In fact, there is little doubt that Asoka, the king who put up these inscriptions in several parts of his vast kingdom, reigned from 259-222 BC."

(Ch. VII, "Ved and Vedant," p. 217)

"Megasthenes was no doubt quite right when he said that the **Indians did not know letters, that their laws were not written... Writing was unknown in India before the fourth century before Christ."**

(Ch. VII, p. 218)

"The Vedic deva. Deva meant, originally, bright, and nothing else. Meaning bright, it was constantly used of the sky, the stars, the sun, the dawn, the day, the spring, the rivers, the earth; and when a poet wished to speak of all these by one and the same word–by what we should call a general term–he called them all Devas... The Devas, the bright ones, did become the Devas, the heavenly, the kind, the powerful, the invisible, the immortal–and, in the end, something very like the god of Greeks and Romans." (Ch. VII, pp. 299, 230)

"Out of the bright powers of nature, the Devas or gods had arisen... another general concept, what we should call *Manes*, the kind ones, *Ancestors, Spirits* or *Ghosts,* whose worship was nowhere more fully developed than in India. That common name, "*Pitris* or *Fathers,* gradually attracted towards itself all that the fathers shared in common."

"The feasts given to those who were invited to officiate or assist at a ***Shraddha*** seem in some cases to have been very sumptuous, **and what is very important, the eating of meat,** which in later times was strictly forbidden in many sects, **must, when the Sutras were written, have been fully recognized at these feasts, even to the killing and eating of a cow... They have sometimes been compared to the ' communion' in the Christian Church."** (Ch. VII, pp. 231, 253)

"We have lessons to learn from **the Veda,** quite as important as the lessons we learn at school from **Homer and Virgil.**"

(Ch. VII, p. 266)

(5) The series titled, **"The Sacred Books of the East"** Vol. I **(The Upanishads** Part 1). First published by Oxford University Press in 1900. Sixth reprint, Delhi, 1993.

(Max Müller praises Ram Mohan Roy, the atheist, and calls the Vedant as philosophical speculation.)

> "**Schopenhauer** writes, 'Our religion will now and never strike root: the primitive wisdom of the human race will never be pushed aside there by the events of Galilee. On the contrary, *Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking.*' Here, again, the great philosopher seems to me to have allowed himself to be carried away too far by his enthusiasm for the less known. He is blind for the dark sides of the Upanisads, and he wilfully shuts his eyes against the bright rays of eternal truth in the Gospels, which even **Rammohun Roy** was quick enough to perceive."
> (Introduction to the Upanishads, p. lxiv)

> "The individual atman or self, however, was with the Brahmans a phase or phenomenal modification only of the Highest Self, and that **Highest Self** was to them the last point which **could be reached by philosophical speculation.**" (Preface to "The Sacred Books of the East," p. xxx)

(6) "Physical Religion" first print 1890. Again printed in India (New Delhi) in 1979. It is a collection of Max Müller's lectures.

(Max Müller emphasizes on Aryan migration fiction, tells about Bopp's association with the British, calls the Vedas as absurd, emphasizes on Chandragupt Maurya being the contemporary of Alexander, and praises Christianity.)

> "**(Aryan immigration into India)** Between the migration of the Aryas into the land of the Seven Rivers and the composition of hymns... some time must have elapsed. We have then to find room for successive generations of Vedic poets and Vedic princes, for repeated collections of ancient hymns." (Lecture V, p. 86)

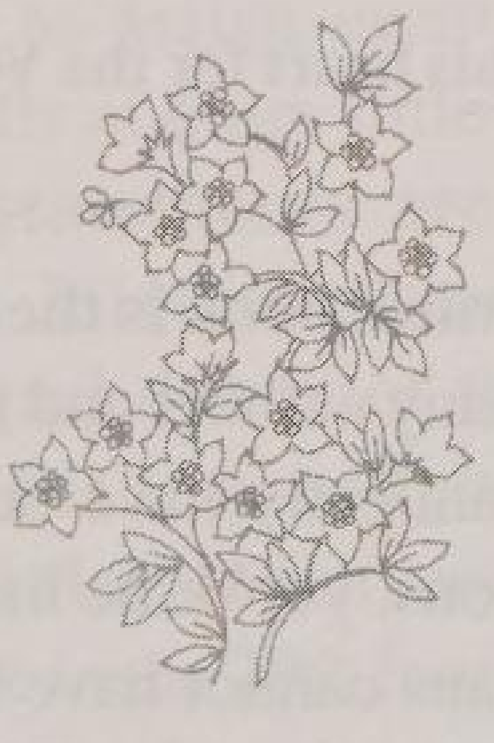
> **"After Colebrooke's return from India, manuscripts of the Veda and its commentaries had become accessible in London."**
> **"Bopp constantly availed himself of the Veda for his *Comparative Grammar.*** Lassen, Benfey, Kuhn, and others, all drew as much information as possible out of the 121 hymns which Rosen had placed within their reach." (Lecture III, pp. 50, 51)

"My object in quoting these passages is simply to show the lowest level of Vedic thought. In no other literature do we find a record of the world's real childhood to be compared with that of the Veda. **It is easy to call these utterances childish and absurd. They are childish and absurd."** (Lecture V, p. 102)

"The sheet-anchor of ancient Indian chronology is the date of the contemporary of Alexander the Great, Sandracottus, who is the Chandragupta of Indian history. You may also know that this Sandracottus, who died 291 BC was the grandfather of Asoka, who reigned from 259 to 222 BC." (Lecture V, p. 91)

"However, as the level of civilisation and good taste is higher in Europe than it is in India, it is certainly true that in Europe the corruption of religion has never gone so far as in India. There are some portions of the Bible which, I believe, most Christians would not be sorry to miss. But that is nothing in comparison to **the absurd and even revolting stories occurring in Sanskrit books which are called sacred.** In that respect it is quite true that there is no comparison between our own sacred book, the New Testament, and the Sacred Books of the East."
(Lecture VIII, p. 203)

"It would be simply dishonest on my part were I to hide my conviction that **the religion taught by Christ**, and free as yet from all ecclesiastical fences and intrenchments, is the best, the purest, the truest religion the world has ever seen." (Lecture XIV, p. 364)



Appendix IV

(Derogatory writings of F.E. Pargiter)

F. E. Pargiter, I.C.S., High Court Judge, Calcutta

(1) "Ancient Indian Historical Tradition," printed in Oxford University Press, London, 1922.

(From the very beginning of the book, Pargiter condemns the authenticity of the history of the Puranas.)

> "**Ancient India has bequeathed to us no historical works.** 'History is the one weak spot in Indian literature. **It is, in fact, non-existent.** The total lack of the historical sense is so characteristic, that **the whole course of Sanskrit literature is darkened by the shadow of this defect,** suffering as it does from an entire absence of exact chronology.' " (Ch I, p. 2)

(Advocating Aryan invasion fiction.)

> "The Aryans could not have established themselves in India without long and arduous warfare... The Aryans not only subdued them, but also gradually cleared much of the country of the forests which occupied a large portion of its surface, so as to render it fit for themselves, their cattle and their cultivation."
>
> (Ch. I, "Aryan Conquest and Tradition," p. 3)

(Showing the real venom of his heart for the Vedic *brahmans*, Vedic Rishis and also for Ved Vyas.)

> "**The greatest brahmanical book is the Rigveda.** It is a compilation of hymns composed by many authors and is arranged according to certain principles. It must manifestly have been compiled and arranged by some one or more persons, yet Vedic literature says absolutely nothing about this. The brahmans cannot have been ignorant about it, for they preserved it and its text with unparalleled care; they certainly did not accept and venerate this canon blindly upon uncertain authority, and they must have known who compiled it and established its text. This is

made clearer by another fact, namely, that Vedic literature professes to know and declares the names of the authors of nearly all the hymns and even of single verses, yet it **ignores all knowledge of the person or persons who afterwards compiled and arranged those hymns.** To suppose that, when it preserved the earlier information, it was ignorant of the later work in so vital a matter is ridiculous. Plainly therefore **Vedic literature has deliberately suppressed all information on these matters.**"

"The Mahabharata and Puranas are full of Vyasa and habitually refer to him as 'Vyasa,' and it is incredible that all they say about him is pure fiction. It is beyond doubt that the Vedic literature has deliberately ignored him; there is a conspiracy of silence in it both about the compilation of the Rigveda and about the pre-eminent rishi who is declared to have 'arranged' it. The reason is patent. The brahmans put forward the doctrine that the Veda existed from everlasting."

"These considerations show **how little trust can be placed in the Vedic literature as regards any matter which the brahmans found…**"

(Ch. I, "Brahmans and Rigved," pp. 9, 10)

"Thus it appears that **the original brahmans were not so much priests as 'adepts' in matters supernatural, 'masters' of magico-religious force, wizards,** medicine-men."

(Ch. XXVI, "The Ancient Brahmans of the Vedas," p. 308)

(Condemning the division of our time, *yugas* and *manvantars*, and placing Chandragupt Maurya around 322 BC.)

"There is an inclination to assign events to the Treta age, and the expression *Treta-yuga* tells at times little or nothing more than 'once upon a time.' **These statements are generally worthless for chronological purposes.** It is unnecessary here to pursue this matter into the later on developed theory of the yugas and manvantaras, wherein 71 four-age periods *(catur-yuga)* made up a manvantara. It was fanciful brahmanical elaboration; and one feature in it is that the present time is the Kali age in the 28th four-age period of the Vaivasvata manvantara, so the events of traditional history were sometimes distributed among those 28 periods."

"Such assignments sometimes observe some chronological consistency, often they are erratic, and in any case, being brahmanical notions lacking the historical sense, they are unreliable."
(Ch. XV, "The four ages and the date of Bharat Battle," pp. 178, 179)

"**Candragupta began to reign in or about 322 BC. He was preceded by the nine Nandas,** Mahapadma and his eight sons, who are said to have enjoyed the earth one hundred years. To Mahapadma are assigned 88 years and to his sons 12 years. The best reading says, not that he reigned 88 years, but that he would be (that is, lived) 88 years; and a hundred years for the joint lives of him and his sons accord with an ordinary genealogical estimate, and are not unreasonable, as his life was long. It is improbable in the circumstances of that time that he could have gained the throne of Magadha until he was grown up, or, say, 20 years old at least. **The reigns of the nine Nandas would then be reduced to 80 years, and we may reckon that they began approximately at (322 BC + 80) 402 BC.** The next question to consider is the time between Mahapadma's inauguration and the Bharata battle."
(Ch. XV, p. 179)

(Pargiter places the Mahabharat war around 950 BC, instead of 3139 BC, and in doing so he disregarded our entire historical figures and just made up some figures to bring it to 950 BC.)

"From the Bharata battle to Mahapadma there were *30 Paurava kings* (for Yudhisthira must be reckoned in) and *29 Aiksvakus* (excluding Siddhartha, i.e. Buddha, who did not reign), beside the *37 Magadha* kings (they were all contemporary); hence on an (average) reckoning of the kings as 30, the foregoing figures, 1408, &c., **give average reigns of 47, 50, 31 and 35 years respectively, which are all impossible when tested by real historical averages as will be shown. Those figures therefore cannot be relied on."**

"There reigned in Magadha during that time 22 *Barhadrathas*, 5 *Pradyotas* and 10 *Sisunagas* (37 kings), and the total of all their reigns is (940+138+330) 1408 years, while the totals of the durations of the dynasties vary from **(1000+138+360) 1498** to (723+52+163) 938 years accordingly as we take all the highest or all the lowest figures."

"From Senajit (850 BC) till Mahapadma overthrew the Sisunagas (402 BC) reigned 16 Barhadrathas, 5 Pradyotas and 10 Sisunagas; **that is 448 years are allowed for 31 reigns–an average of 14 1/2 years." (Senajit was the 7th king of Brihadrath dynasty.)**

"To get the time of the Bharata battle, we must add the (contemporary) kings who preceded those three kings, namely 5 Pauravas (for Yudhisthira's reign must be included), 4 Aiksvakus and **6 Barhadrathas**, that is, a mean (average) of 5, and here for so short a period the medium reign probably was longer, say 20 years. Hence we must add (5 x 20) **100 years, and the date of the battle may be fixed approximately as (850 +100) 950 BC."**

(Ch. XV, pp. 179, 180, 182)

For no logical reason Pargiter reduces the period of three dynasties, which are authenticated in the Bhagwatam, from 1498 years to only 548 (448+100) years by randomly fixing 850 BC for the 7th Brihadrath king, Senajit. Is he a history writer or a cynical daydreamer who just changes all the dates, whatever he doesn't like and writes whatever his dreamy mind says? In fact he is neither a true history writer nor a daydreamer, he is a history mutilator. His very approach proves that he was doing that purposely for some of his personal reasons, and the personal reason could be that **he was especially employed by the British to mutilate the entire history and to mold it according to their diplomatic needs. So, Pargiter, using his judicial brain and creating intellectual fancies, was trying his best to do a good job for his employers.**

(2) "The Purana Text of the Dynasties of the Kali Age." Printed in 1913 at Oxford University Press.

(In this book Mr. Pargiter sets an example of his professional slyness and gives such accounts which no Hindu could ever believe. For instance: He says that the Puranas were written in local (*prakrit* or Pali) language and then translated into Sanskrit. The stories of the Puranas were added afterwards and were fabricated by the readers to improve the text details. He further says that they were written around the 3rd century AD; and many more statements like this.)

> "There are clear indications that the Sanskrit account as it exists in the **Matsya, Vayu and Brahmanda was originally in Prakrit, or, more accurately, that it is a Sanskritized version of older Prakrit slokas.** The indications are these: *first,* certain passages as they stand now in Sanskrit violate the sloka metre, whereas in Prakrit form, they would comply with the metre; *secondly*, certain Prakrit words actually occur, especially where they are required by the metre, which the corresponding Sanskrit forms would violate; *thirdly*, Sanskrit words occur at times in defiance of syntax, whereas the corresponding Prakrit forms would make the construction correct; *fourthly*, mistaken Sanskritizations of names; *fifthly*, the copious use of expletive particles; and *sixthly*, irregular sandhi. A full examination of these peculiarities would overload this Introduction." (Introduction, p. 10)

(Pargiter does not give even a single example of his above statement, because they are false and fabricated ideas. The Puranas are in perfect Sanskrit.)

> "Judging from such specimens of old slokas and Prakritisms as have survived, it would appear that the Prakrit used in the original slokas was a literary language not far removed from Sanskrit. **The art of writing was introduced into India some seven centuries BC...** There must have been ample written material concerning the dynasties from the 7th century BC from which metrical chronicles could have been *composed by bards, minstrels, and reciters* in the same kind of language, to entertain not only their royal and noble patrons but also all those who found an interest in hearing of former times."
>
> "It is easy to understand how this metrical account of the dynasties in literary Prakrit could have developed among them. Hence we may infer that the original slokas were composed in Magadhi; or, since the account, much as we have it now, was completed and edited apparently in North India, and one verse that the Bhagvata has preserved is in Pali, they may have been in Pali, either originally or perhaps more probably by conversion." (Intro., p. 11)

(Pargiter did not produce that Pali verse, because it does not exist. It is a pure fiction of his mind.)

> **"The Gupta era was established in AD 320,** and it may be concluded that this account was closed soon after the commencement of that era, or, if we allow some margin for delay, by the year AD 335."

> "Hence it appears that the versified chronicles were **first collected about or soon after the middle of the 3rd century in the shape found in the Matsya, and that they were extended to the rise of the Gupta kingdom before the year 335, which augmented compilation is what the Vayu and Brahmanda contain and the Visnu and Bhagavata have condensed... It follows then that the Bhavisya must have been in existence in the middle of the 3rd century; and it would appear that the Matsya borrowed what the Bhavisya contained before the Gupta era,** and that the Vayu and Brahmanda borrowed the Bhavisya's augmented account about or soon after the year 330 or 335."
>
> (Intro., pp. 12, 13)

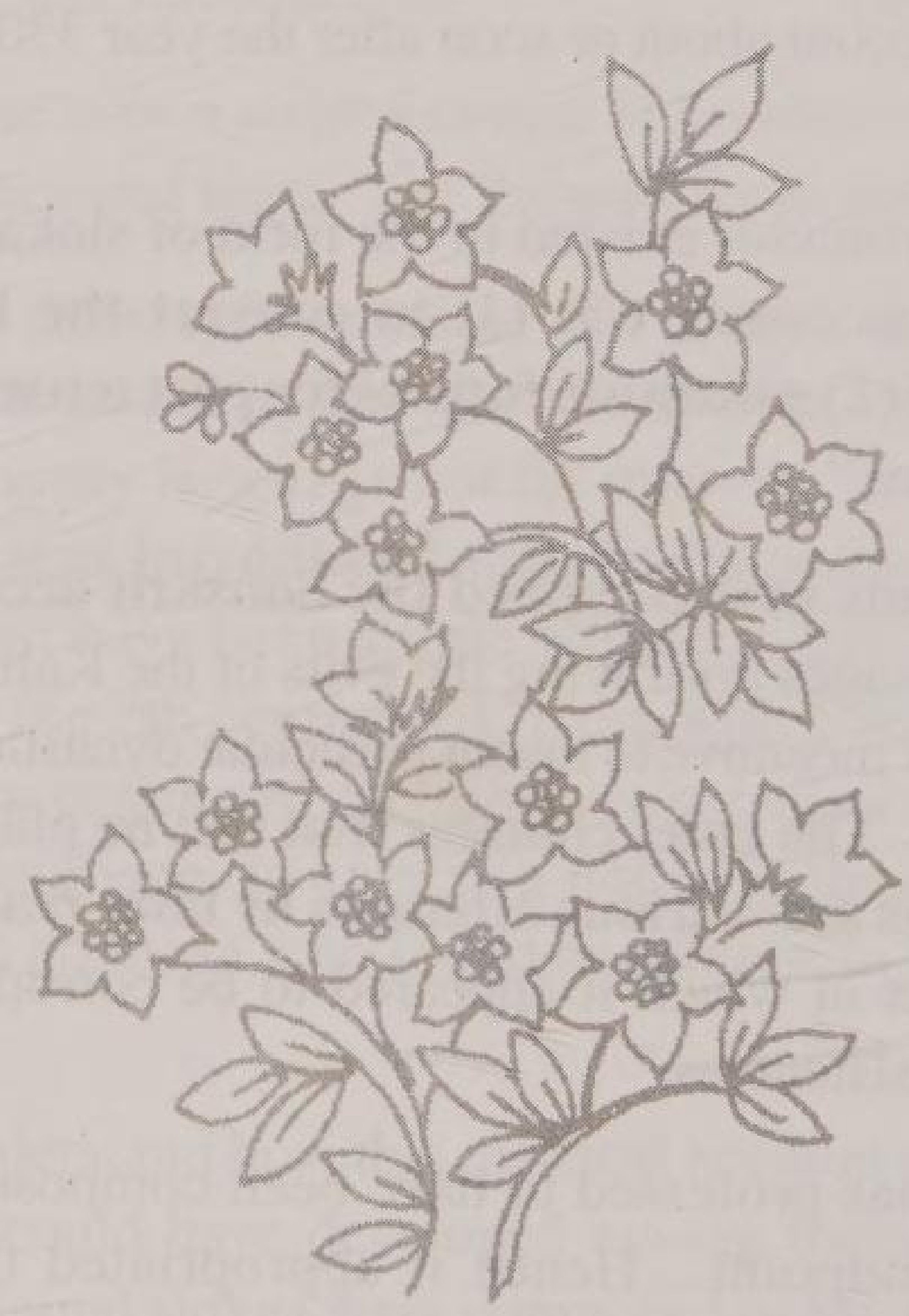
> "Since the chronicles existed in the form of slokas in literary Prakrit, all that was necessary was **(1) to convert the Prakrit words into Sanskrit, and (2) substitute futures for past tenses,** while maintaining the sloka metre."

> **"The brahmans who compiled the Sanskrit account could and did fabricate passages** portraying the evils of the Kali age, but had neither inclination nor incentive to invent particular dynasties or kings of foreign or base origin. **The chief changes that can be placed under the head of fabrications are various attempts by later readers to improve the text in details** in which it appeared to be corrupt or inelegant, or to remove inconsistencies." (Intro., pp. 18, 19)

> "As the Puranas professed to have been composed by Vyasa, it took the same standpoint. Hence it appropriated the Prakrit metrical accounts, **converted the Prakrit slokas into Sanskrit slokas, and altered them to the form of a prophecy uttered by Vyasa."**
>
> (Conclusion, p. 27)

Every religious Hindu knows that all the 18 Puranas were produced by a descension of God, Bhagwan Ved Vyas, in Sanskrit language before the beginning of *kaliyug... But*, Pargiter says that they were composed by the less educated bards in their local language to entertain their royal and noble patrons.

Everyone who has read the Puranas knows that there is no such thing as a bardic flattery or praise to a worldly noble or king in them. In fact, in thousands and thousands of chapters of all the 18 Puranas there is not a single chapter of this kind. The Puranas relate to the most intelligent aspect of creation theory, the descension of supreme God and the history of Divine personalities, etc. Then how did Pargiter write such a dumb lie about the Puranas? It was because he was desperate to get ahead of Max Müller and Jones etc., in terms of repudiating the Hindu religion so that he could win the favor of his English superiors. In doing so he created such falsehoods, which, in many ways, exceeded other European writers.



Appendix V

(Derogatory writings of Vincent Smith)

Vincent A. Smith

“The Oxford History of India” first Published 1919 (Oxford), Twelfth impression 1995, Oxford University Press.

(Vincent Smith specially stresses on the Aryan invasion (fiction) and connects it to the Rigved. He demeans Vedic Aryans, criticizes the Ramayan and Bhagwan Ram, degrades the Pandavas and says that there is no proper history of India before 700 BC. He also tells that Chandragupt Maurya met Alexander in 326 BC, which, he says, is the only fixed date of the Indian history. These statements clearly prove that he was biased and followed the exact guidelines that the Britishers, Mr. Jones and also Max Müller etc., have laid to distort the Hindu culture, religion and the history.)

> **“The (Aryan invasion) episode has been tentatively interpreted in the light of the hymns of the Rigveda, which refer frequently to the storming of the fortified native cities of the Land of the Five (or Seven) Rivers by the Aryan invaders.** The date of the Aryan invasions of India has been much disputed, but the trend of opinion is **towards the fifteenth century BC, and the rigid oral tradition perpetuated in the older books of the Rigveda is thought to be of almost equal antiquity.”**

> **“The Aryan invaders:** For the next thousand years, roughly 1500-500 BC–the ‘Dark Millennium’–our knowledge of events and cultures in India is dependent mainly upon a dubious literary (or, rather, oral) tradition.” (Book I, Ch. 1, p. 32)

> **“(The Arab Invaders)** The Arabs reached the coast of Makran as early as AD 643. The conquest of Sind was effected by Muhammad Bin Qasim in AD 712… From the beginning of the eighth century many Arabs and Muslims of other nations must have settled in Sind and the neighbouring countries, effecting a marked changed in the character of the population. But India proper remained substantially unaffected.”
>
> (Book I, Ch. 1, p. 39)

"(Vedic Aryans and Hinduism) **It is quite certain that they freely sacrificed bulls and cows and ate both beef and horse flesh** on ceremonial occasions. Nevertheless it is true that the roots of Hinduism go down into the Rigvedic age and even deeper, to the Harappa culture." (Book I, Ch. 2, p. 52)

"(Ancient India) Mahabarata was complete by AD 200, but the work as a whole cannot be said to belong to any one era."

"(The Ramayana not historical) Professors Jacobi and Macdonell, for instance, regard the *Ramayana* **as being neither historical nor allegorical, but a poetic creation based on mythology…** I feel fairly certain that the *Ramayana* does not hand down much genuine historical tradition of real events, either at Ayodhya or in the peninsula. The poem seems to me to be essentially a work of imagination, probably founded on vague traditions of the kingdom of Kosala and its capital Ayodhya. **Dasaratha, Rama, and the rest may or may not be the names of real kings of Kosala, as recorded in the long genealogy of the solar line given in the *Puranas*."** (Book I, Ch. 2, p. 57)

"The name **Pandava** means 'pale-face,' and the conjecture seems to be legitimate that the sons of Pandu may have been the representatives of a yellow-tinted, **Himalayan, non-Aryan tribe**, which practised polyandry. That hypothesis involves the further inference (which may be supported for other reasons) that **the alleged relationship between the Pandavas and the Kauravas was an invention of the Brahman editors."** (Book I, Ch. 2, p. 59)

"The four original castes. The common notion that there were four original castes, Brahman, Kshatriya or Rajanya, Vaisya, and Sudra, is false. The ancient Hindu writers classified mankind under four *varnas* or 'orders,' with reference to their occupations. **No four original castes ever existed at any time or place,** and at the present moment the terms Kshatriya, Vaisya, and Sudra have no exact meaning."

"The Purusha-sukta hymn. The famous *Purusha-sukta* hymn included in the latest book of the *Rigveda* (x. 90), and commonly supposed to be 'the only passage in the Veda which enumerates the four castes,' has nothing to do with caste." (Book I, Ch. 2, pp. 62, 63)

"**Dated history begins in seventh century BC.** No attempt at Indian history dated even in the roughest fashion can be made before the seventh century BC. **The first exact date known, as already mentioned, is 326 BC, the year of Alexander's invasion. By reckoning back from that fixed point,** or from certain closely approximate Maurya dates slightly later, and by making use of the historical traditions recorded in literature, a little information can be gleaned concerning a few kingdoms of northern India in the seventh century. **No definite affirmation of any kind can be made about specific events in either the peninsula or Bengal before 300 BC.** The scanty record of events in the northern kingdoms has to be mostly picked out of books written primarily to serve religious purposes. Those books, Jain, Buddhist, and Brahmanical, naturally deal chiefly with the countries in which religious movements were most active. **The traditionary accounts are deeply tinged by the sectarian prejudices of the writers, and often hopelessly discordant.**"

(Book I, Ch. 3, p. 71)

"**(Magadh) King Bimbisara. The regular story of Magadha begins with the Saisunaga dynasty, established before 600 BC, perhaps in 642 BC** by a chieftain of Benares named Sisunaga (or Sisunaka), who fixed his capital at Girivraja or old Rajagriha, among the hills of the Gaya District."

"The first monarch about whom anything substantial has been recorded is **the fifth king, Bimbisara** or Srenika, who extended his paternal dominions by the conquest of Anga, the modern Bhagalpur and Monghyr Districts. He built the town of New Rajagriha (Rajgir), and may be regarded as the founder of the greatness of Magadha. Both Buddhists and Jains in later days claimed that he was a patron and follower of their respective founders. He reigned, according to the Puranas, for twenty-eight years, or for fifty-two according to the Sinhalese tradition. His death occurred some seven years before that of the Buddha, which, according to the system of chronology employed in this work, took place in 487 BC. Thus the probable date of Bimbisara's death was approximately 494 BC."

(Book I, Ch. 3, p. 72)

"**The Nine Nandas.** The 'Nine' or 'New' Nandas, namely King Mahapadma and his eight sons, whose rule altogether is variously **said to have lasted 100, 40, or 22 years. It is clear that the history has been falsified in some way and that the chronology cannot be right.**

The traditions about the Nandas as recorded in the Puranas, sundry Jain and Buddhist books, the ***Mudra Rakshasa* drama, perhaps composed in the fourth or fifth century AD, and by the Greek writers,** are hopelessly discrepant in many respects; but it is certain that the king was deposed and slain by Chandragupta Maurya with the aid of his Brahman minister Chanakya, alias Kautilya or Vishnugupta."

(Book I, Ch. 3, p. 83)

"**(Chandragupt Maurya)** 'Signet of Rakshasa' (*Mudra Rakshasa*), written at the earliest in the fifth century after Christ. But it would be obviously unsafe to rely for a matter-of-fact historical narrative on a work of imagination composed some seven centuries after the events dramatized. The information gleaned from other authorities is scanty, and in some respects discrepant. **Chandragupta, who when quite young had met Alexander in 326 or 325 BC, may have been a scion of the Nanda stock. According to some accounts he was a son of the last Nanda king by a low-born woman."** (Book II, Ch. 1, p. 96)

"**(Definite Chronology from AD 320) The reign of Chandragupta I** (320-330 AD) was probably short, and may have ended about AD 330."

"**Samudragupta.** Samudragupta, the second Gupta monarch, who reigned for forty or fifty years, was one of the most remarkable and accomplished kings recorded in Indian history." (Book II, Ch. 4, p. 166)

"**Chandragupta II.** (About AD 380-413) or perhaps some five years earlier… Later in life he took the additional title of Vikramaditya ('Sun of prowess'), **which is associated by tradition with the Raja of Ujjain who is believed to have defeated the Sakas and established the Vikrama era in 58-57 BC.** It is possible that such a Raja may really have existed, although the tradition has not yet been verified by the discovery of inscriptions, coins, or monuments. The popular legends concerning **'Raja Bikram'** probably have been coloured by indistinct memories of Chandragupta II, whose principal military achievement was the conquest of Malwa, Gujarat, and Saurashtra or Kathiawar."

(Book II, Ch. 4, p. 167)

Appendix VI

(Derogatory writings of S. Radhakrishnan)

S. Radhakrishnan

Indian Philosophy (Volume I), first printed in 1923, and **Indian Philosophy (Volume II)** first printed in 1927. Reprint of Volume I and II Indian edition, New Delhi, 1996. **The Bhagavadgita**, first printed in Great Britain in 1948; reprint, New Delhi, 1994. **The Principal Upanisads** first printed in Great Britain in 1953; reprint, New Delhi, 1995.

(The views of Radhakrishnan about the Vedas and the Upnishads represent the true image of his own mind because they are his own thoughts which coordinate with the writings of Max Müller etc. Calling Atharvaved the religion of spirits and ghosts, abusing the Vedic gods and calling Upnishads as the speculations of hermits and puerile superstition, are such statements that only a spiteful mind could think of. See his writings:)

> "In the **Rg-Veda we have the impassioned utterances of primitive but poetic souls.**" (Indian Philosophy, Vol. I, p. 71)
>
> "We may begin with the identification of **the Vedic gods** in some of their aspects with certain forces of nature, and point out how they were gradually raised to moral and superhuman beings. **The earliest seers of the Vedic hymns delighted in sights of nature.**"
>
> **"They have their share of human weakness and are easily pleased by flattery. Sometimes they are so stupidly self-centered that they begin to discuss what they should give."**
>
> "In their eyes a rich offering is much more efficacious than a sincere prayer. It is a very simple law of give and take that binds gods and men."
>
> (Vol. I, pp. 73, 105, 106)
>
> **"While the Atharva-Veda gives us an idea of demonology prevalent amoung the superstitious tribes of India, it is more advanced in some parts than the Rg-Veda, and has certain elements in common with the Upanisads and the Brahmanas."** (Vol. I, p. 121)

> **"The religion of the Atharva Veda** reflects the popular belief in numberless **spirits and ghosts** credited with functions connected in various ways with the processes of nature and the life of man. **We see in it strong evidence of the vitality of the pre-Vedic animist religion and its fusion with Vedic beliefs.** All objects and creatures are either spirits or are animated by spirits. While the gods of the *Rg Veda* are mostly friendly ones we find in the *Atharva Veda* dark and demoniacal powers which bring disease and misfortune on mankind… The **Vedic seer was loth to let the oldest elements disappear without trace.** Traces of the influence of the *Atharva Veda* are to be found in the Upanishads." (The Principal Upanisads, p. 45)

> "Rudra in the Rg-Veda is a malignant cattle-destroying deity. Here he is the lord of all cattle, Pasupati." (Indian Philosophy, Vol. I, p. 122)

> **"In the vast continent of India, man's marvellous capacity for creating gods,** the stubborn impulse to polytheism had free scope. **Gods and ghosts,** with powers to injure and annoy, as well as to bless and glorify, **governed the life of the peoples.** The multitude esteemed highly the Vedic religion, with its creeds and rituals, rites and ceremonies." (Vol. I, p. 354)

> "Parts of Brahmanas are called *Aranyakas*. Those who continue their studies without marrying are called *aranas* or *aranamanas*. They lived in hermitages or forests. The forests where *aranas* (ascetics) live are *aranyas*. **Their speculations are contained in Aranyakas (the Upanisads)."** (The Principal Upanisads, p. 30)

> "The Upanisads were a sealed book to the people at large. **Their teaching was lost in a jumbled chaos of puerile superstition."**
> (Indian Philosophy, Vol. I, p. 355)

(He promotes the Aryan invasion fiction.)

> "It is now a commonplace of history that the **Vedic Aryans and the Iranians descended from the same stock**, and exhibit great affinities and resemblance."

> "When the Aryans came to India through the Punjab they found the natives of India whom they called Dasyus opposing their free advance.

> These Dasyus were of a dark complexion, eating beef and indulging in goblin worship." (Vol. I, pp. 74, 75)

(Everyone knows that Bhagwatam specially relates to Krishn, still he fabricates a falsehood in his own style.)

> "We read in the Vedas of a deity called Bhaga, considered to be the bestower of blessings. Bhaga gradually came to mean goodness and according to the rules of the Sanskrit grammar, the god possessing goodness comes to be known as **Bhagavat**. The worship of such a god constitutes the Bhagavat religion." (Vol. I, p. 492)

(This is one of the most important verses of the Bhagwatam (भा.1/2/11) which Jeev Goswami and other *acharyas* have explicitly described. But still he translates it as '*the Supreme Self*' in place of 'the *absolute Divinity*'; and '*the real self and God of worship*' in place of '*the supreme personality of God.*')

> "**The Bhagavata** (1/2/11) makes out that the one Reality which is of the nature of undivided consciousness is called Brahman, *the Supreme Self* or God. He is the ultimate principle, *the real self* in us as well as the God of worship." (The Bhagavadgita, p. 24)

(He condemns the supreme Divinity of Krishn telling that He became famous after 300 BC, belonged to a non-Aryan tribe with unrefined manners, and the war between the Kauravas and Pandavas was the made-up thing of the *brahmans* with a religious motive so they added it into the epic. He says that he can't accept Krishn of the Puranas. He also asserts that the poet of the Gita is some unknown person; it is he who elevated the name of Krishn and raised him to the level of God; and the libertinism of Krishn and the drinking habit of Balram is the indication of their being non-Aryan. ❀ *Could a true Hindu tolerate to hear such words for his most beloved God Krishn?...* See the style of his writing.)

> "**The brahminising of the religion, the identification of Krsna with Visnu,** and the pre-eminence of Visnu, as not merely a great god but as the greatest of them all, **belong to the second period, which is about 300 BC the** third stage is **the transformation of the Bhagavata religion into Vaisnavism** and the incorporation of the elements of the philosophical schools of the Vedanta, the Samkhya and the Yoga. This process took place according to Garbe **from the Christian era up till AD 1200.**"
>
> (Indian Philosophy, Vol. I, pp. 489, 490)

"In another passage of the Rg-Veda Krsna is spoken of as a non-Aryan chief… Sir R.G. Bhandarkar believes that a nomadic tribe of cowherds called abhiras were worshippers of a boy-god. They were a **non-Aryan tribe with unrefined manners. The stories of libertinism relating to the life of Krsna may have been derived from these wandering tribes.** Other indologists, like Weber and Dutt, contend that the Pandavas were a non-Aryan people, with the peculiar custom of brothers marrying a common wife. In them prevailed the Krsna cult, and the writer of the Mahabharata tries to show that by their devotion to Krsna they were led to victory. **The wars and incidents of the Pandavas,** a people from outside the pale of Brahmanism, **was worked up with a religious motive into the epic,** and they were themselves admitted into the Aryan fold under the name of the Bharatas. Garbe believes Krsna to have lived about two hundred years before Buddha, to have been the son of Vasudeva, to have founded a monotheistic and ethical religion, and to have been eventually deified and identified with the god Vasudeva, whose worship he founded. **In the Mahabharata we have a combination of all traditions about Krsna that survived till then, a non-Aryan hero, a spiritual teacher, and a tribal god.**" (Vol. I, pp. 493, 494)

"**(The Mahabharat is the Readjustment of Brahmanism)** When new communities professing strange beliefs were being freshly taken into the Aryan fold, the old Vedic culture had to undergo a transformation agreeable to the new hordes who were actually swamping the country."

"**The Brahmin** tried to allegorise the myth and symbol, the fable and legend, in which the new tribes delighted. He **accepted the worship of the tribal gods, and attempted to reconcile them all with Vedic culture. Some of the later Upanisads describe the attempts to build a Vedic religion on non-Aryan symbolism…** The epics of the Ramayana and the Mahabharata speak to us of this growth of the Vedic religion during the period of the Aryan expansion in India."

"**The original event seems to be a non-Aryan one,** if we may judge from the bloodthirst of Bhima, the polyandry of Draupadi and such other incidents. **But it was soon converted into an Aryan story. It has become a national epic,** with tales from different parts of the country worked into a single whole."

"It was the aim of the Mahabharata to satisfy the popular mind, and it could do so only by accepting the popular stories. It conserves in a collected form all the ancient beliefs and traditions of the race."

"Brahamanism had to reckon with these traditions, thoughts and aspirations which were not its own. The Bharata is the first attempt at effecting a reconciliation between the culture of the Aryans and the mass of fact and fiction, history and mythology which it encountered... The next stage of thought represents the period when the Greeks (Yavanas), the Parthians (Pahlavas) and the Scythians (Sakas) entered the country."

"The deeds of might originally attributed to Indra are now transferred to Visnu and in some cases to Siva. What was originally a heroic poem becomes a Brahmanical work, and is transformed into a theistic treatise in which Visnu or Siva is elevated to the rank of the Supreme. The Bhagavadgita, perhaps, belongs to this stage."

"Containing within itself productions of different dates and authorship, the Mahabharata has become a miscellaneous encyclopædia of history and mythology, politics, law, theology and philosophy."

"We do not know exactly when the Mahabharata was composed. We may be pretty certain that **about the time of the rise of Buddhism the Mahabharata was known.** There are some who think that **parts of the poem are as late as the Puranas, and that it was growing till the sixth century AD."** (Vol. I, pp. 477 to 481)

"It is clear that **the editors of the Mahabharata felt that some popular hero must be made the rallying centre to counteract the mighty influence of the heretical sects. The figure of Krsna was ready at hand.** There were, however, certain acts which were not characteristic of a divine being associated with his life, such as the Rasa-lila, or the circular dance with the Gopis."

'We cannot accept the life of Krsna as described in the Puranas. These incidents together with the story of Krsna's childhood and **Balarama's weakness of drink clearly indicate the non-Aryan origin of Krsna.** If today Krsna is the most popular Indian god, it is **because**

> **the author of the Bhagavadgita makes him the spokesman of the highest religion and philosophy."**
>
> "The poet (of the Gita) vividly imagines how an incarnate God would speak of Himself. There is support for the poet's device to make Krsna say that he was Brahman." (Vol. I, pp. 495, 496, 521)

(He concludes his 62-page chapter on *the theism of the Bhagvadgita* with the following words:)

> "The ideal devotee of the Gita is one in whom love is lighted up by knowledge and bursts forth into a fierce desire to suffer for mankind. Tilak quotes a sloka from Visnu Purana, which says: 'Those who give up their duties and sit down uttering the name Krsna, Krsna, are really the enemies of God and sinners. Even the Lord took birth in the world for the sake of righteousness…' **The Gita however, recognises nirguna bhakti, or devotion to the qualityless, as superior to all else…** Absolute monism is therefore the completion of the dualism with which the devotional consciousness starts." (Vol. I, p. 565)

Every Gita reader knows that personal devotion to God or *bhakti* is the main emphasis of the Gita. But, Radhakrishnan writes just the opposite that Gita emphasizes on *nirgun bhakti* to the impersonal form of God. While describing the Ramayan he writes that Ram was simply a good man, not God; there is no theory of *karm* in the Ramayan, and its later part has references to Greeks, Parthians and Scythians.

All these statements are totally wrong. The Divine descension of Bhagwan Ram is described in the scriptures and sung by hundreds of Saints, the theory of *karm* is evident in the Ramayan everywhere (कर्म प्रधान विश्व करि राखा । जो जस करै सो तस फल चाखा ।।) and there is absolutely no mention of any association of Bhagwan Ram with Greek or Parthian or Scythian people.

It's amazing how people could give such scornful statements which are full of deep prejudice for the supreme Divine descensions, Bhagwan Krishn and Ram, and for our scriptures and religion. Look to his writings:

> "The main substance of the poem (the Ramayana) is secular. **Rama is only a good and great man,** a high-souled hero, who utilised the services of the aboriginal tribes in civilising the south, **and not an avatar of Visnu.** The religion it reflects is frankly polytheistic and external."

> "Sacrifice is the mode of worship. Though Visnu and Siva maintain their pre-eminence, worship of snakes, trees and rivers is also to be met with. **Ideas of karma and rebirth are in the air.** There are however no sects. In the second stage (of the Ramayan) **we have references to the Greeks, the Parthians and the Scythians. There is an attempt to make Rama an avatar of Visnu."**
>
> (Vol. I, pp. 482, 483)

Now have a glimpse of his comments on Jeev Goswami, Shankaracharya and Ramanujacharya. His most ridiculous example is when he signifies God of Shankaracharya with the Taj Mahal of India.

The Shat Sandarbh of Jeev Goswami, which is in six volumes, establishes the *achintya bhedabhed vad* philosophy. It reveals the various aspects of the supreme form of God along with the detailed explanation of soul and *maya*. In fact this is the only work that has exactly revealed the true form of soul and God. But, Radhakrishnan leisurely rejects it by saying that *there is nothing much in it*. His ignorance is seen with this very fact, that he didn't even know if Roop Goswami worshipped Bhagwan Vishnu or Bhagwan Krishn.

Covering 276 pages of discussions on the philosophy of Shankaracharya and Ramanujacharya in his book "Indian Philosophy," Volume II, he concludes his comment by saying that Shankaracharya's philosophy is unattractive and Ramanujacharya's philosophy carries no conviction. He writes:

> "**(Chaitanya movement)** On the question of the theory of knowledge (in *achintya bhedabhed vad*), there is not much that is peculiar to the school… The **ultimate reality is Visnu,** the personal God of love and grace." (Indian Philosophy, Vol. II, p. 761)

> "The speculations of philosophers, which do not comfort us in our stress and suffering, are mere intellectual diversion and not serious thinking. **The Absolute of Samkara, rigid, motionless, and totally lacking in initiative, cannot call forth our worship, like the Taj Mahal, which is unconscious of the admiration it arouses,** the Absolute remains indifferent to the fear and love of its worshippers, and for all those who regard the goal of religion as the goal of philosophy–to know God is to know the real–**Samkara's view seems to be a finished example of learned error."** (Vol. II, p. 659)

> **"(The Theism of Ramanujacharya and the explanation of Vaikunth)** The city of God consists of a number of souls who do not simply repeat one another. The forms which they assume are due to the pure matter (visuddhasattva). Through its aid the liberated souls give shape to their thoughts and wishes… **The picture of *the heaven* where the redeemed souls dwell is not much different from the usual description. It only differs in details of dress, custom and landscape from the paradise of the popular imagination.**" (Vol. II, p. 711)

> "**Samkara** and **Ramanuja** are the two great thinkers of the Vedanta, and the best qualities of each were the defects of the other. **Samkara's apparently arid logic made his system unattractive** religiously; **Ramanuja's beautiful stories of the other world,** which he narrates with the confidence of one who had personally assisted at the origination of the world, **carry no conviction.**" (Vol. II., p. 720)

Radhakrishnan assigns the following dates in the "Indian Philosophy," Volume I and II: Indian civilization started around 4,000 years ago (Vol. I, p. 46), The Vedas 1500 BC (Vol. I, p. 67), the Upnishads 1000 to 300 BC (Vol. I, p. 142), Mahabharat war 1200 BC (Vol. I, p. 478), Gautam Buddh 6th century BC (Vol. I, p. 141), the Ramayan is later than Mahabharat (Vol. I, p. 483), The Gita 5th century BC (Vol. I, p. 524), the prime Puranas early 5th century BC (Vol. II, p. 663), Poorb Mimansa 4th century BC (Vol. II, p. 376), Vedant Sutra 500 to 200 BC (Vol. II, p. 433), Nyay Darshan 3rd century BC (Vol. II, p. 36), Yog Sutra 200 BC to 300 AD (Vol. II, p. 341), Vyas bhashya on Yog Sutra 400 AD (Vol. II, p. 342) and Shankaracharya was born around 800 AD (Vol., II, p. 447).

* * *

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(Bhartiya)

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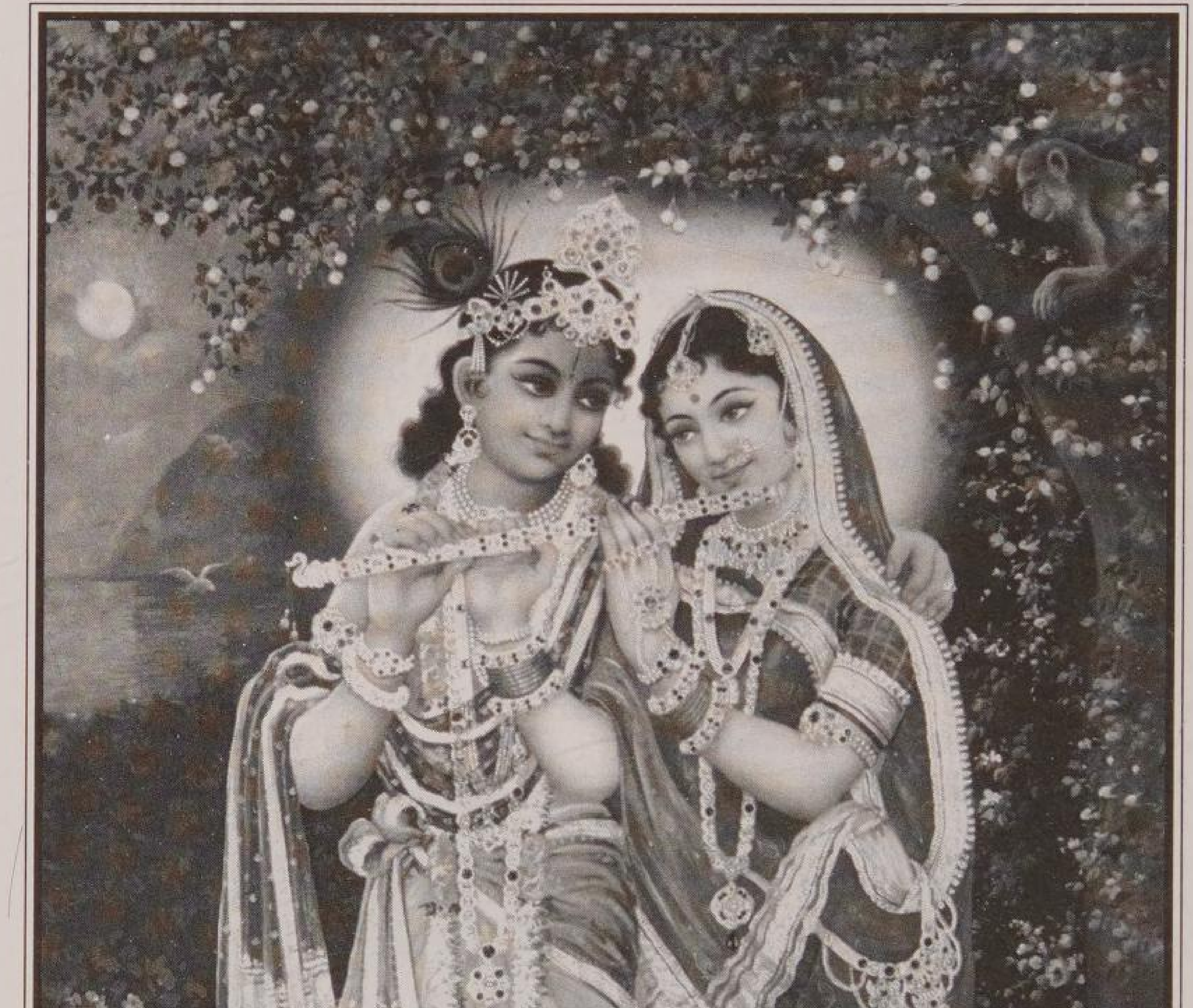
***Bhakti-yog-rasavatar*, Jagadguru Shree Kripaluji Maharaj chanting "Radhey Govind," Shree Rangeeli Mahal, Barsana, India.**

❦



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The World Religion

(the concept of interfaith, and world peace)

The supreme God is beyond the field of *maya* (the energy that creates the universe in its 'time and space' dimension). God's *omnipresent Divine personality* is the form of absolute and unlimited Grace, knowledge, kindness, Blissfulness, Divine beauty and Divine love. ***He is only one*** yet He has several Divine forms with Their respective Divine dimensions and They are all absolutely Blissful and omnipresent. They are all described in the Bhagwatam.* ***To receive God realization, a person has to worship Him, remember His name and selflessly love Him in any of His Divine personal forms with a deep longing for His vision and love. Along with that he should gradually reduce his worldly attachments.*** This is *the path* that truly purifies the heart of a person, qualifies him to receive His true Divine Grace, and truly unites him with his beloved God forever. This is the ***universal path of God realization*** called the 'world religion,' or the 'universal religion,' or Sanatan Dharm, or *bhakti*, or divine-love-consciousness (detailed in Chapter 4 of Part II).

God and God realized Saints are one. So, all the true Divine Saints, who propagate the path to God on the earth planet, preach the same universal truth of longingly loving God and renouncing worldly attachments and desires. They may also introduce 'rituals' and the 'style' of spiritual practice according to their liking. Thus, ***in any of the Divine religions of the world, the central and the integral aspect of the religion, which is divine-love-consciousness (bhakti), always remains the same***; and the *rituals* (like: prayer, fasting and worshipping formalities etc.) and the *style* of spiritual practice (like: doing good *karmas*, studying some scriptures, practicing *samadhi*, or doing some kind of austerity etc. **कर्म, ज्ञान, स्वाध्याय, तपस्या**) may change.

There are primarily three progressive steps on the path to one single God: (1) becoming a good and righteous person,** (2) having a deep desire to find God in general, without the real conception of any particular Divine form of God, which is called God consciousness; and in the end (3) following the path of divine-love-consciousness. The first two steps are preparatory and the third one is the actual path to God realization. Thus, there are three types of religions in the world and they all have their own merits.

In due course of time what happens is, that the materiality of the minds of the

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***There is also a formless aspect of God called the *nirakar brahm*, but the practice of its realization, as described by Shankaracharya in the Brahm Sutra (1/1/1), is *extremely difficult* for a person who has even the least attachment of any kind in the world. So it is not advised by our *acharyas* (the great Masters) to follow in the age of *kaliyug*.**

****Some religions talk about reducing desires through technical meditation or receiving heaven through certain righteous practices. They were originally introduced to elevate the *sattvic* qualities of a person. Their followers should also adhere to their originally prescribed practices and keep their minds away from having the neglectful feelings for others and try to create religious harmony.**

main promoters starts entering that particular religion. The divine-love-consciousness aspect (or the true God consciousness aspect) of that religion starts to diminish, outward show of rituals etc. begins to predominate, and a kind of religious pride and politics with a feeling of neglect for others begins to enter which further creates a rift in that religion. Hypocritical stories and ideas (and sometimes fanatical views) are also incorporated into the religion; and thus, the effects of *kaliyug* begin to show through that religious faith.

Nowadays, people talk of ***'interfaith'*** and ***'world peace.'*** In the last six years we have seen five ***'world religious conferences'*** with little success in terms of inter-religious harmony where ambitious religious leaders orated their views. The religious leaders of the world have to understand that they are missing the *integral aspect* of their religion. Mere talks, presentations of papers, discussions and resolutions cannot create harmony or peace ***unless there is an emphasis to re-establish divine-love-consciousness (or God consciousness) in the existing model of their own religion***, which is the common factor of all the religions and is the soul and the integral aspect of a religion.

Divine-love-consciousness will create world peace when it is freely accepted and adopted in the society.

❀

युगलरस वृन्दाबन बरसे, रसिक सिरोमणि इन्द्रनीलमणि कौस्तुभ मणि सरसे, मनिरमनी राधा गजगामनी कमनी मनहर से, हावन भावन नृत्य लुभावन गावन मधु स्वर से, रसमय हासन परिहासन युत रासन मन करषे, लाड़िलि 'कृपालु' दुहुँन दुहुँ डार बाँह गर से॥

Keep Radha Krishn in your life.

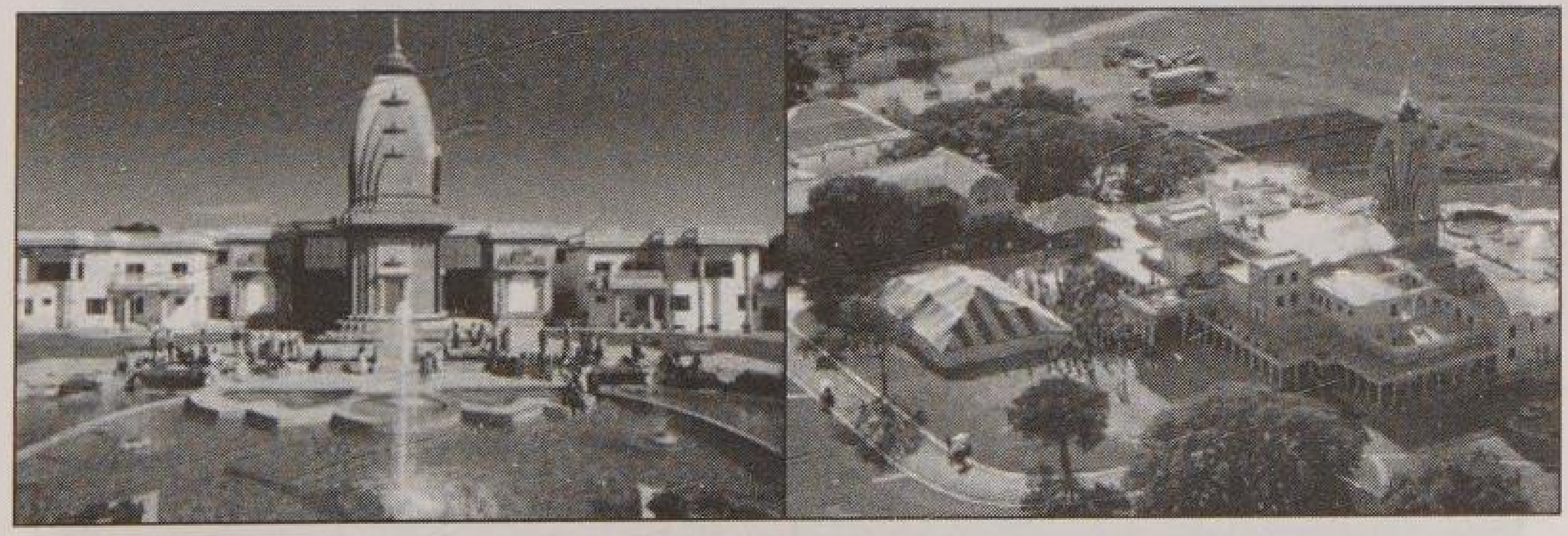
JKP Information

Barsana Dham and Shree Raseshwari Radha Rani Temple (USA)

Barsana Dham was established in 1990 by His Divinity Swami Prakashanand Saraswati. It is the main U.S. Center of Jagadguru Kripalu Parishat. It is the Gracious manifestation of ***Bhakti-yog-rasavatar*, Jagadguru Shree Kripaluji Maharaj** for all the souls of the world which provides the rare opportunity to experience the true devotional environment that prevailed in the *ashrams* of the historic Saints of Vrindaban and Barsana about 500 years ago.

This beautiful 200 acre property is a representation of the holy land of Braj in India where Shree Radha Rani and Shree Krishn appeared about 5,000 years ago. All the important places of Braj like Govardhan, Radha Kund, Prem Sarovar, Shyam Kuti and Mor Kuti are represented in Barsana Dham where the natural stream, named Kalindi, represents the Yamuna river of Vrindaban.

Many local visitors and guests from throughout the U.S. and around the world visit Shree Raseshwari Radha Rani Temple, Barsana Dham and experience its peaceful and devotional atmosphere. **God's love (Divine love) is desired by all the religions of the world and Barsana Dham is a place where God's love is eminent; that's what the world of today needs.**



Raseshwari Radha Rani Temple, Barsana Dham, USA

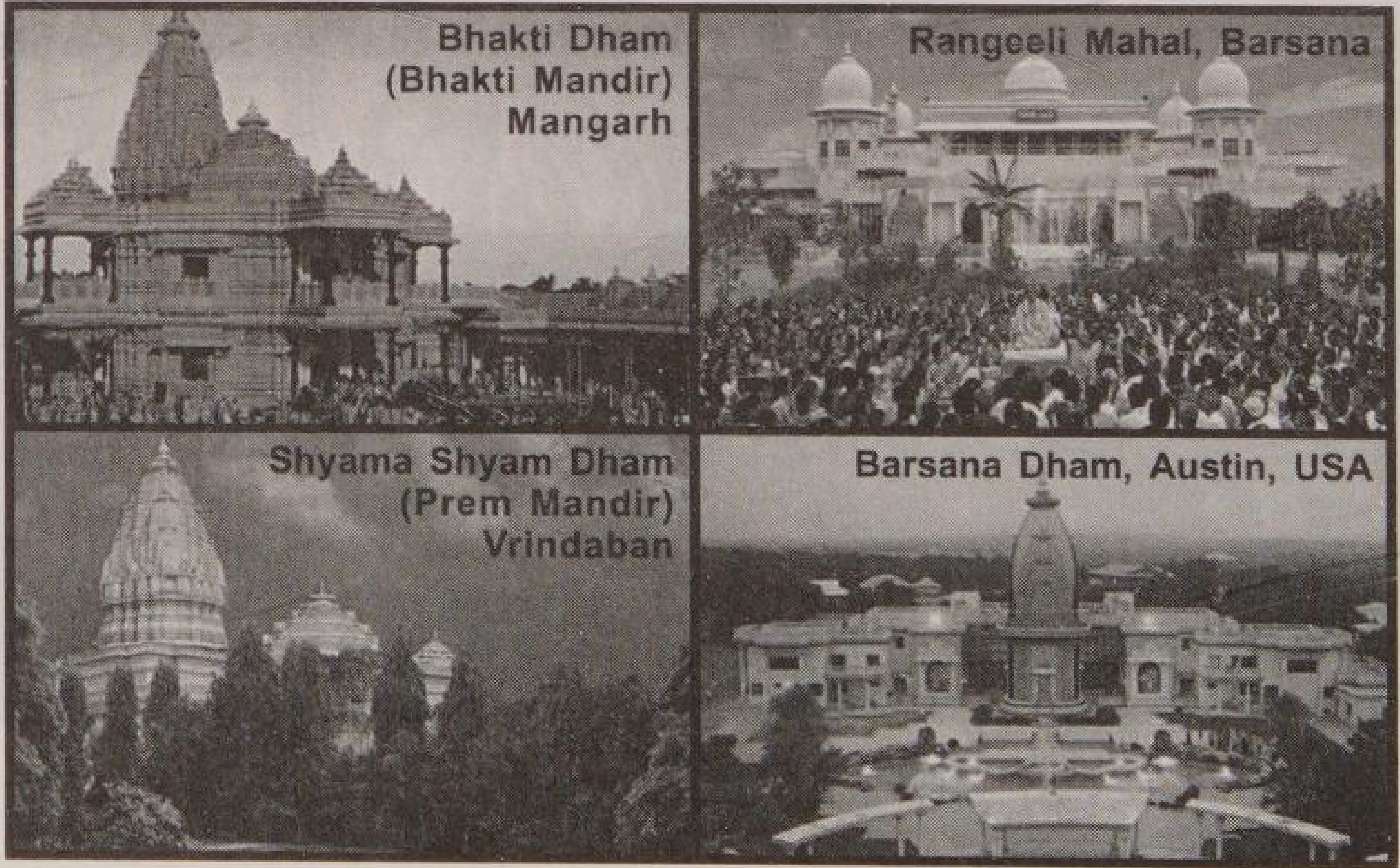
Jagadguru Kripalu Parishat

To spread the teachings of *Bhakti-yog-rasavatar*, Jagadguru Shree Kripaluji Maharaj in the world and forever, an international organization 'Jagadguru Kripalu Parishat' (JKP) has been founded. There are four *Ashrams* of JKP in the world: (1) JKP Bhakti Dham (Mangarh, India), (2) JKP Rangeeli Mahal (Barsana, India), (3) JKP Shyama Shyam Dham (Vrindaban, India) and (4) JKP Barsana Dham (Austin, USA).

Only these four *Ashrams* will be the Divine guiding light for the souls of the entire world. They are registered nonprofit, religious, educational and charitable organizations. Other affiliated *Ashrams* or Centers of JKP in other cities of the world are called 'Radha Govind Dham' or 'Radha Govind Samiti.'

The aims and objectives of Jagadguru Kripalu Parishat are: (1) to teach the true knowledge of our original scriptures, (2) to teach the practical form of *raganuga bhakti* (divine love consciousness) in order to perceive the all-blissful Divine beauty of Radha Krishn and (3) to establish and maintain charitable projects beneficial to the general public.

Our loving Master, soul-beloved Jagadguru Shree Kripaluji Maharaj has himself established beautiful Temples of Radha Krishn in the JKP *Ashrams*: 'Bhakti Mandir' at Mangarh, 'Kirti Mata Mandir' at Barsana and 'Prem Mandir' at Vrindaban. They are exquisitely hand carved marble Temples that have been made in such a way that they will last for thousands of years.



(Jagadguru Dham is now a part of Shyama Shyam Dham Complex.)

*Literature**

Books written (or translated and elucidated) by H.D. Swami Prakashanand Saraswati

(1) **“Jagadguru Shree Kripaluji Maharaj (Teachings and His Mission)”** It describes Shree Maharajji’s brief life history and tells about the Gracious establishment of Jagadguru Kripalu Parishat and its main *ashrams* in India and USA. It also gives a summarized extract of the teachings of Jagadguru Shree Kripaluji Maharaj that explains all the aspects of the Divine philosophy of God realization in a nut shell along with a guideline of how to do regular devotions to Radha Krishn. (124 pages)

(2) **“Prem Ras Madira”**
The intimate loving Bliss of Radha Krishn, which was experienced by the *Brajwasis* all the time, is imbued in the songs (*pad*) of **“Prem Ras Madira”** (Hindi) revealed by **the supreme Divinity of this age, Jagadguru Shree Kripaluji Maharaj**. They describe the *leelas* of Radha Krishn along with the songs of humbleness. To feel and understand the blessed liveliness of these writings, Shree Swamiji has translated and elucidated them in the English language while keeping the originality of the loving tenderness of the sweet and loving feelings of the original writing. It also relates the in-depth account of *maharas*. (382 pages)

(3) **“Prem Ras Siddhant”** This book is a translation of “Prem Ras Siddhant” (Hindi) which deals with all the topics of *karm, gyan, yog* and *bhakti*. It explains all the aspects of devotion which a devotee might need to know to proceed on the path to God. Reconciling all the philosophical discrepancies, it details the practical form of *karm yog*, reveals the true secret of God realization and expounds the greatness of the Divine love of Radha Krishn. (This book is translated by Sushree Shyama Tripathi and Sushree Krishna Tripathi.) (340 pages)

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*Books can be purchased from http://shop.JKP.org or from:

Bhakti Dham
Mangarh, Kunda
Dt. Pratapgarh
229417 (UP) India
(05341) 230442

Rangeeli Mahal
Barsana
Dt. Mathura
281405 (UP) India
(05662) 246235

Shyama Shyam Dham
158-YA Raman Reti
Vrindaban
281124 (UP) India
(0565) 2540530

Barsana Dham
400 Barsana Rd.
Austin, Texas
78737 USA
(512) 288-7180

(4) **"The Science of Devotion, Divine Love and Grace"**
It is an expansion of the topics of **"Prem Ras Siddhant."** This book details all the aspects of *karm, yog, gyan, bhakti, karm yog, gyan yog,* and *bhakti yog*, and describes the philosophies of all the *Jagadgurus*. It tells about all the things you ever wanted to know about the material, psychic, *yogic*, celestial and the Divine phenomena. It reveals the complete philosophy of God's Grace, a Saint's Grace, God realization, the obstacles of the path of *bhakti* and how to overcome them. It is a superb book that explains all the aspects of devotion and Divine love. (588 pages)

(5) **"The Divine Vision of Radha Krishn"**
It is the elucidated essence of the speeches of Jagadguru Shree Kripaluji Maharaj and a practical guide for all who sincerely desire to experience the loving Bliss of Radha Krishn. The style of description, examples and the illustrations in this book are simply marvelous and are so unique that it fulfills the devotional quest of everyone, from a highly educated open-minded aspirant to a simple-hearted devotee of God who is longing to receive His love and vision. It reveals, in extensive detail, the true Divine form of Radha, Radha Krishn, Divine Vrindaban and *raganuga bhakti.*

- It incorporates the philosophy and theme of more than 400 scriptures and gives a crystal clear view of the devotional path, as expounded by Jagadguru Shree Kripaluji Maharaj in his discourses.
- It provides a detailed description of the creation and working of the universe in such a scientific manner that may enlighten modern scientists and physicists to resolve their long-term quest of finding the first particle of the creation and to determine the exact model of the universe which is still being speculated.
- It is a reference book that provides the authentic information about all the aspects of soul, *maya, brahm,* creation, *karm, gyan, yog, sanyas, bhakti,* Darshan Shastras, the Divine abodes, *bhakti tattva, bhagwat tattva,* Krishn *tattva,* Radha *tattva* and Vrindaban *tattva.* (446 pages)

(6) **"Sanatan Dharm"**
It is the concentrated essence of hundreds of speeches of *Bhakti-yog-rasavatar*, Jagadguru Shree Kripaluji Maharaj, that reveals the eternal supremacy of *bhakti* and gives a gist of the philosophies of our prime scriptures (Upnishads, Gita and the Bhagwatam) including the teachings of our *acharyas* and *Jagadgurus* which form the body of Sanatan Dharm. Sanatan Dharm is the eternal universal religion that was revealed by God Himself to Brahma, who introduced it to the people of the earth planet. (94 pages)

(7) **"Bhakti Shatak"**

Bhakti Shatak has been translated into English, which has one hundred couplets revealing the philosophy of Brahm Sutra, Gita, Upnishads and the Bhagwatam. It details the prominence of *bhakti* which is the only true path to God realization. (64 pages)

(8) **"Yugal Shatak"**

One hundred chantings of *Barsane-wari* Radha Rani and Krishn which Shree Maharajji wrote when he was in Barsana during Guru Poornima in 2000. These soul-catching chantings have been translated into English. (370 pages)

(9) **"Braj Ras Madhuri"**

It contains more than one hundred chantings of the names and the *leelas* of Radha Krishn revealed by Jagadguru Shree Kripaluji Maharaj. Their general devotional meaning is described in English with easy to pronounce transliteration. (302 pages)

(10) **"Leela Madhuri"**

(Explaining the Word Meanings of Radha Krishn Leelas and Chantings) This book is specially designed for the English knowing devotees of Radha Krishn. In this book 102 chantings and *pads,* revealed by Jagadguru Shree Kripaluji Maharaj, have been translated with word for word meanings. (306 pages)

(11) **"The Prayer Book"** (in Hindi and English) (70 pages)

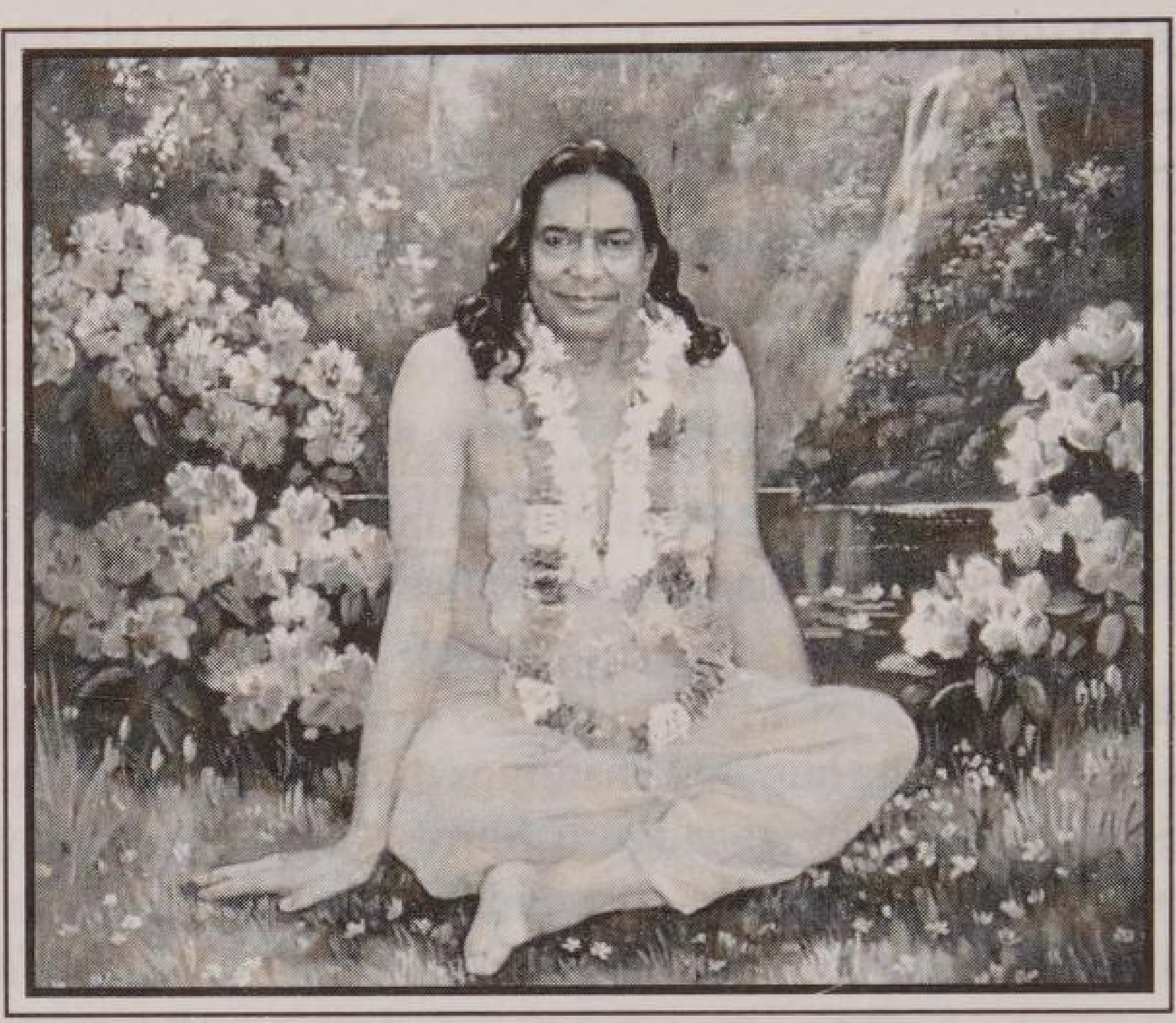
(12) **"The Shikchashtak"**

The descriptions of the states of the absolute supreme Blissfulness of the Divine love as revealed by Radha Krishn in Golok and Divine Vrindaban, the Graciousness of Shree Radha Rani, and the magnitude of the Divine descensions on the earth planet, along with the devotional secrets imbued in the eight verses of the Shikchashtak (said by Chaitanya Mahaprabhuji) are all revealed. It is an indispensable guide for all the devotees desiring to experience the Divine love of Radha Krishn. (138 pages)

(13) **"Biographies of Rasik Saints"**

It relates the biographies of *rasik* Saints of Braj, India. They came on the earth planet with the will of Krishn to guide the souls seeking God realization. The descriptions of their love, dedication, renunciation and teachings leave an unforgettable impression on the reader's mind. (170 pages)

(14) **"The Sixth Dimension"** (15) **"Towards the Love Divine"**



The Literature Revealed by Jagadguru Shree Kripaluji Maharaj

All of the main Bhartiya scriptures are in Sanskrit language, and thus, their theme is not directly comprehensible to the general public. Considering this difficulty Shree Maharajji has revealed and described in Hindi language the philosophy of soul, *maya*, God and God realization with enough devotional material for all the seekers of God's love in the world. His books are:

"प्रेम रस सिद्धान्त" (Prem Ras Siddhant).

The easily understandable philosophical descriptions of this miraculous book are the essence of all the scriptures and all the philosophies of all the *Jagadgurus* of the last 5,000 years. Shree Maharajji gives regard to all the religions so he has reconciled their philosophies and has explained all the relevant issues which a devotee desiring God's love may need to know. Thus, it describes the true aim of human life, reconciles the arguments of materialism and spiritualism, details the theories of *karm* and *gyan*, describes the potentiality of *bhakti* and reveals the secret of God realization that happens through the Grace of a true Saint and also tells the virtues of such a Saint. It also describes the practical form of *karm yog* and the prohibitions for a devotee for his safe progress on the path of devotion.

"प्रेम रस मदिरा" (Prem Ras Madira).

Written in the best literary style, there are 1008 songs (*pad*) of Radha Krishn *leelas*, devotional philosophy and humbleness. They are like the Divine manifestation of the *leela* Bliss of Radha Krishn on the earth planet. Thus, the deeper is the dedication of a devotee, the richer is the experience of Their love in the devotee's heart. (Available with Hindi meanings in two volumes.)

"भक्ति शतक" (Bhakti Shatak).

It is the gem of the knowledge of the Upnishads, Gita and the Brahm Sutra called *prasthan trayi* which has been consolidated into one hundred couplets along with the devotional theme of the Bhagwatam which is proclaimed as the final authority on the spiritual matters by the Vaishnav *acharyas* and also Shree Chaitanya Mahaprabhuji. Shree Maharajji has himself delineated the meanings of these couplets, and detailed the devotional philosophy contained in it. Thus, it becomes a most valuable asset for the devotees of Radha Krishn.

"राधा गोविन्द गीत"(Radha Govind Geet).

Printed in two volumes the eleven thousand one hundred eleven couplets, playfully revealed and written by Shree Maharajji, are like the Divine jewels and are truly an invaluable asset for all the devotees of Shyama Shyam and also for the scholars of Bhartiya scriptures, research scholars, devouts, *yogis*, *gyanis*, and anyone desiring to know the true underlying theme of our scriptures and the true path to God realization. In an easily understandable form it relates all the devotional and philosophical descriptions of Shat Sandarbh and Bhakti Rasamrit Sindhu, written by Jeev Goswami and Roop Goswami.

When you will read this, you yourself will discover that in Radha Govind Geet all the devotional questions are answered in detail, and, at the same time, in a chanting form, the Bliss of the name, form, virtues, *leelas* and abode of Radha Krishn is also revealed. It is such a Divine work which is an infallible medicine for the physically, mentally or emotionally inflicted souls of *kaliyug* and shows them the path of true happiness.

"युगल शतक" (Yugal Shatak).

It contains a new series of one hundred chantings of *Barsane-wari* Radha Rani and Krishn which Shree Maharajji wrote in a few weeks when he was in Barsana during Guru Poornima in 2000. These soul-catching chantings have become the soul-treasure of the devotees.

"युगल माधुरी" (Yugal Madhuri).

Radha Krishn of Divine Vrindaban descended on the earth planet and drenched the *Brajwasis* with the nectar of Their loving *leelas*. In this book Shree Maharajji has reproduced the Divine sweetness of the loving virtues of our soul-loving Divine Beloveds, which, when faithfully imbibed, reduces the intellectuality, sprouts the seed of Divine love in the heart, and drowns the devotee in the sweet loving feelings of Radha Krishn love.

"श्यामा श्याम गीत" (Shyama Shyam Geet).

An excellent description of the *leelas* of Radha and Krishn in poetry form that fascinates the hearts of the devotees.

"युगल रस" (Yugal Ras).

Lovely, simple and short chantings of Radha Krishn that elevate humble devotional feelings in the heart of a devotee.

"श्रीकृष्ण द्वादशी" तथा "श्रीराधा त्रयोदशी" (Shree Krishn Dwadashi and Shree Radha Trayodashi).

For the loving remembrance of Radha Krishn, Shree Maharajji has written twelve *pad* in which he has fully described the beauty and the decorations of Krishn, and thirteen *pad* about the beauty and the decorations of Radha Rani. It is the first time that such a detailed description of every aspect of the Divine beauty of Radha Rani and Shree Krishn has been revealed, as it is seen in the Divine Vrindaban.

"ब्रज रस माधुरी" (Braj Ras Madhuri), two volumes.

It contains over 300 chantings of the name, form and the virtues of Radha Krishn.

"प्रार्थना एवं आरती" (The Prayer Book).

Prayers, *arti*, homage and devotional instructions for daily devotion as explained by Shree Maharajji.

◆

There are several hundred audio and video cassettes of Shree Maharajji's speeches (in Hindi) and explanation of the chantings. A few series of his speeches like: "Narad Bhakti Sutra" (11 speeches), "The Bhagwatam, Raas Panchadhyayi" (9 speeches), "Shyam Milan" (5 speeches) and "Dhanya soi joi swarath pahichan" (10 speeches), etc. have become very popular.

भ्रातर्यर्हि निमीलितोऽसि नयने तत्र क्व कान्तात्मज-
भ्रातृ-स्वाप्त-सुहृद्गणः क्वच गुणाः कुत्र प्रतिष्ठादयः।
कुत्राहंकृत्यः प्रभुत्वधनविद्याद्यैस्ततः सर्वतः
त्वं निर्विद्य सविद्य! किंनु न चलस्यद्यैव वृन्दावनम्।।
(वृ. म. 1/81)

सर्वसाधनहीनोऽपि वृन्दारण्यैक संश्रयः।
यः कोऽपि प्राप्नुयादेव राधाप्रिय रसोत्सवम् (17/33)

A *rasik* Saint of Vrindaban gives his advice and says: Dear friend! Do you know that when your breath will depart and your eyes will be closed forever, even your most loving ones and your most loving friends will leave you, and will not come with you. Your material wealth, dignity, name and fame, and your impressive credentials (which you earned at the cost of your whole life's struggle) will become in vain, and your chance for receiving God's Grace in this human life will be doomed. *Then, why don't you (mentally) renounce the world right now and come to Radha Krishn, the Divine couple of Vrindaban.* When you have wholeheartedly surrendered to Them, whatever you are and wherever you are, you will receive Their Grace that will ensure the realization of the ultimate Bliss of Divine Vrindaban for which your soul has been longing since eternity.

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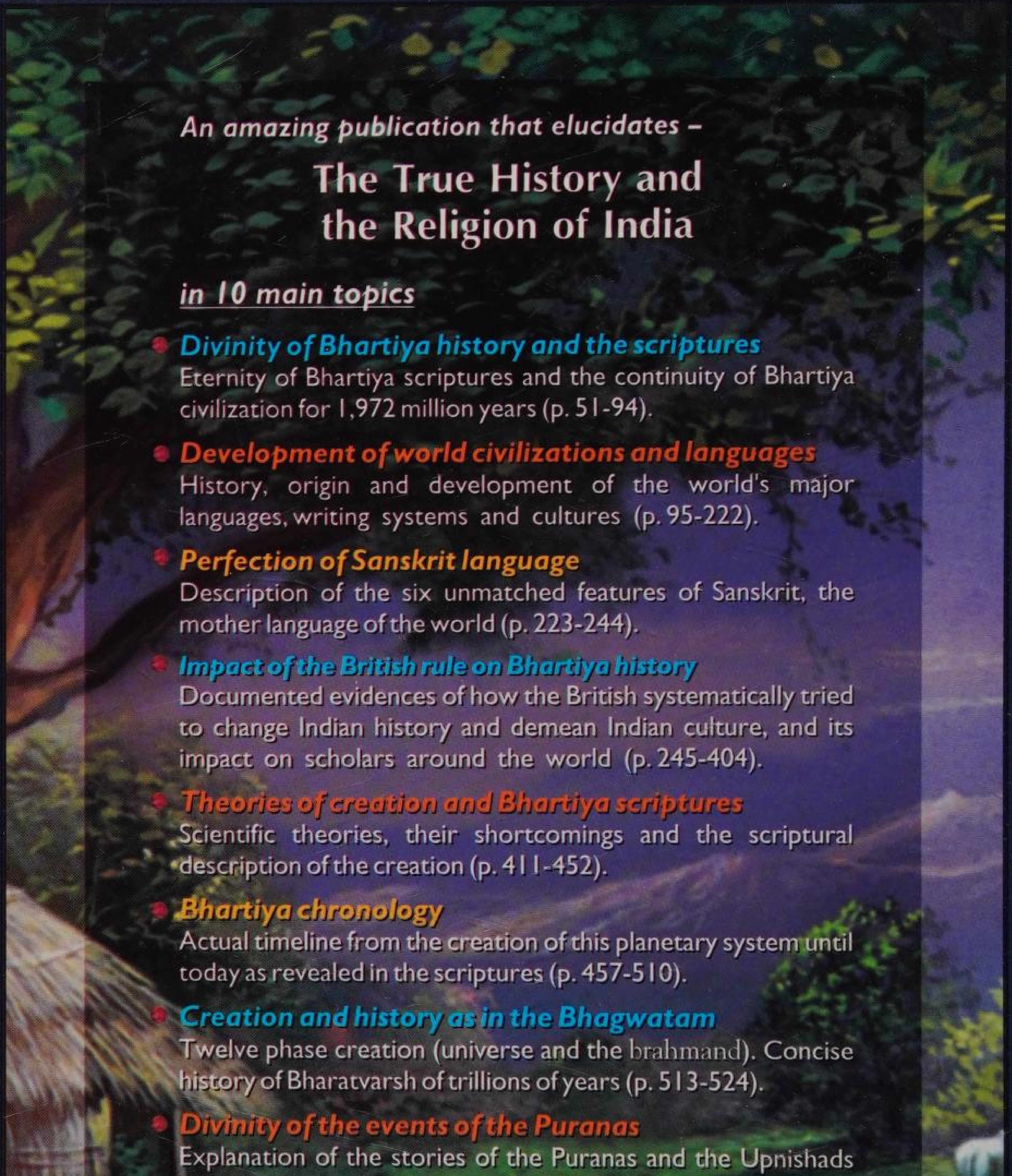
About the Author

His Divinity Swami Prakashanand Saraswati (Shree Swamiji) is the Founder of Barsana Dham, USA, Rangeeli Mahal, Barsana, India and Jagadguru Dham, Vrindaban, India. Born in 1929, in a respectable *brahman* family in Ayodhya (India), he recognized the futility of the world since his very childhood. Withdrawn from the attractions of the world he continued his studies. At the age of 21 he renounced the world and took the order of *sanyas*. Seeing his renunciation, determination and the deep devotional feelings for God, in 1952 he was offered to become the Jagadguru Shankaracharya of Jyotirmath, but his heart was drawn towards the love of Radha Krishn, so he did not accept the proposal and he came to Braj.

When he was in Barsana, with a Divine miracle, he met his supreme Divine beloved Jagadguru Shree Kripaluji Maharaj, the supreme *acharya* of this age. For a long time he lived in the isolated and secluded *(leela)* places of Braj, mostly in Barsana, in the loving remembrance of his soul beloved Master and Shree Raseshwari Radha Rani. With the will of his supremely Gracious Divine Master, *Bhakti-yog-rasavatar,* Jagadguru Shree Kripaluji Maharaj, he started teaching the path of *raganuga bhakti* (divine love consciousness) to the world. He has written several books giving the true vision of the devotional philosophies of our scriptures.

The situation of the existing education system of India, where such books are prescribed for higher studies that represent a badly mutilated form of Bhartiya history and religion (written by the Indian writers), moved his compassionate heart and he decided to write **the authentic accounts of the true history and the religion of Bharatvarsh.**

Thus, spending his most valuable time, he wrote this book "The True History and the Religion of India." ***It was the manifested Divine Grace of his beloved Master that such an extensive work was completed within a year.*** It reveals the correct theme of all of the prominent scriptures that were produced by the supreme Divine personalities. It also describes the major events of the total Bhartiya history with precise calculations and details and gives an account of the eternal supremacy of the Sanskrit language with a review of the origin and the development of western civilizations. **Thus, it gives the concise, precise and truly authentic vision of Hindu religion, philosophy and history in an encyclopedic style which establishes a definite guideline to understand the reality and to recognize the greatness of our Divine wealth which was given to us by Ved Vyas and through the supreme Divine descensions Bhagwan Ram and Krishn.**



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